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THE PRESBYTERIAN RECORD
50 WYNFORD DRIVE
DON MILLS, ONTARIO

I N D E X - 1 9 6 8

CHILDREN'S PAGE

	<u>Author</u>	<u>Issue</u>	<u>Page</u>
Camping in Bermuda with the Boys' Brigade		June	35
Fisherman, The	Anne Stewart	J/A	35
Letter from Japan, A	Junko Lee	Feb.	35
Letter from Japan, A	Kika Cheh	May	35
Light Shines, A	Julian S. Rea	Nov.	35
Little Meadow and her Shepherd	Beth McIntosh	April	35
Little Seamstress, The	Felice Lee	Oct.	35
Miracle of Water, The	Inter-Church Aid, Refugee & W. S.	Mar.	35
Nigeria	Andrew Johnston	Sept.	35
Old Partridge and the Little Pear Tree, The	Annabel Scott	Dec.	35
What a Strange Visitor	Jean E. Sonnenfeld	Jan.	35

EDITORIALS

Another Volunteer for Nigeria	Oct.	4
Break with Tradition, A	J/A	4
Brief on Abortion, A	Jan.	4
British Arms in Nigeria	Nov.	4
Canada's Divorce Laws	Jan.	4
Canadian Relief Team, A	Sept.	4
Concept of Authority, The	Oct.	4
Danger Ahead	Mar.	4
Drinking and Driving	April	4
Education for All Ages	Sept.	4
Fair Weather or Foul	Mar.	4
Frustrations in the Ministry	Dec.	4
Generosity is Contagious	Feb.	4
Image of the Church, The	June	4
Korean Christians in Japan	Oct.	4
New Name for Peace, The	Jan.	4
Nigeria-Biafra Debate, The	Nov.	4
Postal Rates and Service	Dec.	4
Question of Humanity, A	May	4
Relief Workers Killed	Nov.	4
Right to Refuse to Fight, The	Sept.	4
Setting Aside the Past	June	4
So What Is New?	J/A	4
State of the Ministry, The	J/A	4
Support the National Development Fund	Feb.	4

GENERAL

Agony of Czech Churchmen, The	Eoin S. Mackay	Oct.	12
Be A Listener	Eileen Cade-Edwards	Oct.	18
Bethlehem	A. C. Forrest	Dec.	16
Breaking The Stairs Barrier	Sally Arbuthnot	Jan.	2
Church In Action Where Men Work, The	W. L. Young	Nov.	2
Company of Young Canadians	Helen Wooldridge	June	18
Conference on Poverty, The	DeC. H. Rayner	J/A	20
How to Help a Friend In Sorrow	R. C. Plant	Apr.	16
How to Live With People	Eileen Cade-Edwards	June	14

GENERAL - continued

Is The U. S. On The Verge Of Chaos?	James D. Smart	Oct.	16
Kids Call It Bagging, The	Valerie M. Dunn	Mar.	10
Let's Skip Christmas	Glen H. Asquith	Dec.	10
Lost and Not Yet Found	Jean Burton	Sept.	10
	Wayne A. Smith	Sept.	10
Miles for Millions	John A. Johnston	Jan.	14
No Time For Listening	Eileen Cade-Edwards	Mar.	2
Our Dirty Air	Valerie M. Dunn	Jan.	10
Poverty And Student Power	L. E. Sivers	Nov.	13
Should I Keep My Baby?	Carroll H. Lee	Feb.	10
So I'll Wear My Rummage	Lola M. Green	May	17
Taking Risks With The Christian Faith	Owen Still, Jr.	Oct.	2
Today's Moral Muddle	Gardiner C. Dalzell	June	10
What (Some) Students Think	Valerie M. Dunn	Apr.	14
What Will Canada Say About Poverty?	Hon. Mme. G. P. Vanier	May	12
Who Is He?	B. David Hostetter	Apr.	10
Who, Me? Prejudiced?	Jeanne Wayling	Nov.	10

MEDITATIONS

Challenge of Winter, The	D. Glenn Campbell	Nov.	17
Church in the Plaza, The	"	June	13
Dropouts	"	Sept.	2
Easter Key, The	"	April	13
Give-away of God	"	Dec.	3
Heart Benk	"	May	14
Happy Birthday, Dear Church	"	Oct.	15
How Deep Is Your Well?	"	Feb.	13
Ring Out The Old ...	"	Jan.	15
Summer Renewal	"	J/A	2
Windy Weather	"	Mar.	16

MISSIONS

Christians in Korea	Dr. M. Pradervand	May	15
I Visited Our Overseas Fields	J. K. Lattimore	Feb.	16
Pioneer Of The Caribbean	Geoffrey Johnston	Jan.	12
Pressures With Possibilities	Russell Self	Nov.	18
Road To Adventure, A	D. G. Neil	Mar.	31
Thousands Die While The War Goes On	DeC. H. Rayner	Oct.	10
Turning The Church Inside Out	Donald J. Wilson	Jan.	18

OBITUARIES OF MINISTERS

Allen, Rev. Derek A. P.	Jan.	33
Andrews, Prof. D. Keith	Jan.	37
Carnegy, Rev. Dr. Charles	Feb.	32
Davies, Rev. Dr. Samuel	Sept.	33
Douglas, Rev. Frederick D.	Nov.	32
Fulford, Rev. G. Lloyd	Jan.	33
Garland, Rev. Sidney G.	Feb.	32
Hardwick, Rev. Dr. John	Sept.	33
MacSween, Rev. Creba A.	Mar.	32
Scott, Rev. Alexander G.	Sept.	33
Soules, Rev. D. C.	Dec.	32

POEMS

Church and World	Kenneth A. Moyer	Dec.	22
Thanksgiving	Dr. Wm. Barclay	Oct.	31
Voices in 'The Silence'	Edmund C. Beard	Nov.	23

PRESBYTERIAN CHURCH IN CANADA, THE

Bridging The Old and New	Valerie M. Dunn	May	18
Congress of Concern, A	Valerie M. Dunn	J/A	16
Crisis = Danger + Opportunity	Stuart B. Coles	May	10
Experiments in Youth Ministry	DeC. H. Rayner	Apr.	18
House That Offers A Second Chance, The	DeC. H. Rayner	Jan.	17
How Glenview Tripled Its Objective	Alan L. Bell	Sept.	13
Let's Really Live In The World	Charles H. H. Scobie	Feb.	14
150 Years at St. Andrew's, Scarboro	Janet F. Main	Dec.	30
Postscript to the Blueprint	W. Gordon Maclean	Feb.	2
Revising The Book of Praise	William Fitch	Feb.	18
Youth Extravaganza	Valerie M. Dunn	Nov.	14

PRESBYTERIAN PROFILE

Sanderson, Mrs. Ira R.	Dec.	13
------------------------	------	----

PUNGENT AND PERTINENT

Church and Immigration, The	Ronald Rowat	Jan.	6
Crisis Indeed, A	Harvie Barker	J/A	6
Dis-ease In The Church	Harry A. Crawford	Jan.	7
Disposable Hymnbooks	Conrad Grimes	Oct.	6
Draft Dodgers	R. H. D. Phillips	Dec.	6
From An Aging Dropout	Owen W. Dukelow	Feb.	6
Get Involved With New Hymns	Valerie M. Dunn	Oct.	7
How Far Beyond The Church Door?	Mrs. Effie Richmond	May	6
I Came Back	Lorne Lemoine	Dec.	6
I Had A Dream	W. R. Bell	Nov.	8
Let's Not Build Any More Churches	D. Glendenning	June	6

PUNGENT AND PERTINENT - continued

Problem Of Poverty, The	Geoffrey Johnston	Sept.	6
Revitalizing The Presbytery	L. H. Fowler	Nov.	6
Sermon Is Obsolete, The	Dennis H. Mahood	Feb.	8
Standards of Morality and the Law	Wayne A. Smith	Sept.	6
Those "Obsolete" Sermons	Edward McKinlay	Mar.	6
What Matters Most?	H. Glen Davis	May	6
Who Needs Faith At Work?	Wayne A. Smith	April	6

YOU WERE ASKING?

L. H. Fowler	Jan.	16
	Feb.	12
	Mar.	12
	April	12
	May	16
	June	12
	Sept.	12
	Oct.	14
	Nov.	16
	Dec.	12

WORLD COUNCIL OF CHURCHES

Mission In A World Of Cities	Paul Loffler	June	2
Towards A New Style Of Living	C. I. Itty	April	2
World Council Fourth Assembly, The	L. H. Fowler, James Mackie George H. Young,	Sept.	14

CONTRIBUTORS

Arbuthnot, Sally
Asquith, Glen H.
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Bell, W. R.
Burton, Jean
Cade-Edwards, Eileen

ISSUE

PAGE

Campbell, D. Glenn

January	2
December	10
J/A	6
September	13
November	8
September	10
March	2
June	14
October	18
January	15
February	13
March	17
April	13
May	14
June	13
J/A	2
September	2
October	15
November	17
December	3

CONTRIBUTORS - continued

Chalmers, Mrs. Murray	December	13
Cheh, Kika	May	35
Coles, Stuart B.	May	10
Crawford, Harry A.	January	7
Dalzell, Gardiner C.	June	10
Davis, H. Glen	May	6
Dukelow, Owen W.	February	6
Dunn, Valerie M.	January	10
	March	10
	April	14
	May	18
	J/A	16
	October	7
	November	14
	September	6
Dunn, Zander	February	18
Fitch, William	December	16
Forrest, A. C.	January	16
Fowler, L. H.	February	12
	March	12
	April	12
	May	16
	June	12
	September	12
	September	14
	October	14
	November	6
	November	16
	December	12
Glendenning, D.	June	6
Green, Lola M.	May	17
Grimes, Conrad	October	6
Hostetter, B. David	April	10
Itty, C. I.	April	2
Johnston, Andrew	September	35
Johnston, Geoffrey	January	12
	September	6
Johnston, John A.	January	14
Lattimore, J. K.	February	16
Lee, Carroll H.	February	10
Lemoine, Lorne	December	6
Loffler, Paul	June	2
McIntosh, Beth	April	35
McKinlay, Edward	March	6
Mackay, Eoin S.	October	12
Mackie, James	September	14
Maclean, W. Gordon	February	2
Mahood, Dennis H.	February	8
Main, Janet F.	December	30
Neil, D. G.	March	31
Phillips, R. H. D.	December	6
Plant, R. C.	April	16
Pradervand, Marcel	May	15

CONTRIBUTORS - continued

Rayner, DeC. H.	January	4
	January	17
	February	4
	March	4
	March	18
	April	4
	April	18
	May	4
	June	4
	J/A	3, 4, 8 & 20
	September	4
	October	4
	October	10
	November	4
Richmond, Mrs. Effie Rowat, Ronald Scobie, Charles H. H. Self, Russell Siverns, L. E. Smart, James D. Smith, Wayne A.	December	4
	May	6
	January	6
	February	14
	November	18
	November	13
	October	16
	April	6
	September	6
	September	10
Sonnenfeld, Jean E. Still, Owen, Jr. Vanier, Hon. Mme. Georges P. Wayling, Jeanne Wilson, Donald J. Wooldridge, Helen Young, George H. Young, W. L.	January	35
	October	2
	May	12
	November	10
	January	18
	June	18
	September	14
	November	2

PRESBYTERIAN RECORD

JANUARY, 1968



Why the physical structure
of church buildings bar
the handicapped from attendance —
and what you can do about it
By SALLY ARBUTHNOT



BREAKING

THE STAIRS BARRIER

Shut-Ins or Shut-Outs! That is the question. Thousands of churches across Canada extend an open invitation to the public to worship therein, when, unwittingly, they bar from their doors a segment of the population—the handicapped—and there are 2,000,000 of them in Canada, who must use canes, crutches, braces or who are confined to wheelchairs.

It isn't the ambulatory disability alone which keeps the handicapped away. No,—flights of stairs and narrow doorways loom up, an inaccessible Jacob's ladder to churches, particularly in downtown areas, or older ones built before the turn of the century. Unfortunately, too, handicapped persons are all included under that church anachronism, "shut-ins", while in reality they are actually "shut-outs." In the light of modern transportation, the phrase is a misnomer so far as many handicapped (who are not bedridden) are concerned.

What can the church do for its shut-outs?

One solution is graded ramps to supplement stairs, when drastic reconstruction would prove impracticable, or beyond the reach of the church's inelastic budget. A short flight of steps at a transept entrance can be easily overcome with a side-approach wheelchair ramp, at negligible cost, and the church's facade would not be aesthetically marred. Another requirement is wide doors, at least 32" across, with simple pull-type handles. Inside the church, sections could be cleared of a few pews.

In Saskatoon, the Grosvenor Park United Church has provided four feet of open space at the end of five or six pews, eliminating the fire hazard of chairs in the aisles, and allowing wheelchair and other handicapped to become part of the congregation.

The Province of Saskatchewan has one of the best integrated voluntary federations of private, professional provincial and federal agencies, The Co-Ordinating Council of Rehabilitation, in Regina. They offer bulletins,

entitled, *Building for People . . . when Handicapped* which are available on request, to architects or others embarking on building projects.

Most committees responsible for erecting *new* churches have now seen the architectural light, and realize it is imperative to make provision for such facilities at the blue-print stage.

The new Church of Christ in St. Catharines, Ontario, is an excellent example of good planning, for those who still wish to retain a graceful front entrance, including stairs. Hidden from view by a grilled block screen, the driveway continues on, to a cement ramp, right up to the main entrance.

"There is one member in a wheelchair," says the minister, Rev. Charles McPhee, "but no one is expendable and we find the ramp invaluable for many other reasons. We are building, too, for the future, as well as for today."

At St. Giles Presbyterian Church, in a suburban part of that city, the Rev. Charles Henderson expressed regret his church has an entrance of seven steps. "I know it is seven steps . . . because a blind parishioner told me so. However, there are always willing hands to help those who find it difficult to reach the sanctuary."

Mrs. Dixon Gordon, wife of the minister of Queen St. Baptist Church, in St. Catharines, a polio handicapped, is disturbed because so many *adult* handicapped have never been inside a church. "When they were young, there didn't seem to be a place for them. This fraternity of the handicapped, in their social and occupational activities are so limited to mingling only with other handicapped — those afflicted with severe arthritic conditions, muscular dystrophy, polio, cerebral palsy."

Massage and exercise is not their only therapeutic need. How exhilarating for them to worship in the church of their faith; enjoy a live performance, from symphony to folk song, in university auditoriums or concert halls; to be able to browse around a public library and choose their own books . . . free access to facilities, which could provide them with the stimulating, enriching experiences they require to keep intellectually challenged.

Again, as an example, we can cite the O'Keefe Centre for the Performing Arts, in Toronto, with a flush-with-the-street approach, wide doorways and escalator to the mezzanine floor. All of it part of architectural foresight.

A common problem arises with the addition of a Christian education building to an older church, resulting in sharp ground level differences. In Knox Presbyterian Church, St. Thomas, Ontario, an elevator was built to compensate for the innumerable steps required. Thus all members of the congregation, many not obviously handicapped, but with minor disabilities or advancing years, were able to appreciate the removal of the barricade.

If handicapped persons are to come into the church, there must be a two-part effort . . . it requires the co-operation of the congregation and the handicapped, himself; both must rid themselves of any constraint or embarrassment. It would be disappointing for a church to go to considerable expense to provide facilities, if the handicapped person did not take advantage of them.

In the words of Dr. Ralph Sockman, Minister of Christ Church (Methodist) in New York City, lecturer and author:

"In seeking the deeper theological answers, let us not

overlook the grace of manner. Christ made himself considerate of all kinds and conditions of men; made him able to slow his pace for those of feeble strength, without seeming to hold back; made him able to put his ear down to those less mentally tall, without showing his stoop, and to help without hurting."

An interview with Miss Catherine McBride, first vice-president of the United Handicapped Groups of Ontario revealed some interesting and startling sidelights on the handicapped situation in Canada. Miss McBride is also first vice-president of H.A.N.D. (Handicapped Association of the Niagara District) with some 50 members, and one of 20 like groups, located in the larger cities of Ontario.

"It is a sad and almost depressing commentary on our times, when young adults must enter homes for senior citizens, when they have no place to go — no one capable of looking after them, as handicapped, if the home is broken up, or parents have died."

"Big service organizations are understandingly quick to respond to the needs of little children, the crippled, the retarded and the deaf, yet many of our members, who are not elderly, will eventually have to spend the rest of their lives with the aged."

Miss McBride, a polio handicapped, who operates a successful secretarial bureau in St. Catharines, is elated with the news reported at the June, 1966, executive meeting of the Ontario Association. The Lions Club of Kingston are considering building a residence for adult handicapped. Also, at the annual convention of U.H.G.O., briefs were drafted to be forwarded to both provincial and federal governments, asking for homes for adult handicapped.

The management of Rostrevor, a first-class summer resort in Muskoka, opened its doors in the off-season month of June to a group of 45 adult handicapped, members of O.H.G.O., at a nominal fee.

"There are camps for crippled children, but none for adults," added Miss McBride. "We are grateful to the St. John's Ambulance Corp, who assist us in travelling, the Mabel Hubbard Club of the Bell Telephone and the Canadian Polio Foundation for active support, and locally, the Loyal Order of Moose, who allow us free access to hold our monthly socials and get-togethers in their club room, which has a street level entrance. We have many kind friends, who remember us as a handicapped group, but, like all human beings, we desire to be accepted as individuals as well."

But things are changing.

A first-of-its-kind merchandising mart for handicapped shoppers went into construction, in 1966, at Place Bonaventure, Montreal, Quebec. It will be equipped with ramps, five hotel rooms, with extra wide doors and bathroom facilities, special elevators and telephone booths.

Queen Mary Veterans Hospital officials of the Canadian Paraplegic Association said architects and developers have worked for the last two years on the plans. The handicapped will have the use of the main entrance, each door marked by an insignia, which depicts a modernistic wheelchair.

Is this not a challenge for the Christian church?

New vistas, new interests await the handicapped, who refuse to be labelled 'shut-ins'; once the barrier of the stairs is removed from churches and public buildings everywhere in Canada. ★

Canada's divorce laws

■ An important social measure was introduced in the House of Commons last month when first reading was given to a bill that will amend Canada's divorce laws.

The bill adds new grounds to the old matrimonial-offense concept and mixes these with the relatively recent marital breakdown theory as bases for divorce. The grounds for breakdown of marriage was stipulated clearly and include wilful desertion.

An important feature of the bill is that it gives women equality of domicile. They would be able to file for divorce in the province where they live rather than where the husband lives. The bill does not remove the guilt concept or the stigma that is attached to the guilty partner in a divorce action.

On the whole the new legislation, if it goes through to third reading, provides the improvement in divorce laws for which successive Presbyterian general assemblies have been asking. The position of our church, as put before the government committee, is that divorce must be regarded as a last resort. The new bill imposes upon lawyers and judges the duty of seeking a reconciliation of the parties to the marriage.

The bill specifically rules out divorce by consent and stipulates that decrees be granted only after a trial by judge without jury. If approved by Parliament, the legislation will not come into effect for three months after it receives royal assent.

A brief on abortion

■ The board of evangelism and social action, which led the church in the study of divorce and presented a brief concerning it, has been heard by the standing committee of the House of Commons on Health and Welfare.

A delegation of the board went to Ottawa in December with a brief concerning abortion. It based its presentation on the resolution that passed the last general assembly, asking Parliament "to amend the law with regard to abortion to make therapeutic abortion lawful, when the continuance of a pregnancy endangers the mother's life or is likely seriously to impair her physical or mental health, when authorized by a panel of qualified medical authorities."

In speaking to the brief Mrs. Margarete Herrig, executive director of Armagh, the Presbyterian home for unmarried mothers, told the parliamentary committee that birth control and abortion are not the answers for curbing unwanted pregnancies.

"Education is much better," said Mrs. Herrig, "it would teach young people the responsibility of their actions — to the unborn child, themselves, their families and God".

The Presbyterian delegation insisted that abortion is a matter of public morality and that the state must lay down rules for it.

The brief urged that the legal position of doctors with respect to abortion be clearly defined. It opposed the principle of abortion on request and the idea of abortion becoming a general practice.

The new name for peace

■ We hope that the end of the centennial year doesn't mean the end of Canada's international development program, although we understand that the centennial project by that name exists no longer.

In a few short months leaders of the centennial international program succeeded in arousing the enthusiasm of thousands of young folk for helping the undeveloped nations, as exemplified in the story in this issue on Hamilton's Miles for Millions walk.

Apart from official government aid, Canadian citizens of all ages should be made aware of the needs of the world, and encouraged to give themselves and their dollars in response. As the program's handbook puts it, development is the new name for peace. ★

Brandon's Centennial Tribute

■ Measuring 12 feet across by 15 feet high, the centennial window in First Presbyterian Church, Brandon, Manitoba, pays tribute to the pioneers who established their homes, their schools and their church on the prairies.

The upper portion of the window shows the Star of Jacob, indicating the Creator Spirit. In the centre is the figure of Christ, five and a half feet high. To one side is the dove of peace. These symbols express the Trinity, Father, Son and Holy Spirit.

At the top centre is the burning bush with the Presbyterian motto, *Nec Tamen Consumebar*, "burning yet not consumed." Other emblems are alpha and omega, the chi rho, being the shortened form of the Greek word Christ, and the celtic cross.

Around the feet of Christ are shown people representing the early settlers. The log house, the red schoolhouse and the spire of the church universal are depicted. The church tower on the right of Christ represents the first Presbyterian church in southwestern Manitoba, built at Brandon Hills.

The window contains an itinerant preacher, a mounted policeman in a pill-box hat, a harvester and a plough man, representing seed-time and harvest. The blacksmith fore-shadows the development of industry. There is a buffalo and an Indian warrior, a railway locomotive and an ox-cart.

Across the bottom is the crest of Manitoba and the coat-of-arms of Canada, giving emphasis to national unity and rule by democracy.

The window was designed and made by Robert McCausland, Limited, Toronto. ★



PRESBYTERIAN RECORD

JANUARY, 1968
VOL. XCIII NO. 1

in this issue

- 2 Breaking The Stairs Barrier, *Sally Arbuthnot*
- 6 Pungent and Pertinent, *Ronald Rowat, Harry A. Crawford*
- 10 Our Dirty Air, *Valerie M. Dunn*
- 12 Pioneer Of The Caribbean, *Geoffrey Johnston*
- 14 Miles For Millions In Africa, *John A. Johnston*
- 15 Ring Out The Old, a meditation, *D. Glenn Campbell*
- 16 You Were Asking?
- 17 The House That Offers A Second Chance, *DeCourcy H. Rayner*
- 18 Turning The Church Inside Out, *Donald J. Wilson*

departments

- | | |
|------------------|--|
| 8 Letters | 31 Recordings |
| 20 News | 32 Presbyterian Men |
| 24 Personals | 33 In Memoriam |
| 25 Youth News | 34 Bible Readings |
| 25 Church Cameos | 34 Church Calendar |
| 27 Book Chat | 35 Children's Story, <i>Jean E. Sonnenfeld</i> |



cover story

Gordon Litster, a member of First Church, Brandon, took the colour photo on the cover. The bottom inscription contains verse 12 from Psalm 33; the one above it is from Psalm 16, verse 6.

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Pungent and Pertinent

THE CHURCH AND IMMIGRATION
by Ronald Rowat



■ Weapons today are no longer the battering ram and the long-bow but the guided missile. And in handling immigration, all denominations have come to the end of an age. Unknown to each other they have been taking a scrutiny of their effectiveness and have concluded that the long-bow must be laid away.

Several conditions have brought this about:

1. The immigrant today is different. He may be looking for a new country but he's not concerned about the city whose builder and maker is God. The church he has or has not been exposed to, has left him untouched, even if he comes from a country where much is made of communication. When the Swedish pavilion at Expo gave statistics saying that only 3% of Swedes go to church regularly, it was a sign that we should re-examine our spiritual weapons, and see if they are "mighty through God to the pulling down of strongholds . . . and of everything that exalteth itself against Christ."

2. Ocean voyages or crossing the sea by air are no longer big and dangerous experiences. The hymn "For those in peril on the sea" has fallen into disuse. Inter-continental travel is an everyday experience for the businessman.

3. Most immigrants have friends or relatives awaiting them.

4. We no longer know the denominational status of the immigrant as he arrives. Even this may be of small value. As Santayana said, he was a Roman Catholic for "census purposes."

5. As in the past, we are rarely sure of the exact addresses of newcomers.

The government has taken new steps. It now has receptionists at water and airports. Companies frequently have people to meet immigrants and rent motels where they can stay until

they get apartments. Employment and manpower centres classify workers in a way the church cannot do. Loans are given to immigrants. And the Manitoba and Ontario governments lead the provinces in financing immigrants, sometimes in co-operation with industry.

Sea travel is changing too. No Cunard liner will dock at Montreal next year. Two other companies have cut out several trips to Montreal this season. The handwriting is on the wall for sea travel generally.

Soon 75% of immigrants will arrive by air. It involves only light hand baggage, so the immigrant wastes no time at his port of entry by looking for lost cases. He's usually in a hurry to catch another plane or to meet relatives awaiting him in their cars. Observation has led several denominations to believe that a church official can be more of a hindrance than a help at this point.

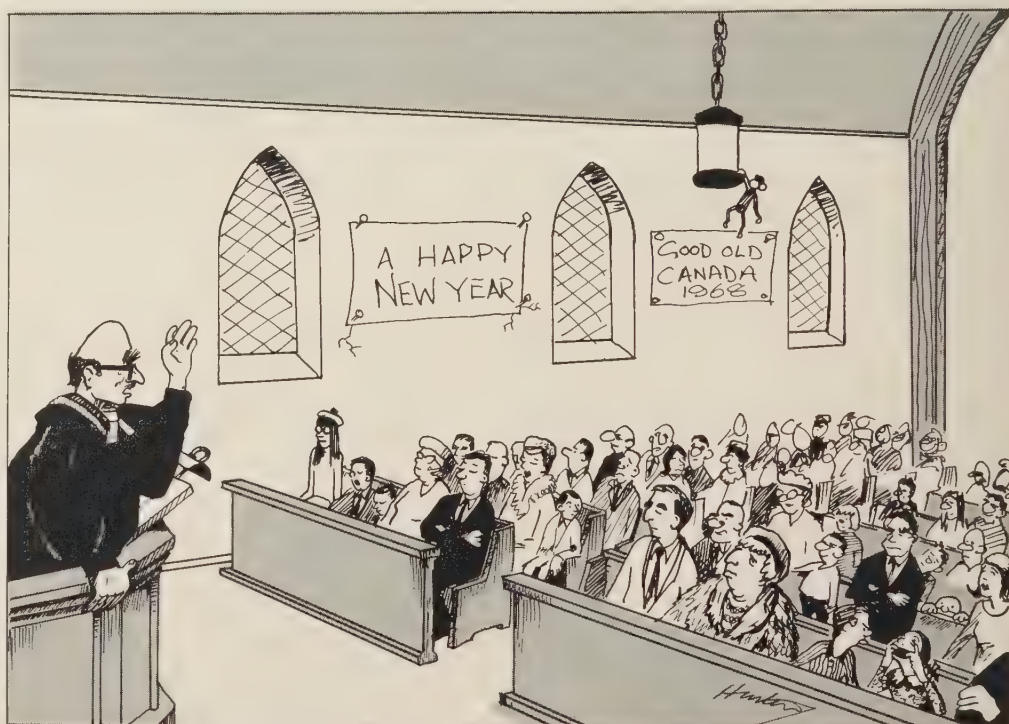
What have the churches done? The directors of immigration of all the various denominations have held conferences for over a year, attended by Protestant, Roman Catholic, Orthodox and Jewish representatives. In turn three of four of this group asked the federal government for help in locating immigrants of their own faith. The government was most co-operative. They said that while asking an immigrant his religion before he was permitted to come to Canada might be construed as religious discrimination if

he were later refused, an immigrant once accepted could be given the opportunity of declaring his religious preference if he so desired.

So now, once a person is accepted abroad, he will be given a card addressed to the Interfaith Immigration Committee, 67 Bond St., Toronto. If he wishes he may then state his preference, his final destination and probable date of arrival. As the new system begins to function, decisions will be made as to whether cards should be turned over immediately to the denominational headquarters in Toronto, or sent to distribution centres throughout Canada where they would be given to denominational representatives. The Montreal Inter-Faith Committee has asked that the latter procedure be followed, since immigration to this province is not great. It remains to be seen how many cards will come through.

In view of all these changes, the immigration committee and the general board of missions have unanimously decided to terminate the present set-up of the Montreal headquarters and the office of director of immigration. Until the situation warrants a different approach, the church's work in immigration will be largely clerical.

In our modern day the church needs better weapons than bows. But pray that she may be the guided missile to reach elusive man, be he native born or new Canadian. ★



"Since we are privileged to have with us today the four times a year crowd I shall report on the success of the few who have kept the work going on since your last visit."



**DIS - EASE
IN THE
CHURCH**
by Harry A.
Crawford

■ Recruitment remains a constant problem for our church. It becomes increasingly difficult to attract sufficient men to meet our needs and very few top level graduates are entering our colleges. The committee on recruitment has stated: "A minister's role must be made clear." It is this uncertainty about just what it means to be a minister in our society that serves as a deterrent.

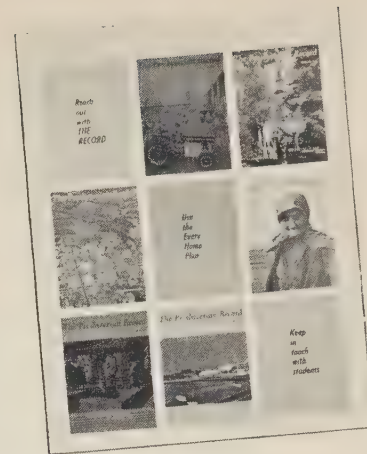
This is an age that demands new forms of ministry. The patterns of two or three or four decades ago are just not adequate any longer. Theological journals and church papers are full of comment on this. And closely allied with it of course, is the recognition of the need for new patterns of theological education. In a report published recently, the Rev. Dr. Charles Feilding presents the results of a detailed study of theological education in North America. He states that it is not possible for college to provide adequate education for the ministry with a teaching staff of less than 14 as a basic minimum, together with a properly equipped library and other facilities. This is feasible only where it is a minimum of 150 students who of course also provide that essential fellowship and mental intercourse that is such a vital part of sound education. Our church with its three colleges presents a picture that is far different from this ideal, and incidentally, at a cost per student that must be among the highest anywhere. The total enrolment for all categories of students listed in the most recent calendars is 118. Approximately 40 of these are ministers already serving in charges but listed as completing post-graduate work.

Several years ago our church appointed a committee on the structure of theological education. It has for various reasons been unable to complete the basic study that is necessary. Last year, in a two day conference, an excellent beginning was made toward

producing some definite proposals. Unfortunately the budget of the committee was such (\$300) that there was no money left for another meeting to continue the work and draft recommendations to the general assembly. An appeal for an increase for this year to extend the work was turned down. Theological education is a key to the provision of a ministry with those skills and training in which experimentation and development can lead to an enrichment of the work of the church and a more clear and challenging definition of the minister's role in our society.

"A minister's role must be made clear." Experience has convinced me that this is true not only in regard to the pattern of ministry but also in regard to the respect, concern and care of its minister by the congregation. There is no more explosive question in the church today than that of stipends. It is not so much a question of money as of attitude. The Woods Gordon report on recruitment places the value of the minimum stipend in 1966 at \$6200 per annum (\$3900 plus \$500 travel allowance plus \$1800 for a manse). The maximum pension on retirement was \$1500. (There have been slight increases since then.) The report then comments, "The figure of \$6200 per annum places the ordained Presbyterian minister, after six or seven years of university and seminary study on an economic level equivalent to that of a high school graduate."

Setting aside for a moment the problems faced in raising the minimum stipend, I am sure that in spite of the considerable anxiety and hardship that ministers and their families endure, the deep issue is the attitude of congregations rather than actual money involved. For the unmistakable impression is that people just do not care. The minister with a small stipend and perhaps a less than adequate manse will sit patiently while a group of people often less qualified but earning more decides whether or not he should receive an increase. I have never met anyone in any field of work who felt himself overpaid. It is therefore an amazing piece of mental gymnastics that people — knowing the minister's qualifications, the position he is expected to maintain in the community, the cost of living, the cost of education, the paltry pension and the fact that the provision of a manse is a doubtful asset since at his retirement the minis-



**...last month
Presbyterian
Record's Every
Home Plan was
reviewed to ministers
and clerks across
Canada**

**...this month take
action to include the
Plan in your 1968
congregational
program**

**...a reading
congregation is
an informed
congregation;
an informed
congregation is an
interested
congregation;
an interested
congregation is an
active, serving
congregation.**

ter is left without either house or equity, — can yet be so indifferent to the question of stipend.

So many reasons are produced showing why the minister is in fact very well off, or ought never to want as much as others seem to need (dedication) or must realize that the new stained glass window is a far more urgent need. Years ago it was a matter of pride for every congregation to ensure that its minister would be free from all financial anxiety for himself or his family. There was no vow of poverty inherent in a call to the ministry and the financial concerns of the laymen are felt just as acutely in the manse.

Too often when a congregation prepares a call, the question is not phrased: "What is an adequate stipend as a beginning, by which our minister will be able to live comfortably, without financial anxiety, with the dignity appropriate to his professional status in our community, and be able to provide for his family and his own future?" Rather the question seems to be: "What is the smallest sum of money that will attract someone to this congregation?" How often the stipend is raised—and seemingly with very little effort—in order to fill a vacancy! If the money was there, why was the previous minister not receiving it? How often too a congregation will find the money when a presbytery is prepared to exercise its authority and insist on an acceptable minimum!

Recruitment, theological education, the role of the ministry, the minister and his family, theological uncertainties, the challenge of new social patterns, all these and many more are the issues that are being discussed wherever ministers gather. No single article can possibly cover all the issues involved. Perhaps this one will encourage people at all levels of our church to become aware and concerned. For until this happens, the dissatisfaction and anxiety, the dis-ease will certainly continue. ★

Pungent and Pertinent is a space devoted to timely and controversial views. Submissions should be limited to 800 words and be accompanied by a photo of the contributor.

LETTERS

PASTORAL VISITATION

Could we have a little discussion, and perhaps a clear statement from the Presbyterian Church, as to the question of pastoral visitation? Why is it that only new members to the community, and those in hospital, are visited? Why do we always have to go to the study, or call and ask him to visit when we need him? If a family is missing from worship for a time, why are they not visited, to find out the cause? If they belonged to a service club, an interest would be shown.

Granted these are very busy times—everyone is caught up in the foolish pace of these days — but surely the personal visitation in the homes is more important than ever. We live in an impersonal world, and many people are on the move very frequently. Surely the church shouldn't be impersonal, too. We should be the "personal" touch in the community. This means a change in routine — visiting in the evening, when the family are home; or if there is shift work, at any time when the family are together; so that the whole family is included in the visit. I know those who are elderly and in institutions need visits, but what about those who live alone at home? Perhaps their need is greater.

I am not asking that ministers work longer, or harder. I am asking that they take their "day of rest" each week, as the Lord decreed, so that they are physically and mentally able to cope with the problems of these days, and that, in these days of church offices, etc., the administrative work be left to administrative people, and ministers get on with their "ministry."

If the minister were in the homes, personally in touch with the people, and discussing the needs of the church, he wouldn't need to be at so many meetings, more people would get in and do the work. Also, many problems that end up in the minister's study as tragedies, or near tragedies, would not reach that stage if the minister were a friend of the family. Radio programs, TV programs, evangelistic rallies, films, all are good and have their place, but they are not going to reach the people for Christ in

a permanent way, unless the ministers, setting an example for their elders, go into the homes and bring the needs of Christ's church, and Christ himself, to the people there, in order that they may grow in their faith.

I feel that this is at the base of a lot of our ineffectiveness in youth work, our lack of personal contact by both ministers, elders, Sunday school teachers, and youth leaders. Christianity is a "personal" faith, which could show the love of God to others. Why are we afraid of personal contact?

I know that these days there is much restlessness and discouragement within the church, both among the ministry and the people, but how about looking inward and seeing if we are following Christ's call and leading, or our own way? A letter from Mrs. Robert K. Anderson last year was a wonderfully refreshing thing to read in regard to a minister's wife; it applies to all Christians. Are we working for "the church" and "our ministry" or for Christ?

Montreal (Mrs.) Geraldine Rodgers

NOTED, WITH THANKS

As an old hand in the publication and advertising business prior to coming to the ministry, I have watched with interest the development of the Record from a layout and professional standpoint for some time.

This last issue (November) is excellent in so many ways that I thought I'd write and tell you how I appreciate the growing improvement. The use of colour, photography, type face and flow of interest in this issue is tops.

Keep up the excellent work.

(Rev.) David Walker
Burlington, Ont.

EVOLUTION

I was interested in the letter of Mr M. S. Kerningham, headed Evolution in November. This question came up recently in my Sunday School class; I hope I was able to convince the class that the inspired writings of Moses were more reliable than those of Charles Darwin.

On page 33, col. 3 of *Discovery*, the current text book for teachers of juniors, is the following comment on the Genesis story of creation: "Help

the juniors to see that the phrase — 'God's image' — has nothing to do with external appearances", and further, — "If you have been successful in finding an artist's representation of imagined, intelligent life from another galaxy, show it now". The writer then instructs the teachers to pose the question — "If we are made in God's image can a person who looks like this also be made in God's image?"

Personally I believe that when Moses wrote that man was created in God's image he meant just that. Obviously this writer is another disciple of Darwin, and where Moses' writings conflict with his pet theory they must be distorted in order to appear to conform.

I am now nearing "the three score and ten", and have studied the Bible since my early 20s, and am quite capable of forming my own judgments and interpretation without this kind of immature assistance. Some of our teachers, however, are still in their teens and I think our church owes it to them to see that they are not exposed to this kind of clap-trap.

Mr. Kerningham's suggestion of setting up committees to formulate church policy on controversial issues is a sound one, and if adopted, I would hope that laymen would be represented on these.

I am deeply concerned that the curriculum does not put more emphasis on the power of prayer. Christ made many forthright statements on prayer and faith, which we rarely hear spoken of in the church or from the pulpit.

Following a church conference in Peterborough last April, at which I raised this issue (only to be cut off by the chairman) I had a telephone chat with Dr. L. H. Fowler, who conducts the You Were Asking column in The Record. I found the conversation most helpful and feel sure that if there were more opportunities for dialogue between our church leaders and laymen concerned with the church's problems, we might be more successful in removing some of the road-blocks which are impeding the church's progress.

Port Hope, Ont. *Gordon Ogilvie*

Letters from readers are welcomed providing they deal with timely topics and contain 200 words or less.

are presbyterians with it?

are they praying about the ministry of
the Church anymore?

is the present drop in church vocations a
thermometer of the spirituality of the
church today?

do good Presbyterians challenge their sons
and daughters these days to chose a
vocation where they can serve Christ?

are youthful Presbyterians today ready to
chose less security and comfort for more
meaningful living and satisfying service?

or do these people think that a Christian
vocation means wearing a clerical collar?

does the decline in number of people in training
for "full-time service" mean that present
training procedures are inadequate
preparation for mission and service in
today's world?

are ministers evaluating the image of ministry
which they project to their congregation?
to young people in the
community?

how can we help each other find a satisfying
expression of our life in Christian dedication —
ministers and laity?

- do you talk about these things in *your*
congregation? in *your* family?
- will you think and pray about them?

OUR DIRTY AIR

Should we worry about air pollution? Here are facts and opinions which point out the need for public concern / BY VALERIE M. DUNN

■ It used to be atomic fallout that was the whipping-boy for all of man's ills. Today it's air pollution. Our dirty air is blamed for everything from that tired, listless feeling to mysterious runs appearing in ladies' nylons.

But from amid the smog facts emerge, some of them alarming. A dramatic example of pollution was revealed when a CBC documentary crew uncovered a dangerous case of fluorine poisoning from a fertilizer plant in Dunnville, Ontario. Cattle were dying, crops were damaged and two farmers were ill from fumes. Others had warning signs — headaches, nausea and swollen joints. One farmer's orchard has produced no marketable fruit in six years, and farmland once worth \$1,500 an acre is said to be worthless.

Dr. R. B. Sutherland, director of the environmental health branch of Ontario's Department of Health doesn't believe that the average person in good health suffers much from air pollution. But he admits that some are "allergic to pollutants in the air." And nobody really knows what happens when the various sources of pollution interact, except that danger rises as the number of pollutants increase.

The health of some is definitely affected during times of high inversion, when a blanket of warm air acts as a lid, holding polluted air at ground level. That's what happened in New York when 400 died in 1963, and 340 in London the year before. "People affected by these episodes are those who already have severe respiratory disease with heart involvement," Dr. Sutherland points out.

There is no doubt in the mind of anyone who lives in a large city that auto exhausts fill the air with noxious fumes, irritating the eye, nose and throat. And pollutants are eating away at fabrics and metals, defacing buildings, corroding metal, destroying the finish on cars and dirtying the laundry on your line. In the USA property damage alone is estimated at \$11 billion a year. In Metro Toronto complaints from residents have risen over 50%. There are about one million pollution sources in that area right now, and the figure is expected to double within the next 10 or 15 years.

Of the five major pollutants, sulfur dioxide is the worst, with hydro plants the greatest single source. In Toronto about two-thirds comes from burning coal, the rest from residual and light fuel oil combustion.

But your car is the biggest culprit. US sources estimate that autos account for over four-fifths of the 85 million tons of contaminants emitted by all forms of transportation. Toronto Alderman Tony O'Donohue says motor vehicle exhausts create a whopping one-third of pollution in that city. The rest comes from residential, commercial



CAUSE: Industrial plants like this one are filling the air with pollutants that may cause illness and de-face property. Other major sources are automobile exhausts, heating systems and thermal power plants.

and industrial products of combustion for heating and generation of electricity, and industrial processes. Dirt even comes from smoldering trash fires.

Carbon dioxide might eventually warm up the atmosphere enough to cause the polar ice caps to melt, submerging many of the world's cities, says the Conservation Foundation in the USA, although the buildup is "not yet alarming."

In all, every year 1,740,000 tons more of pollutants dirty our air in Metro Toronto alone. Pollution is getting worse. What is being done?

Unfortunately, air pollution has become a political football. Nobody wants to bell the cat. Ottawa says it can't legislate because of the constitution, although Prime Minister Pearson has been quoted as saying that "the problem is of such magnitude that it must be dealt with on a regional, national, and even international basis."

O'Donohue would like to see a federal-provincial gathering to set up national standards and guidelines for federal action, which would include a national laboratory, research, and a framework under which the provinces would work, with all the provinces participating.



—CBC photos

EFFECT: This cow's mottled, discolored teeth are believed to be symptoms of fluorine poisoning from a fertilizer plant. Eventually teeth may drop out. Some cattle also suffered from swollen joints.

Last October Ontario passed an air pollution act and this month will take full control of all sources of air pollution in the province. Alberta has some laws in part of their public health act, but no other provinces have taken legislative action.

Municipalities have created by-laws and employ research and control staff, Toronto has over 40 working on the problem full-time. But critics such as *Civic Administration* magazine see plenty of room for improvement. An article in the November, 1967 issue called civic laws "puny and ineffective" and said that "for the industry sizing up the possible location of a new plant, by-laws are all too often negotiable."

"Politicians are reluctant to get moving, they don't want to get involved," says O'Donohue, a persistent advocate of cleaner air. "They're subject to pressures from industry, because cleaning up would cost them money."

But the Select Committee of the Province of Ontario couldn't find that a single industry in cities it visited had closed its doors because of stringent air pollution regulations. Some plants have made improvements, of course. For instance 12 in Toronto have installed comprehensive air-cleaning equipment which removes about 1,500 tons of

dust per year that was formerly widely dispersed. Ontario's new law levies fines of up to \$10,000 on violators, which should encourage industries to clean up, according to W. B. Drowly, director of the provincial Air Pollution Control Division of the Health Department.

Metro Toronto estimates that it costs about \$60 per person per year for cleaning and maintenance resulting from air pollution. Isn't it a pity this amount couldn't be used for curing the disease instead of just treating the symptoms?

"People have the idea that we can reduce air pollution to nil, this may be popular but not practical," says Drowly. "There is still no answer for the diesel engine, for example. We're almost able to get to the moon but can't yet control pollution from the diesel bus." But an American manufacturer of pollution-abating devices says, "We can handle just about any pollution-control demand that is likely to be made."

Millions are being spent in developing control devices for automobiles. Some 1968 models have modified exhaust systems, and it has been stated that the Province of Ontario will demand anti-pollution devices on all 1969 cars.

An associate professor of civil engineering at the University of Toronto, Dr. A. P. Bernhardt, has a four-step plan to battle pollution:

1. Get the facts about what pollution does and where it originates, which would involve research teams.

2. Make the public aware of the facts, tell them of the damage caused and the dangers such as that from the intense use of pesticides.

3. Increase municipal planning. For instance, industries which can't help but pollute the air such as refineries could be located downwind or downstream from residential developments.

4. Step up pollution control engineering. Design, construct and operate equipment to reduce pollution before it happens, such as exhaust from cars. Every industry must install gas and dust collecting equipment. Some industries have completely eliminated pollution.

Suggestions for improvement from other sources include green belts as buffer zones between industrial and residential areas, intensified utilization of electricity, increase of rapid transit, traffic control to reduce stops and starts, and adoption of alert systems when bad weather conditions appear.

Bernhardt agrees that we as citizens must tell politicians that we want cleaner air. This might mean paying more for our hydro or for new cars. But wouldn't it be worth it? A US estimate says that funds totalling less than one-half of one percent of their gross national product would reduce air pollution by at least two-thirds.

Public interest and concern seems to be the key to a clean-up. One recent manifestation is the forming of citizens' committees. Last month the first meeting of Group Action to Stop Pollution (GASP) was held in Toronto. They plan to issue a monthly bulletin focusing on problem areas and situations, naming guilty companies and pressing for action. And public meetings will be organized to arouse the interest of residents.

"People are the ones who make policy," as Alderman O'Donohue points out. As long as governments believe that people are apathetic, and satisfied with things as they are now, nothing will be done. ★

By Geoffrey Johnston

The fascinating
story of a
Presbyterian

PIONEER OF THE CARIBBEAN



A Presbyterian
Church
in Trinidad.

ON January 3rd 1868, John Morton, his wife and daughter went ashore at Port of Spain to begin the Canadian Presbyterian Mission to the East Indians in Trinidad, a mission which gave birth in due course to a large part of the Presbyterian Church of Trinidad and Grenada, now associated with the United Church of Canada, and the Guyana Presbyterian Church, which is associated with ourselves. This year is thus the centennial of the Trinidadian mission, and will be marked with appropriate ceremonies, in which we have been invited to share.

Morton was a Nova Scotian, born and raised in Pictou County. His interest in overseas missions was first aroused by another Nova Scotian missionary, John Geddes, who had already been sent to work in the South Pacific. Morton's arrival in Trinidad rather than the South Pacific was the result of an accidental visit to the island in 1864, while he was convalescing from an attack of diphtheria. "Our brigantine," he tells us "sailed for Barbados and a market, and the price of oak staves took the ship and myself to Trinidad. Having nothing to do I wandered about the sugar estates, and was particularly drawn to the East Indians, of whom there were then about 20 thousand in the island."

The East Indians had originally been brought to Trinidad as a solution to the island's chronic labour shortage. The freed slaves showed no inclination to remain as agricultural labourers, and the long established sugar planters applied pressure to the government to provide a substitute. The answer, after several false starts was what

was called indentured labour, a scheme whereby men were recruited in India and brought to Trinidad on a five year contract, three of which had to be spent on the same estate, at a guaranteed annual wage, with free housing and medical treatment. At the end of the five years the Indians were entitled to a free passage back to India, or the option of entering a new contract, or, ultimately, of exchanging their passage for a grant of crown land and a small amount of cash.

Morton saw in these people a fine missionary opportunity. They were an immigrant community, and as such were less attached to the customs and culture of India than those who had remained at home. Further, and this seems to have attracted Morton the most, nobody seemed to be paying any attention to them. The Anglicans and the Catholics were already well established on the island, but their energies were entirely absorbed in their work among the negro population. The East Indians were thus 20 thousand sheep without a shepherd. Morton's concern for them led him to begin agitation for a mission even before his holiday was over, and in 1867 he volunteered for service himself, leaving in November as a missionary of the Presbyterian Church of the Lower Provinces of British North America, and beginning work early in 1868, at a village called Iere, not far from San Fernando.

The first school began in March 1868, and consisted of three children, all of one family, sitting on a doorstep. Morton attached great importance to the schools as an evangelistic agency, for if the immigrants as a whole were

less committed to, or less restricted by, Indian culture, their children, whose minds had not yet hardened, were even more open to the gospel. The schools were a key element in Morton's mission policy. The decisive opening came in the early 70s, when the sugar planters began to give permission to open schools on the estates, where the Indians lived. This plutocratic co-operation was essential for without it the mission's work would have been severely limited. Not only did they allow schools on their property, they also contributed generously to the cost. In 1875 there were 16 schools, with a nominal roll of just under 500. By the turn of the century the number was up to 60 with 7,500 children on the books. From this point till Morton's death in 1912, the number of schools remained reasonably stable but the roll increased to well over 11,000.

ONE must not, however, make too much of the schools. Morton noted in 1877 that half of his baptisms derived directly or indirectly from the schools, and consequently, the other half did not. Along with the schools Morton endeavoured to reach the adult population with a combination of regular services, street corner debates and house to house visiting. Although he was somewhat supercilious toward many of the cruder forms of popular Hinduism, behaving toward them in a way which today would be considered not only bad manners but bad policy, he had a healthy respect for the intellectual ability of many East Indians, and for their skill in theological debate. If anyone was prepared to argue on the main issues, salvation, the uniqueness of God, the authority of the Bible, Morton took him seriously, and tried to meet him on his own ground.

With these two methods then, Morton and his colleagues set out to bring the East Indians into the kingdom. Their success, while by no means phenomenal, was certainly commendable. The growth of the school system has already been mentioned, and it was paralleled by a steady progress in conversions and baptisms. When Morton died the East Indian church had almost 1300 members, and a much larger adherency. From a single station in a small village, the church had grown till it reached nearly every significant East Indian settlement on the island.

Obviously Morton and his half dozen missionary colleagues could not by themselves attend to all the schools and all the spiritual needs of the church, to say nothing of outreach. The system worked because they began at the very beginning to build up a corps of East Indian teachers, evangelists and ministers. The first East Indian teacher, Charles Clarence Soodeen began work in 1871. By 1875 the missionaries were holding classes for their teachers on Saturday mornings, a rough and ready solution to the problem of the teacher training which was supplanted in 1891 by a proper teacher training college. At the same time a theological college was begun, with a program strikingly similar to some of the bright new ideas now being bandied about in North America. Already in 1882 the first East Indian minister, Lal Behari, had been ordained, a man who subsequently became one of the most distinguished ministers of either race during the pioneer period. Finally, in 1900, at the initiative of the East Indians themselves, a major step forward was taken with the opening of Naparima College, a secondary school, in San Fernando.

Despite this impressive record, the development of East

Indian leadership during Morton's lifetime is one of the more disappointing aspects of his work. The two men mentioned above, Soodeen and Lal Behari were outstanding by any account, and took an active part in the general affairs of the church. But they were, by and large, the only notable men. Subsequent ordinations were few, and the ordinands solid, but not outstanding. More seriously however, they were all Morton's contemporaries. The East Indian ministry was not, in Morton's time, noted for young men. The missionaries recognized this early in the century and tried to deal with the problem, but their efforts did not bear fruit for many years.

It is understandable therefore that the church in Morton's time was a mission dominated church. The structure was there. Every missionary district was organized as a congregation with its session and sent its due representation to the Presbytery of Trinidad. But the courts were dominated by the missionaries, and when the pioneers had left the field they were succeeded, not by a solid corps of East Indian leaders but by a second generation of missionaries.

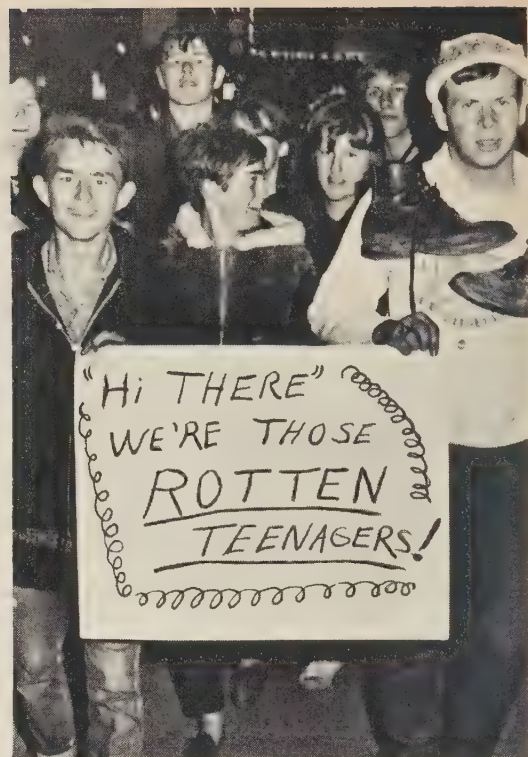
This, of course, was the norm in overseas churches at that time. Nobody, before the 1920s thought much about national churches, independent of but co-operating with missionary bodies. One cannot be too hard on Morton for being a child of his generation. He was a first class pioneer, dedicated, industrious, imaginative, resolute as to ends and flexible in methods, the sort of man who can start a church from scratch, but not necessarily the sort of person who can easily take a back seat to young men whom he first knew as barefoot schoolboys.

One last thing must be said about Morton, quite apart from the strengths and weaknesses of his work as a founder of churches. He made in the 40 odd years of his ministry an outstanding contribution to the development of an East Indian community, rooted in Trinidad, and able to make a positive contribution to the life of the state.

THE most obvious example is the school system which he and his colleagues operated, and which set thousands of young East Indians on their feet. But he also took a deep and continuing interest in agriculture, which he saw as the basis of Trinidadian prosperity. For example, when the sugar business went into decline in the late 19th century, he was one of those who advocated a shift of emphasis from plantation to peasant agriculture, from a few large estates to many small farms. In his younger days he had been a firm advocate of indentured labour, because he felt it was good for Trinidad. As he grew older he saw that conditions had changed, and he became an equally enthusiastic supporter of peasant farming. His concern was not for this system or that, but for the welfare of his people, and he was a big enough man to see that changing times required changing methods.

Times have changed even more than Morton would have thought possible in the 50 years since his death. Trinidad is not a colony but a nation, and the children of Morton's barefoot schoolboys have become prosperous merchants and professional men. These different times have disposed of some of the old problems, and, naturally, raised a series of new ones. Trinidad may no longer need pioneer missionaries but it does need men with the same kind of imagination and courage that was so characteristic of Morton's work. If anyone thinks he is a man, let him be a missionary and find out. ★

MILES FOR MILLIONS IN AFRICA



SEVERAL THOUSAND young people marched 35 miles through the Hamilton area to raise funds for Africa.

IT only took six weeks to arouse an entire metropolitan area to Africa's needs. In those 41 days, adults gathered nightly in MacNab Street Presbyterian Church, Hamilton, Ontario, to plan a "Miles for Millions" walk in aid of six projects.

Support came quickly from schools, churches and McMaster University. News media and various service clubs offered help. And a saturation program was undertaken through school assemblies, UN Clubs and mass distribution of literature.

A folk song with a lilting tune and a message of concern poured from young throats, and high school groups recorded it for radio broadcasting. Big business took an interest, one firm donated 40,000 gauze pads and 35,000 bandages. A soft drink company contributed their products plus hot dogs and 10,000 bananas for hungry marchers who would walk 35 miles around Hamilton Bay.

On November 4th, 17,000 registered at city hall for the walk, to the music of orchestra, rock and roll groups and the Ancaster Jug Band. Presbytery PYPS and Presbyterian Men helped man the 600 registration desks and later stamped route cards and passed out apples at a checkpoint near Burlington.

Led by Hamilton's mayor and 14 other mayors and reeves, the walkers filled Main Street, escorted by the desert music of the Shrine Band. Sixteen hours later the last straggler returned to city hall and the walk was over. Ten thousand had completed the 35 miles.

A follow-up committee will support a Hamilton Youth

Council for overseas concern, to be serviced and supported by Share Canada, and the Centennial International Development Program of which the Rev. W. McLean, a Presbyterian who served as a missionary in Nigeria, is deputy director.

Similar walks have been successfully completed in other centres. Prime Minister Pearson shared in the Ottawa project. Chairman of the Kitchener-Waterloo Miles for Millions was the Rev. Grant MacDonald, assistant at St. Andrew's Presbyterian Church, Kitchener. And in Winnipeg almost 7,000 participated.

Already \$184,329 has been received from the Hamilton project, well over the \$100,000 objective. This will help that city's Goodwill Africa program send local doctors for varying lengths of time. UNICEF work in Africa will be supported. University students in that land and overseas will get help, and \$15,000 has been deposited to the account of Presbyterian missionary the Rev. Russell Hall to help him develop a library and drop-in centre in Lagos, Nigeria. Overseas students at McMaster University and the Teachers' College will receive funds through Hamilton's Friendly Relations With Overseas Students organization. And Crossroads Africa, the exchange of African and Canadian youth, will benefit too.

But above all, thousands of youth have been awakened to the needs of others. And countless parents and critics of the teen-ager have had to reassess their position as they saw young people sacrifice and show concern for the world's needy. ★

John A. Johnston



Ring out the old...

"The days of a man's years are three score years and ten." Psalm 90:10

■ What's so big about New Year's? Why all the clamour and noise and merry-making when the clock strikes 12 on New Year's Eve? Are we really so overjoyed that Father Time has pulled up his belt another notch and set out with renewed vigour to slow us all down?

One of the songs of a prior generation included the words: "Darling, I am growing old; silver threads among the gold . . ." It's not so easy now (was it ever?) to judge a man's years, to say nothing about his fair lady's, by the "silver threads". But today even if nobody but our hairdresser knows, we know! We grow older day by day!

"The golden years" they call them. These? When, for some of us, the arthritic pains go creeping from one bodily joint to another, and we ourselves with increasing frequency sit in the doctor's office waiting for our "liver" shots, and have our blood pressure taken? Golden years? Somebody is surely kidding!

And when does this gilt-edged time of life begin? At 80 or 70 or 50, or when? The newborn baby immediately begins to grow older, even though almost all of his life still remains. And one thing all of us who are sometimes classified as young sprouts can be sure of is that steadily, if only gradually, we are being converted into gnarled old branches on the family tree of man. What's so big about another New Year's?

Granted, there are different ways of viewing this business of growing older. There is the poetic one of Browning: "Grow old along with me, the best is yet to be."

There is the philosophical view of the Far East, described by Lin Yutang. The first question a person in the East asks another on an official call, after asking about his name is, "What is your glorious age?" If the person replies apologetically that he is 23 or 28, the other party generally comforts him by saying that he still has a glorious future, and that one day he may become old. But if the person replies that he is 35 or 38, the other party immediately exclaims with deep respect, "Good luck!" Enthusiasm grows as a man is able to report a greater age, and if he is over 50 the inquirer drops his voice in awe.

There is the more activist view of the West illustrated a few years ago by-the-then 87-year-old Frank Wise. As he set up his bookbinding exhibition at Montreal's

first Golden Age Hobby Show he said, "I just haven't time to grow old." There are the sets of statistics designed to remind us how fruitful this age of life can be, statistics that show that of all the great achievements in the world, 64% of them have been by men over 60, 23% by persons over 70, and 8% by persons over 80.

Do you find this comforting in this season? Perhaps the Christian attitude to ageing would be more helpful still. The New Testament tells the story of young men, Jesus himself not being more than in his early 30s when he was crucified. But the New Testament was written to teach and help men of all ages. Perhaps not many of the writers and actors in that historic drama of faith lived to be old men. Those were dangerous times and the persecutions were severe. But Christians accepted whatever the future held, not merely philosophically but in faith. If they were to die, what did it matter; they were the Lord's (Romans 14:8). If they were to live, even to linger on hampered by infirmity, then they would still give him the glory; his grace was sufficient for every need (II Corinthians 12:9). Jesus himself had suffered much more than they would ever be called upon to do. For them, to be weak was to be strong, (II Corinthians 12:9); the man who was weak was reminded of how great were the inner resources of his strength.

"When Joshua was old, well advanced in years, the Eternal said to him, 'You are old, well advanced in years, and yet much land still remains to be occupied'." (Joshua 13:1, Moffat). In other words, the days of our usefulness continue. Certainly you and I are growing older. Of course. Some of the early Christians would have said "Let us rejoice; we are nearer glory." At any rate there is no good reason why we should not put some feeling into it when we say, "Happy New Year!"

PRAYER

Eternal God before whose eyes a thousand years are yesterday when it is past, grant us the assurance that thou dost keep watch over our comings in and our goings out both now and forever, and that still thou dost speak thy word of comfort, "Lo, I am with you always, even unto the end of the world." In Jesus' Name. Amen. ★

—BY D. GLENN CAMPBELL

YOU WERE ASKING?

Q *Some friends of ours have become communicants of the Presbyterian Church. Their first child was "dedicated" in a congregation of another denomination to which they used to belong. They now have a second child, which is to be baptized. Is it necessary for the first child to be baptized also?*

A The denomination that dedicated the first child must have made very plain to the parents that the child was being dedicated and not baptized. I see no reason why we should now declare their ceremony to be something they said it was not. If I were the minister, I'd make clear to the parents that the dedication was not baptism, but an act of faith. Perhaps in the ceremony I'd mention that the first child had been dedicated and now, in the covenant of God with his people, was receiving the sacrament of baptism. See the *Shorter Catechism*, questions 94 and 95.

Q *Has the Bible been translated into Gaelic, and if so, by whom?*

A I am indebted to Dr. A. D. MacKinnon, Little Narrows, N.S., our eminent Gaelic scholar, for the following information. In 1767 the Bible was being translated into Gaelic by the Society in Scotland for promoting Christian Knowledge. The New Testament was translated that year, printed, and distributed in the Highlands and Western Isles. The Old Testament was undertaken in four parts, and the first part was finished in 1783. The publisher of these was William Smellie of Edinburgh.

In 1807, three years after the British and Foreign Bible Society was established, the whole Bible was printed in Gaelic in London. The Edinburgh Bible Society printed it in 1837, and some

years later the National Bible Society of Scotland did the same.

Gaelic Bibles are found in use in many places in Canada, and are notably common in Cape Breton Island. They are still offered for sale by the Canadian Bible Society.

Q *Should an elder, in visiting his district, expound doctrine?*

A The teaching elder (minister) is the one whose duty is to teach. It is not the privilege of the ruling elder (elder) to undertake teaching, except as may be assigned in such as the church school. Texts and guides are provided there for the teachers. The Presbyterian Church is a doctrinal church and has set up safeguards and procedures in doctrine. There are occasions, of course, when the elder, in his visiting, finds questions of doctrine raised. In my opinion, he should exercise care not to usurp the place of the teaching elder. In my experience as a pastor, I frequently had elders refer all but the simplest questions to me out of their districts that I might make a call and try to explain what the biblical teaching in question really was. In my opinion, the elder should not distribute tracts or other literature except as approved by the minister. Witnessing, exhorting, expressing the fellowship of the congregation is one thing — and teaching is quite another.

Q *What do you think of the "portraits" of Jesus by modern artists?*

A I needn't ask which artist or artists, for I like none of them. "The face of Jesus", says a Russian proverb, "is the face of all men." It seems to me that the mistrust of the reformers for pictures and statuary should pre-

vail today. As a child, in Sunday school, I was the victim of much bad art. It took me years to create my own soul's portrait of Jesus from the words and deeds of Jesus. If we are going to use sacred art — and there is more of it used than there used to be — we should use variety and set it against the pictures created for us by the words of the word of God. I am not downgrading the inspiration of art in our lives (as those who visit me in my study at 50 Wynford Drive know so well) — far from that —, but when it comes to a portrait of Jesus I want to think of such scripture as Hebrews 2: 8, 9, II Corinthians 4:6, and I John 3:2.

Q *A Presbyterian minister declined to solemnize my marriage because my husband-to-be is a Roman Catholic and we were planning, following the Presbyterian service, to have the marriage blessed by his priest. Do you approve your fellow-minister's attitude and decision?*

A Yes.

Q *"1. What is wrong with our Presbyterian ministers that we now have read prayers and sermons? Can they not pray from their hearts? 2. Also, why the organ going during the communion service where there should be perfect stillness? One wonders what will happen to our church in these days. Yours, An old-time Presbyterian. P.S. Probably you will not publish this."*

A 1. You ask the ministers.
2. Ask the session. P.S.—
O yes we will.

Send questions to: Rev. Dr. L. H. Fowler, 174 Yonge St. S., Aurora, Ont. Include name and address, for information only.

The house that offers a SECOND CHANCE

BY DECOURCY H. RAYNER



IN THE LIVING ROOM of the new half way house of the Presbytery of East Toronto, the minister of reform institutions for Ontario, the Hon. Alan Grossman, discusses its operation with house parents David and Jean Lewis.

Where does a boy go after he gets out of a reform institution? How does he keep from slipping back into the old ways? What can the church do to help him?

These are questions that have troubled Allan Cornish for some years, and at last he has seen them answered, in part at least.

In midtown Toronto there is a three-storey house, not labelled in any way. It is essentially a family house, known simply by its address, 158 Spadina Road.

Inside its walls a family of five lives, father, mother, and three sons aged 13, 16 and 18 years. But there are others in that house as well, young men whom our church is seeking to help in a quiet and unostentatious way.

No name plate identifies the character of the house, it might scare away the very ones it is designed to help. In the Presbytery of East Toronto it is known as the youth rehabilitation centre. But the young men who call it home know it simply as the place where the Lewis family live, a sort of half way stop between life as it was and life as they hope it can be.

David and Jean Lewis look like ideal parents, the kind we see in family situations on television. They left Brockville to come to Toronto to run 158 Spadina Road because they could see a job to be done. With three sons of their own they simply extend the fellowship of the family and enlarge the house rules to include the newcomers.

"It takes a while for some boys to adjust," said Dave Lewis when I visited their home. "Most of all they dislike the curfew at night. But we give them opportunities to talk, even at the end of a long, hard day, and after a time they settle right into the routine."

Invariably these boys come from broken homes, from a hostile environment that set them off in the wrong direction. They need care and love and guidance, and accept it as soon as they realize that it is genuine.

Jean Lewis sees to it that the three-storey home is clean and well-kept, that clothing is repaired and nourishing meals are provided. The boys take their turn at helping in the kitchen in the evening along with members of the Lewis family.

After they get jobs the boys pay \$2 a day for room and board. Help is given in job placement, although one 16-year-old went out and quickly obtained a position on his own.

Control of earnings is another delicate responsibility for the house parents, these lads are accustomed to spending

freely on whatever strikes their fancy. One insisted on bringing a gift for Mrs. Lewis every pay day, until he was persuaded that this was overdoing the Christmas spirit.

The Rev. R. Allan Cornish, minister of St. Matthews Presbyterian Church, is executive director of the youth rehabilitation centre. His interest in giving the wayward a second chance extends back to his days at Knox College, when he worked on his own with men in Toronto's Don Jail.

Now that the Presbytery of East Toronto has provided a centre after years of planning and campaigning, Allan Cornish acts as liaison between the boys and their parole officers.

Although Dave Lewis is superintendent of St. Matthew's church school and his wife is secretary of it, the house parents don't force the boys to attend church. Some of them have travelled with the Teen and Twenty Chapel, and seem to enjoy that group activity.

There were four boys in residence in November, with room for seven. The house has been completely done over by the board of directors. A small pool table and power tools are provided in the basement for leisure activity.

The Ontario Department of Reform Institutions looks on this home, which has functioned since last May, as an ideal setting for half way rehabilitation.

One lad wrote after leaving, "a half way house is a good thing for fellows coming out of reform institutions that want to be helped to get on their own two feet again, but with their noses in the right direction. In four months I straightened right up in my views towards life. Now I have more respect and consideration towards my neighbour. If there is a chance of more half way houses being established I'm all for it because I know for a fact there are a lot of boys to be helped and who want help."

Another boy wrote to say how much he appreciated the concern of the house parents, and mentioned the discussions together especially. "It is very good when we have talks together," he said, "we find out what the right or the wrong way of doing things is. I feel myself that there should be more places like this one because people like Mrs. Lewis and Mr. Lewis can help out other boys such as myself."

In your own community there may be young men (and women) who are hungry for the type of home that the Presbytery of East Toronto offers — a place where kindly concern and parental love are made evident in the everyday lives of a wholesome Christian family. ★

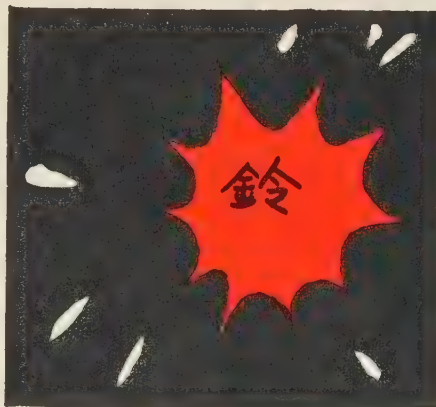
TURNING THE CHURCH

These lively cartoons are part of an imaginative approach to church renewal in Formosa, described by missionary DONALD J. WILSON

信徒總動員

MOBILIZATION OF ALL CHRISTIANS:

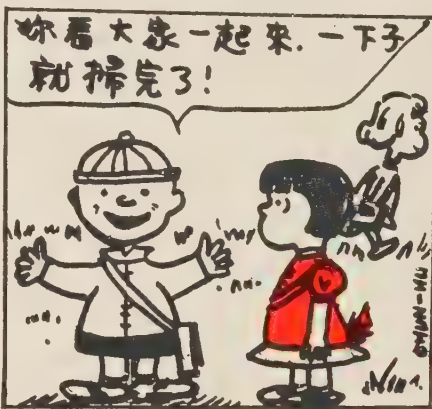
Bell rings!



"Hurry! Hurry! When we have finished sweeping then we can go home!"



"School is out! Let's hurry up and sweep the floor."



"Look! When everybody comes out, we are immediately finished with our job."

■ "Turn it inside out!" Every good housewife knows that's the thing to do with Dad's worn shirt collars. But few of us are as courageous as the Christians of Taiwan, who are trying it with the church.

Confident that a miraculous change can be achieved, the Presbyterian Church of Formosa has launched its second century of Christian mission with a five-year plan that is designed to turn a whole church constituency inside out. In their "New Century Mission Movement" they have redesigned their church's program and policy. The aim is to be "turned out" as well as "turned on" to the world, engaging society in mission and service. Their slogan is an adaptation of Ephesians 4:12 — "Equipping the Saints for Mission." Highlighting the new approach is a delightful booklet containing a Charlie Chan version of *Peanuts*, excerpts from which are shown here. Each cartoon includes a perceptive kiddie commentary on adult concepts like renewal, total mobilization, co-ordination, adaptability and service.

It all began in 1965, the year Formosan Presbyterians

were joined by many other Christian groups in celebrating 100 years of Christian mission. At that time national and overseas leaders came together in consultation on the theme, "Into The Second Century Together." In spite of profound insights which emerged, the church discovered it was entering its second century with unclear objectives. And the movement threatened to split into at least three different directions.

By June of the following year, the church forces seemed in complete disarray, and drastic action became imperative. Leaders involved in some creative form of Christian service and who had a reputation for being vocal were invited to a meeting. They quickly realized that the most serious problem was the "sacred cow" status of the P.K.U. or Doubling Movement which had triumphantly concluded in the centenary year. Its goals of doubling the number of churches and Christians required a massive unilateral engagement with the world. One million U.S. dollars were raised in Formosa for church building alone! But the goals were introverted, because

INSIDE OUT

伸縮性

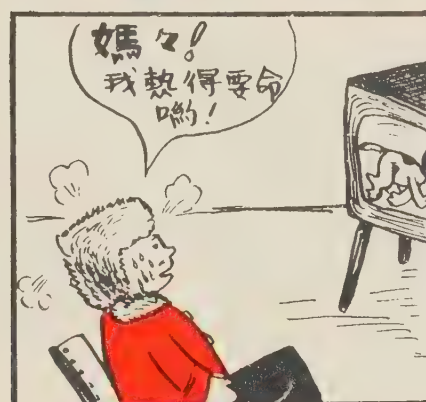
FLEXIBILITY, ADAPTABILITY:

"It's very cold outside! If you want to go out to play, then dress in warm clothes to be comfortable."



"These clothes make one feel like a doll that can't move, don't they? Let's go home and watch TV. Okay?"

"Mummy! The heat's killing me!"



"What sort of child are you? When it's cold you can't put on your clothes, when it's hot you can't take them off. You are unable to do even a small thing like this."

they concentrated only on the growth and welfare of the church. Shouldn't a church that is faithful to its Lord reach out with concern to benefit others, not itself?

To become this kind of church, multilateral mission would be needed, and nothing less than the total mobilization of the entire church membership could accomplish it. As one observer put it, "What we're talking about is a brainwashing program — starting with the theological professors and ministers right on through!"

So the New Century Mission Movement took shape. The five-year plan was conceived, stressing the areas of major need in the church's ministry. The first year called for new concepts of the nature and mission of the church. That meant saturation training from the ecclesiastical high tower to the rice-huts, systematically and in depth. Hans Reudi Weber's book, *Salty Christians*, was translated as a study guide for congregations.

Then training teams, aided by audio-visuals, pamphlets and posters, began introducing the basic themes of the movement to congregations. The 1967 emphasis was on

stewardship and service in the world. And from 1968-1971 the churches will be challenged repeatedly and concretely to develop forms of creative response to the tribal, rural, urban-industrial and overseas communities.

In May, 1967 the Presbyterians shared their plan with several other denominations, all of which, excepting the Roman Catholics, are quite small in comparison with the Presbyterian Church. Each enthusiastically endorsed the principles and intentions, especially the Roman Catholics.

This year brings a serious test of the movement's vitality. The emphasis on tribal communities with their tremendous needs will provide numerous challenges to respond as a church for others. And the rest of the Protestant denominations, not deeply involved in tribal areas, will gain time to discover how far they can go in committing themselves to the common goals.

One thing is certain — the churches in Taiwan will never be the same after these formative years. They will tell the story of whether or not the church can be turned "inside out." ★



Abandoned babies in the
Municipal Infant Room, Seoul,
Korea

"GIVE" THE MOST PRECIOUS GIFT OF ALL!

This Christmas Eve more than half of the world's children will go to bed hungry . . . if they have a bed to get into. In 55 countries where Christian Children's Fund is rescuing these destitute kiddies we find the 76,000 now being helped in 700 orphanages and projects are only a handful compared to the numbers needing assistance.

This year we earnestly suggest that a gift to members of your family or friends be a "sponsorship" of a very needy child. The gift of a precious little girl or boy brings joy to the sponsor and lasting appreciation from your "adoptee". For 27 years CCF has used the "Person-to-Person" Adoption Plan, whereby the "sponsor" receives the name, address, history, photo, and the happy privilege of corresponding with the "adoptee".

Applications to CCF homes are unending on behalf of these deserted little wanderers . . . hopeless victims of neglect, war and poverty . . . unable to cope with an irrational world. CCF field workers co-operate with local welfare and government agencies and mission boards. Our four-fold program of thorough Christian training, an informed mind, a sturdy body and trained hands has a strong appeal to Christian people in all denominations.

For only \$12 a month you can help give a girl or boy a new start and opportunity in life. Make this Christmas one of the happiest for some little child . . . and your own family. Right now sponsors are needed most in INDIA, HONG KONG, FORMOSA, KOREA, SOUTH AMERICA, VIETNAM.

Receipts for Income Tax purposes are issued promptly.

CHRISTIAN CHILDREN'S FUND of CANADA

1407 YONGE STREET, TORONTO 7, CANADA

P-1-8

I wish to "sponsor" a boy ☐ girl ☐ for
one year in (Name Country)

I will pay \$12 a month (\$144 a year).
Enclosed is payment for the
full year ☐ first month ☐

I cannot "sponsor" a child but want
to help by giving \$.....

Name.....

Address.....

Place..... Province.....

CCF is experienced, efficient, economical and conscientious. Approved by the Income Tax Branch of the Dept. of Revenue, Ottawa, approved by U.S. State Department Advisory Commission on Voluntary Foreign Aid, member of the Foreign Missions Division of the National Council of Churches. Christian Children's Fund assists over 78,000 children in more than 700 Homes and projects in over 50 countries.



NEWS

Bishop Neill on Union

Resolutions or statements should never be passed by churches unless action follows, said Bishop Stephen Neill in an exclusive interview with The Record.

He was in Toronto to participate in the teach-in on Religion and International Affairs at the University of Toronto and to give the 1967 Gallagher Memorial Lectures for The Ecumenical Institute of Canada. Prof. Neill occupies the chair of missions and ecumenical theology at the university of Hamburg.

On the subject of world church union Bishop Neill said "The battle goes on because we don't say what we mean or want. We fail in honesty. We must come to grips on fundamental theology and acceptance with God."

In his opinion The Presbyterian Church in Canada should come in on any Canadian union talks. It has the theological soundness that others lack, he added.

Referring to memories of 1925 Bishop Neill said, "Perhaps the Presbyterian Church must wait for a new generation for improved relationships. The Anglican and United Churches should be prepared to wait until the Presbyterians come in. Partial union now would make wider union later more difficult. Keep theological discussions continuing now, but let union talks wait for the Presbyterians."

N.D.F. successes

Early reports indicate that the campaign for the National Development Fund is meeting with success at the congregational level.

St. Andrew's Church, Gananoque, Ont., with an allocation of \$6,000, reported incomplete returns of \$1,700 in cash and \$9,000 in pledges.

Knox Church, Woodstock, Ont., had an objective of \$25,000. The visitation on November 19 brought in pledges and cash totalling more than \$32,460. Gifts ranged in size from \$1 to \$1,000.

St. Andrew's Church, Windsor, Ont., is a 110-year-old congregation with a large building that requires constant repair and maintenance. Many questioned the size of the \$66,000 allocation. Incomplete returns, after a well-organized visitation was made, amounted to \$83,200 for the National Development Fund and \$69,000 for

the 1968 program in St. Andrew's.

Regarding the success of the two-purpose visitation in that Windsor congregation the Rev. William Lawson comments: "But far beyond even those encouraging figures was the new spirit of dedication, friendliness and unity which had come into our midst through the activities associated with the project, and the new life which was apparent in our midst.

The reasons for these things are not hard to find. First there was the fine leadership provided by the men and women of the congregation and the enthusiasm which they brought to their task. Then there was the fact that the program was conducted 'by the book' with each step being carried out as it was laid down and changes being made only where absolutely necessary. Also there was the strong impact of the theme, 'One Hour of Sharing' which was interpreted as the sharing of our time, our talent, and one hour's earnings per week per member. These three things combined to give us one of the most encouraging experiences a congregation can ever have, the undertaking and carrying out of a challenging task, despite the difficulties which may be present. We heartily commend it to all congregations."

At Glenview Church in Toronto the objective for the N.D.F. was \$54,000. On the Wednesday following the visitation it was reported that \$107,000 had been pledged, plus \$54,000 given by Glenview members through the special names canvass. Through a well-organized visitation Glenview almost tripled its objective.

Associated Church Press

According to figures just released by Associated Church Press headquarters in Chicago the combined total circulation of all Associated Church Press publications is 22,846,698. This figure represents a gain of over four million in the past seven years.

The Associated Church Press has 190 member publications and includes all major Protestant and Orthodox magazines and newspapers in the United States and Canada. Since 1966 several Roman Catholic publications have also been accepted into membership. In addition to denominational publications, non-denominational publications also hold membership.

"This circulation figure indicates that a considerable segment of the church membership still attaches importance to its religious journals," Dr. Alfred P. Klausler, executive secretary of the ACP said. "Religious publications in the U.S. and Canada are doing a significant job in relating Christianity to

present day problems. The vast majority of the publications are tackling the controversial issues of the day with commendable zeal. Subscribers may not like this but at least they're learning that the church is involved."

The editor of The Record is a member of the board of directors of the Associated Church Press.

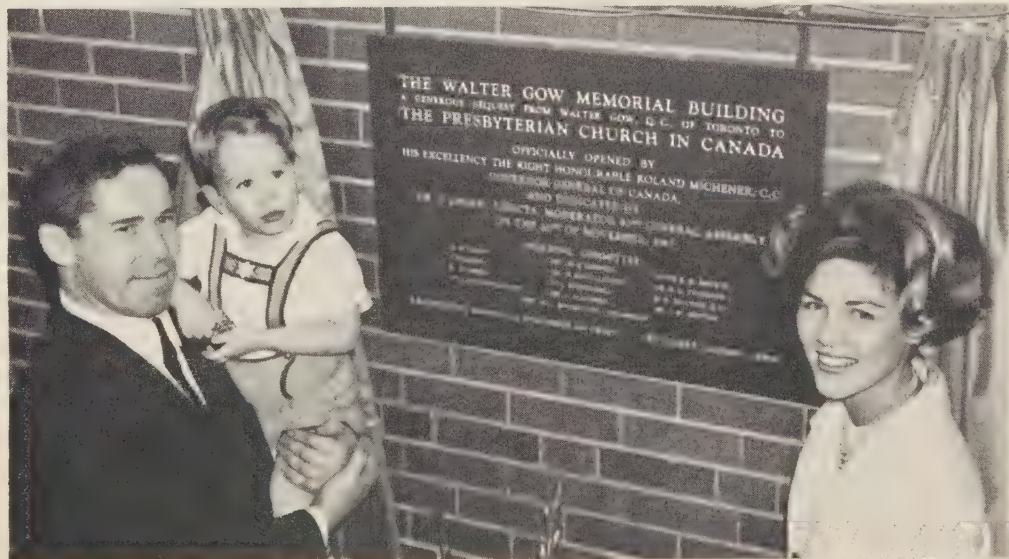
The Walter Gow building

His Excellency the Right Honourable Roland Michener, C.C., Governor-General of Canada, formally opened the church office building of The Presbyterian Church in Canada on St. Andrew's Day, November 30.

The Queen's representative also unveiled a plaque in memory of Colonel Walter Gow, Q.C., after whom the building is named in recognition of the generous bequest that made it possible. The keys were handed by the builder, P. B. Jackson, to the architect, N. H. McMurrich, to Rev. R. G. MacMillan, chairman of the building, and then to the moderator of the 93rd general



THE GOVERNOR-GENERAL and Mrs. Michener were received at the entrance to 50 Wynford Drive, Don Mills, by the moderator, Rev. Dr. J. Logan-Vencta, and the 1966 moderator, Rev. G. Deane Johnston.



A GRAND-NEPHEW of Colonel Walter Gow, N. Alexander Gow of Willowdale, Ont., is shown at the memorial plaque in the church offices with his wife Kathleen, and son James, after the unveiling Nov. 30.

assembly.

Rev. Dr. J. Logan-Vencta then dedicated the building. Rev. Dr. E. A. Thomson, clerk of general assembly, voiced the appreciation of the church to all who had helped in the planning, building and furnishing of the new church offices.

William B. Cross, chairman of the administrative council, welcomed the representatives of other churches and the Jewish Congress, the neighbouring business men, and Mayor James D. Service of North York.

The Governor-General and Mrs. Michener made a tour of the building and then received the more than 300 persons present for the ceremony.

Adoptions in Scotland

The Church of Scotland operates one of the largest adoption agencies in the country. Last year the Social and Welfare Board arranged 240 adoptions and this year's figure is expected to be higher.

At a home in Musselburgh, there are five flatlets for the unmarried expectant mother. Each girl has her own unit, but shares cooking facilities with the others. The girls who go into the home have already decided to have their child adopted. In Glasgow, the board runs a Mother and Baby Home.

The Social and Moral Welfare Board run a total of 75 homes and agencies throughout the country. The need for this kind of welfare is vast and expanding. The board in trying to meet this continuing need have plans for future expansion in many different directions.

The board also operates 35 homes for the aged, four of them in Edinburgh.

Typhoon Hits Formosa

The worst flooding in 25 years was seen at Hualien on the east coast of Formosa when Typhoon Gilda struck on November 18. An area 40 miles north and south of that city was damaged.

In Hualien alone at least 820 houses were completely destroyed, and 1,365 damaged, with two deaths reported. All roads and communications were out for several days.

Yu-shan Theological College and the agricultural school near Hualien were heavily damaged. Buildings were destroyed and the orange orchard was ruined.

An early estimate of damage to the agricultural school alone is about \$2,500 U.S.

New version is popular

Over five million copies of the *Today's English Version* New Testament published by the Bible Society in September, 1966 were distributed throughout the world in the first year of publication. By October 15 distribu-

tion exceeded six million. This translation into contemporary English from the original Greek has proven to be the most acceptable of any modern English version. One hundred and thirty thousand copies of the paperback edition entitled *Good News For Modern Man* have been distributed in Canada. It is available at any Canadian Bible Society book store at fifty cents.

Church accounting

Income Tax regulations issued during 1967 have made it necessary for all congregations to maintain their financial records in a manner acceptable to the Department of National Revenue.

An outline of a simple system of maintaining congregational financial records, of assistance particularly to smaller churches, has been prepared. A copy has been issued to every minister who has been asked to give this to the chairman of the board of managers or to the congregational treasurer.

Additional copies may be obtained

from the Comptroller's Office, 50 Wynford Drive, Don Mills, Ont., at the nominal price of fifty cents.

Aid for Children

During 1967 more than 5,600 children in many countries, including Canada, received regular monthly financial assistance provided by Canadians through the Canadian office of the Christian Children's Fund.

Following the annual meeting of the Fund's board of directors on November 30, Frank J. Whilsmith, president and chairman of the board, stated that the organization's special centennial projects had been successfully completed. These included a grant of \$25,000 to the Protestant Children's Home in P.E.I. for urgently needed building renovation, and special centennial grants totalling \$165,000 for new dormitories, buildings and equipment to the Fanling Babies Home in Hong Kong, the two Iar Evangelico orphanages in Portugal, child welfare work in Taiwan, and Dr. Graham's Home in India.

Christian Children's Fund assists homeless and destitute children in more than 50 countries, ministering to their physical, spiritual and educational needs.

Fixed date for Easter

Responses to a World Council of Churches inquiry regarding the attitude of its member churches toward a fixed Easter date show unanimity in the desire that all Christians celebrate Easter at the same time.

Of 115 churches that have replied thus far, 97 favour Easter observance on the first Sunday after the second Saturday in April. Seven prefer a common movable date based on an agreement concerning the date of the equinox.

At its August meeting in Heraklion, the WCC Central Committee noted that "no early action can be expected" and suggested "that as long as a universal date has not yet been reached, the churches in each country observe the date observed by the majority."

The fixed April date has received the support of The Presbyterian Church in Canada.

Material wanted

Prof. Allan L. Farris of Knox College, 59 St. George St., Toronto, is collecting material for a biography of the late Rev. W. G. Brown and would appreciate receiving helpful information or reminiscences.

Those Happy Yesterdays

by

Alice Mulvey

■ Have you ever stopped to think that all those happy yesterdays were made up of what you did today? Each day that you wake up there are 24 full fresh hours to spend. As Arnold Bennett once wrote: "Time is the inexplicable raw material of everything. Out of these 24 hours we spin health, pleasure, money, content, respect, and the evolution of our immortal souls."

It is important to budget our time the same as we do our money, otherwise there will be many wasted days. It is up to all of us to make the most of this precious possession. It is a commodity that cannot be stolen from us and no one receives any more or less than any other person. If we are on a low income and wish to earn more, all we have to do, is to go out and work a little harder. But if we come to the end of a day with work still not accomplished, we cannot add a few extra hours, just to catch up. This makes it important for us to plan our days and weeks so we do have the time to do all the happy things in life we would like to do.

How do you spend the 168 hours in a week that is allotted to you? Do you really live each day fully, so that later in life, when you look back, you will recall all those happy yesterdays? If not, you had better start organizing

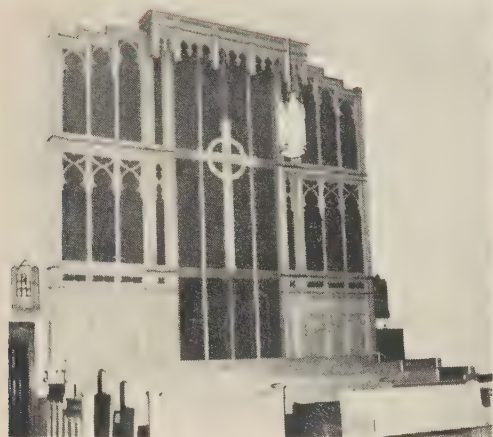
your life so you will have pleasant memories to dwell upon when you are old.

It is true that we all have our troubles and sorrows. But it is what we do about them, that counts. Just recently a woman wrote to me and said: "Thanks to your dear daughter, Mary, my life has been made full and happy again. Every week for over a year I have been going to the Ontario Hospital School to help with the children there. I'm happy to share in the joys and sorrows of God's chosen ones. It would seem that God intended Mary to have that terrible illness just to make some of us aware of the needs of handicapped children."

I had never expected to be thanked for having a handicapped child. What at first, seemed a terrible tragedy for us has turned into a blessing for others. Our beloved eldest daughter, Mary, had encephalitis (a brain fever), at a year old and was left paralysed and retarded. At the time, we visualised a long, useless life ahead for her. But that has not been the case. Her natural sunny disposition and determination to help herself overcome her physical handicaps, has won her many friends. She has been a source of constant inspiration and courage to others and especially to us, her family.

Because of Mary, our lives have been enriched. And each day is lived fully, thus ensuring for ourselves, many happy yesterdays. ★

CENTENNIAL PROJECTS



THE SANCTUARY of Knox Church, Harriston, Ont., was renovated as a centennial project, including a new organ, chancel and organ screen, pews, carpeting, lighting, pulpit and two stained glass windows. The lighting and pulpit were memorial gifts from Mrs. George Calder for her husband and son, and the windows were in memory of Mr. and Mrs. W. C. Chambers.



THE CENTENNIAL PROJECT of Weston Church, Ont., a new front entrance with cloakrooms and a new side entrance from the parking lot, was dedicated on the 120th anniversary. Shown is the minister, Rev. R. J. Boggs, with Syd. Wilson, project chairman.

The centennial of Canada was observed at Knox Church, Guelph, together with the 123rd anniversary of the congregation.

An open house with displays was held, and the week ended with a Covenanters service, when a precentor led the praise.



LONG HANDLED offering plates were used in a centennial service at Duart Church, and the singing of a psalm was led with a tuning fork belonging to Daniel McLean, precentor before the first organ was installed in 1891. Shown are Carlyle Sinclair, who made the offering plates, and Doug Ford.

Thousands join church

An "open letter" addressed by the Indonesian Muslim leader Fachroeddin of Bandung to the Indonesian president, General Suharto, threatens a "holy war" if the mass movement to Christianity in Central and East Java continues.

In these two overwhelmingly Mo-

hammedan areas of Indonesia's largest island, 25,000 people have joined Protestant churches alone since the army put down a communist revolution attempt in September, 1965.

The letter was published in Hamburg by the German Evangelical Mission Council.

Indonesian Christians are concerned that this letter may signal a renewed

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LADIES of the Protestant chapels of the Canadian armed forces have raised \$36,835 this year to equip the new surgery of the children's wing in Vellore Hospital, India. Wing Commander J. N. Bracher, left, senior chaplain (P) of Canada's air division in Europe, shows the results to Lieut-Col. J. M. Anderson, Presbyterian padre, on his visit to Germany.

Thousands *continued*

Mohammedan effort to make Indonesia an Islamic state. They stress that the mass conversions of the last two years have not been produced by the church's missionary activity, but by the free decision of Mohammedans who for political or social reasons are no longer satisfied with Islam.

While the "open letter" argues primarily on the basis of the principles of "tolerance" and "co-existence", the Indonesian Christians point out that since their country won its independence from the Netherlands, the state has guaranteed the fundamental human rights of religious freedom.

The Rev. Ardi Soejatno, president of the Christian Church in East Java, reported here that his church increased by 16,000 in 1966. In the two-year period 1965-66, the East Java Church grew from 62,000 to 82,000 members.

Hundreds of people, including whole villages, continue to request baptismal and catechetical instruction in East Java, according to Mr. Soejatno.

Another report of rapid growth comes from the Evangelical Christian Church of Irian Barat (formerly New Guinea). This church had 175,000 members when it became autonomous ten years ago. Since then it has increased by 35,000.

The Irian Barat church became a member of the World Alliance of Reformed Churches earlier this year.

Fifty Million Fund

The Fifty Million Fund campaign of the United Presbyterian Church in the USA has received pledges totalling almost \$65 million, its director has announced. The four-year effort which began in 1964 will provide capital funds for about 1,350 individual projects in the United States and 44 other countries.

East German churches

The number of applicants for confirmation in the German Democratic Republic is increasing, after ten years of decline.

According to a report published by the Swiss Protestant Press Service, East German city congregations which had about 100 applications for confirmation annually ten years ago had reported that the number had dropped to eight or ten in recent years.

Now these congregations have often as many as 30 or 40 confirmands each year.

A sizable number of "delayed confirmations" are reported, indicating a renewed interest in church membership on the part of older young people who chose not to be confirmed at the usual age of 13 or 14. New patterns of confirmation instruction are being devised to meet the particular needs of these young people.

BUDGET RECEIPTS

At the end of November the receipts from congregations for the general assembly's budget totalled \$1,409,850 as compared to \$1,376,318 for the first 11 months of 1966.

Expenditures to that date in 1967 totalled \$1,979,986 as against \$1,884,046 a year ago.

Hungarian church policy

The Reformed Church of Hungary has changed its policy of excluding from the Lord's Supper members who have agreed to educate as Roman Catholics children born to a confessionally mixed marriage.

All church members who have been affected by this regulation will now be re-admitted to the Lord's Supper, "on condition of repentance."

At the same time, the church's synod has confessed its guilt for having "used the same weapons as the Catholic Church in this conflict, which was forced upon us."

Urges aid for needy

The Anglican Primate of Canada, Archbishop Howard H. Clark, called on this country to step up its aid to developing countries to \$500 million a year, even if it means delaying national medicare. "How long in this quarrelsome neighbourhood we call the world, do you think we shall be allowed to increase our wealth, while more than half our neighbours grow poorer and poorer?" he asked. "We have half-a-pound of meat per day per person, but

the developing nations have only an ounce per person per day." The primate made it clear he was advocating a 1% income tax boost to increase foreign aid from its present level of \$316 million to \$500 million a year.

Devaluation hits missions

British missionary and charitable organizations are faced with the problems of raising hundreds of thousands of extra dollars to maintain their present work as a result of Britain's decision to devalue the pound by 14.3%. Three major charities dealing with famine relief and backed by all the leading churches — Christian Aid, Oxfam and Save the Children Fund — alone must raise a further \$1,200,000 a year to offset the result of devaluation.

The World Council

Fifteen Roman Catholic observers will take part in the fourth Plenary Assembly of the World Council of Churches in Uppsala, Sweden, July 4-20, 1968. More than 800 delegates from all continents, representing 223 member churches, are expected to attend the assembly, whose theme will be "Behold, I make all things new."

SCM and YMCA banned

The Student Christian Movement is still barred from operating in Czechoslovakia, according to reports from churchman who have toured that country. The YMCA and YWCA have also been barred from operation since 1950 when they were suppressed.

PERSONALS

The Hungarian and English-speaking congregations of Pleasant Ridge Church, Brantford, Ont., met together on November 26 to present a Bachelor of Divinity hood to their minister, the Rev. Sandor K. Meszaros. Rev. Dr. G. D. Johnston made the presentation, and Miss Gloria Nagy gave a bouquet of roses to Mrs. Meszaros. It was the 7th anniversary of their arrival in Canada.

Rev. Dr. J. B. Longmuir has been nominated as moderator-designate of the Church of Scotland general assembly. Dr. Longmuir is secretary of the general administration committee and principal clerk of the general assembly.

St. Andrew's Church, Puce, Ont., has called the *Rev. J. L. Burgess* of Hull, Que.

Hugh McCullum has been appointed editor of *Canadian Churchman*, national newspaper of the Anglican Church of Canada. He is the first layman editor in the 96-year-old history of the paper.

Members of the Canadian Church Press made a presentation to *Rev. Dr. A. Gordon Baker* at a dinner meeting in Toronto. Dr. Baker resigned as editor of *Canadian Churchman*, to become rector of Bishop Cronyn Memorial Church, London, Ont.

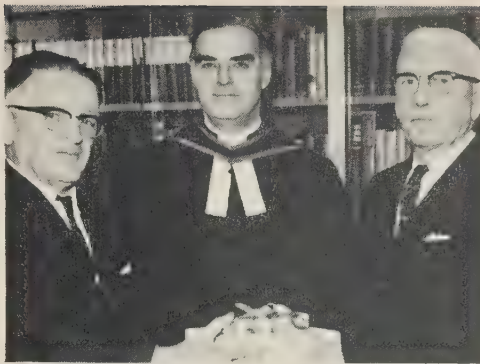
St. Andrew's Church, St. Lambert, Que., has called *Rev. Dr. Arthur van Seters* of Sackville, N.B.

The *Rev. William Campbell* of Atikokan, Ont., has been called to St. Andrew's Church, Galt, Ont.

St. Andrew's Church, New Liskeard, Ont., has called *Rev. Dr. W. L. Butcher* of Toronto, formerly general secretary of the Canadian Council of Churches.

The *Rev. Henry Russell* has been appointed general director of the Yonge Street Mission and Youth Centre in Toronto. He resigned in November as minister of St. Andrew's Church, Islington, Ont., where he had served for 11 years.

Iowa Wesleyan College has conferred the honorary degree of Doctor of Humane Letters upon *Prof. Arthur C. Cochrane* who is professor of theology at the Theological Seminary of the University of Dubuque, Iowa, U.S.A.



RALPH BALDERSTON, left, session clerk of Zion Church, Charlottetown, P.E.I., retiring after 12 years, received a gift from session members. With him is *Rev. Dr. D. A. Campbell* and *H. H. Jewell*.



MRS. J. M. BURNETT of Wychwood Church, Toronto, is the new president of Women's Inter-Church Council of Canada. The council is affiliated with the International World Day of Prayer Committee, which came into being last July, and will meet in Sweden this year.

An elder at Davenport Road Church, Toronto, *John Armstrong Brown*, has been awarded the centennial medal for service to the nation, by the Secretary of State.

Dr. Louis J. Shein of McMaster University, Hamilton, Ont., has been invited to deliver a series of lectures on Russian philosophy at Cambridge University, England, in April.

CHURCH CAMEOS

■ A three-day conference on faith at work was held in *First Church, New Westminster, B.C.* in November, with 225 attending. Teams of lay people also spoke in churches in the community on Sunday, bearing witness to the reality of Christ in their lives.

■ A pulpit fall, Communion table runner and Bible book marks, presented by *David McCartney*, were dedicated in *St. Andrew's Church, Quebec City*.

■ A four-day Crusade for Christ was held in *Pleasant Ridge Church, Brantford, Ont.*, from November 16-19.

■ Organ chimes and a cabinet for the kindergarten were given to *St. Andrew's Church, Newmarket, Ont.*, in memory of *Angus Sharpe* by his wife and two nieces, *Ruth Ann Sharpe* and *Margaret Jean Henderson*.

■ A plaque in memory of the *Rev. A. Gordon MacLennan* has been placed in *Bethel Church, Sydney, N.S.*

■ Ten congregations of *Huron-Maitland Presbytery* joined in sponsoring a world mission weekend, December 1-3, conducted by a team which included *Mr. and Mrs. John Reoch*, appointed to the Bhil field India, *Rev. and Mrs. David Craig*, Nigeria, *Rev. David Murphy* of Guyana, *Stephen Robinson*, director of the *Kenora Fellowship Centre*, *Miss Ida White* of Jobat, India, *Miss Margarete Herrig*, director of *Armagh*, and the *Rev. Roy Gellatly*, Nigeria.

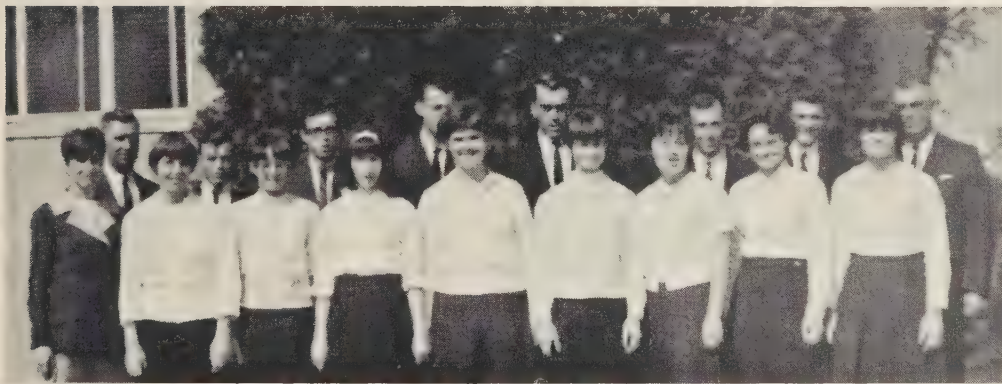
■ The first ecumenical service to be held in *Knox Church, Ottawa*, was on November 11, prior to the national observance of remembrance at the war memorial. One thousand members of the Canadian Armed Forces, Protestant and Roman Catholic, attended a service that was conducted in English and French.

■ "Thy Church Shall Praise Thee" was the theme of the *Knox Church, Toronto*, missionary conference held November 5 — 12, with speakers from Latin America, India, Lebanon and the Persian Gulf.

■ Two war memorial flags have been given to *Knox Church, Moose Creek, Ont.*, by *Mrs. Gordon Blair* and *Mr. and Mrs. David Ross*.

■ Services are now being held in *Clairville Public School* on Silvertone Drive, *Rexdale, Ont.* This is the *Martingrove-Albion Road* area of suburban Toronto. The minister is the *Rev. William Benson*, who came from *Oneida, N.Y.* in September to do extension work, a field in which he has had much experience with the United Presbyterian Church in the U.S.A.

YOUTH NEWS



MEMBERS OF the youth fellowship of St. Andrew's Church, Avonmore, Ont., have been presenting a centennial travelogue in various places since mid-May, and raised over \$300 for a stone church in Formosa. Shown are, left to right (front) *Lee McIntyre*, organist; *Bonnie Henderson*; *Brenda McIntyre*; *Penny Tinkess*; *Mavis McRae*; *Linda Kyle*; *Nancy McRae*; *Helen Kyle*; *John Kyle*. (Back) *Allen McIntyre*, director; *Reid McIntyre*; *Norman Morrison*; *Doug Bush*; *Morley Hutchings*; *John McIntyre*; *Ritchie McIntyre*, *Clifford McRae*, script reader.

Former members of the YPS in New Westminster Church, Hamilton, Ont., held a reunion on the weekend of November 18th, with 110 present. Following dinner the Saturday night pro-

gram included acts from variety shows given in the late '40s. The *Rev. T. G. Marshall*, minister from 1943-63 spoke at the Sunday morning service after which over 200 attended a luncheon.



A TROWEL used at the cornerstone-laying of Gloucester Church, Que., in 1927 and given at that time to the late Rev. Dr. Hugh Cameron, then minister, was returned to the congregation by his daughter, Miss Gertrude Cameron. Shown making the presentation on her behalf is the present minister, Rev. A. B. Casselman, left, with Mrs. David Henderson, Donald Hope, William Heron and Roy Davidson.



A BAPTISMAL font was given to St. James Church, Beersville, N.B., by Mrs. James Farrer in memory of her sister, Miss Jane J. Cail, and an electric organ was dedicated as a war memorial. Shown is the minister, Rev. Winston Parks.

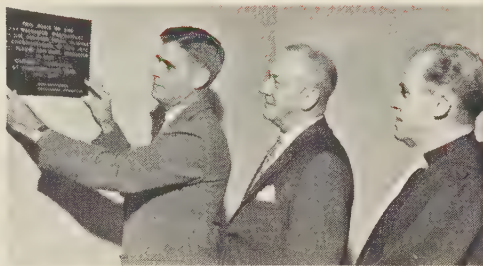


FOUR HALIFAX young people shared their experiences at pre-assembly congress with the Iona congregation at Dartmouth, N.S. Shown, left, are Miss Janet Guildford, Miss Dianne MacLelland, Murray Allery, Rev. Willis Sayers, minister, and George Perrin.



MRS. MURRAY CAMERON is shown looking at a window given by the family of her husband in his memory to St. Andrew's Church, Huntsville, Ont.

CHURCH CAMEOS



A CENTENNIAL PLAQUE was presented by Donald Dunbar (centre) on behalf of the New Brunswick centennial committee, to St. Paul's Church, Woodstock, N.B. At left is Dr. W. M. Mutrie, session clerk, and at right Rev. R. W. Ross.



AT MACKAY CHURCH, Timmins, Ont., a photo of the late Rev. Norman Sharkey, taken by J. E. Anderson, right, was accepted and hung in the sanctuary by H. J. Runnells, left.



A FLAG showing the burning bush on a St. Andrew's cross was given to First Church, Seaforth, Ont., on the 100th anniversary, by Northside and Caven United Churches. From left are Irwin Trewartha, session clerk, Northside United; William Dodds, session clerk, Caven United; Rev. Douglas Fry, minister of First Church, and Malcolm McKellar, session clerk.



THE LIEUT-GOVERNOR of Quebec, with his wife, Madame H. Lapointe (at left with aide-de-camp) attended St. Andrew's Church, Quebec City, for the 208th anniversary service. Near the pulpit stairs are the Mayor and Madame Gilles Lamontagne. In the pulpit are Rev. Dr. F. G. Stewart of Kitchener and Rev. Edward Bragg.



THE NEW Christian education building of St. Andrew's Church, South Lancaster, Ont., was dedicated on the 180th anniversary, Oct. 22. At the entrance are, left, Rev. Dr. William McLean, past moderator of Glengarry Presbytery, D. J. Morrison, session clerk, R. Arthur Smith, building committee chairman, and Rev. John Fortier, minister.

BOOK CHAT

THE FACE OF THE CHURCH,
a book of sermons published by the
centennial committee of The Presby-
terian Church in Canada

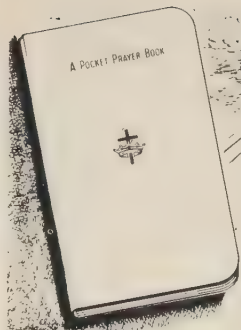
● Laymen should not allow themselves to be frightened off by the fact that this is a book of sermons. They are timely and provocative and wide in scope. One deals with adultery, another with love of one's country, and still another with "The Man Who Found it Hard to Believe in God." Seventeen of our ministers have contributed to this paperback, the third in the trilogy of books celebrating Canada's centennial. (Presbyterian Publications, \$1.75)

CENTER OF THE STORM:
MEMOIRS OF JOHN T. SCOPES,
by John T. Scopes and James Presley.

● Tennessee's famed monkey trial of 1925 evidently still has publicity value. Over 40 years after the event an attempt has been made to capitalize on the interest generated, and this book is one of the results.

John T. Scopes was charged in a Dayton, Tennessee court with teaching evolution contrary to Tennessee's Butler Law prohibiting the teaching. He was defended by the famed criminal lawyer, Clarence T. Darrow and the prosecution lawyers included W. J. Bryan, one time secretary of state for the United States, and a Republican presidential nominee. Scopes was found guilty although the trial was disallowed at a subsequent hearing before a superior court.

The book is enlightening from two points of view. On the one hand it provides much local colour surrounding the trial; on the other it reveals a great deal of the character of Scopes, who emerges as a very small man without profound moral scruples. In spite of his affirmation that he fought for justice and for freedom, yet the following facts tend to sully his character: (1) he never did teach evolution, although he agreed to stand trial in order to test the constitutionality of the law and (2) he was willing to be instructed in the teachings of the Roman Catholic faith and be baptized in order to please his fiancée, in spite of his professed agnosticism. (3) He agreed to be party to a joint authorship project that leaves the reader wondering whether the person who appears in the book is the authentic Scopes or a construct of Presley's



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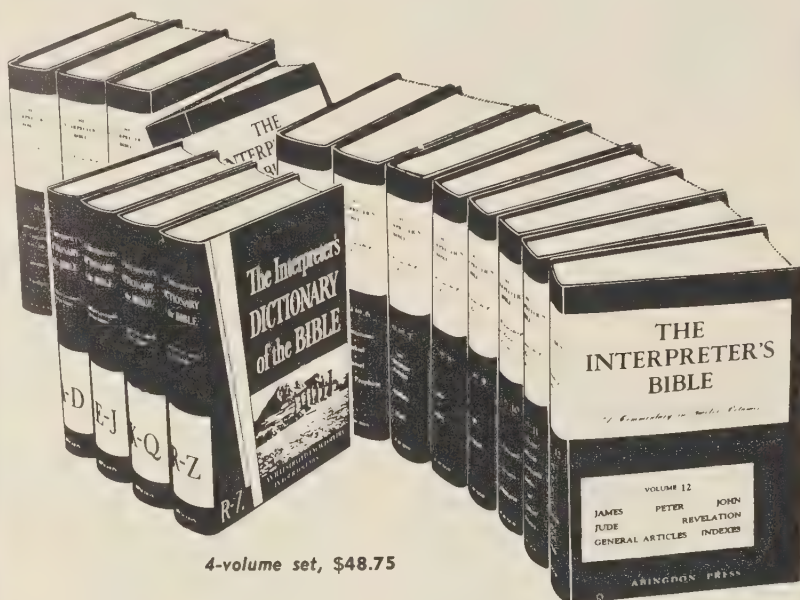
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mind. The most intriguing part of this story was whether John T. Scopes would ever complete his Ph.D. at the University of Chicago.

P.S. He didn't. (Holt, Rinehart, \$4.55) Allan L. Farris

EIGHT LIGHTS: THE STORY OF CHANUKAH,

by W. F. and R. J. Rosenblum,
illustrated by Shraga Weil

● Judah Maccabee had driven the army of Antiochus from Jerusalem. The temple was free again! The ceremonies of repurifying and rededication had begun. But what would happen? There was oil, but for one day and night and enough was needed for eight!

Mysteriously, the lamps burned on. As night followed night, the worshippers watched, waited and remembered the sufferings and victories of years just past. Here indeed was God speaking to his people.

This book tells the inspiring story of the Jewish festival, Chanukah — a story of courage and faith, oppression and freedom, of God at work. Youth from 10-14 will especially enjoy it, and teachers and leaders will find it an excellent resource. (Doubleday, \$5.95)

Frances D. Nugent

THE COFFEE HOUSE MINISTRY,
by John D. Perry, Jr.

● All aspects of a developing form of ministry to the unchurched are dealt with in this valuable volume, from training of a coffee house volunteer team to menus you can offer. A perceptive chapter on evangelism sets the tone. A must for any who are operating or plan to start a church-sponsored coffee house. (Ryerson, \$3.95)

LA SALLE, by E. B. Osler

● Take this explorer out of Canadian history books and you'll remove one of our giants of romantic exploits. The author has used all the latest documents to bring the great discoverer into sharper focus. Sometimes, too sharp! La Salle never emerges as a man to be admired for personal qualities like friendliness, loyalty or patriotism. Instead we discover his indomitable persistence, and view the politics and scheming that stood in the way of La Salle's dreams of conquest. His downfall was a cocksureness that sniffed at common sense. His lust for claiming land overran his King's commission to merely explore. And although La-Salle discovered where the Mississippi emptied into the sea, it was there he foolishly lost his life to his own men. (Longmans, \$9.50)

T. M. Bailey

TORONTO OF OLD,
by *Henry Scadding*

● A re-issue of a volume first published in 1873, this abridged edition is a fascinating, leisurely guide to the streets of Toronto in its early years, sparkling with anecdotes and thumb-nail sketches of historical figures. Of interest to anyone who enjoys early Canadiana. (Oxford, \$7.50)

THE UNEXPLAINED,
by *Allen Spraggett*

● This widely publicized work of Toronto Star religion editor Spraggett makes absorbing reading. We delve into all manner of strange phenomena and experiences, backed by evidence and the author's obvious conviction of the authenticity of such things as ESP, mediumship and prophesy. Colourful characters come alive in its pages — James Wilkie, a medium with an exotic spirit guide called Rama, Kathryn Kuhlman, who is credited with astonishing feats of healing, and others. A fascinating piece of research by one who writes vividly. (General Publishing, \$5.95)

MUSIC LEADERSHIP IN THE CHURCH, by *Erik Routley*

● The church musician's work is considered in the context of history, the Bible and worship. The author, a minister and musician, devotes one-third of the book to three rather laboured chapters on the Old Testament, two of which deal with the Psalms as devotions and their use in worship. The mythical difference between sacred and secular, prominent for so long in church music, is splendidly treated. Excellent suggestions are given for teaching unfamiliar music — that is, believe it or not, new hymns! (Welch, paper, \$1.65)

Alan H. Cowle

ACCORDING TO YOUR FAITH
by *T. S. Gregory*

● Essays talking about religious ideas. What makes them appealing are the references to John and Charles Wesley, with a poem-a-page from the latter's hymns. (Welch, \$1.35) *T. M. Bailey*

MORAL RESPONSIBILITY,
Situation Ethics At Work,
by *Joseph Fletcher*

● This is not exactly a case-book, but a collection of papers expanding the claim that love is the only measure in ethics, and ridiculing the "syndrome" of the "triple travesties" of pietism, moralism and legalism. Some of the material has already appeared in the earlier *Situation Ethics*. Four good

chapters deal with sex ethics and one with euthanasia. The one on business management says little about particular problems. Three chapters get into many aspects of stewardship, taxation should be viewed as a form of stewardship in our day of "corporate man." Fletcher is optimistic as he calls for a new style of life. "Our mass society can actually extend and increase the chances of our people to realize who they are (identify) and what they are (genuine role and function)." Fletcher claims that the old virtues of faith, hope and love "have the most fundamental, practical importance for successful living in mass society." (Ryerson, paper, \$2.25) *Donald V. Wade*

CREEDS IN COLLISION,
by *R. B. Garrison*

● Who said theology is dull? Garrison's potent phrases make this book exciting reading even for "the ordinary layman." Just a look at the table of contents should convince you. For example here are a few chapters: "Secularism — God Emeritus"; Communism — What's Not Right About the Left?"; "The Cost of Subscribing to Playboy". Read that chapter on Playboy first — it will excite you — about the relevance of the Christian faith. (Welch, \$2.75) *Zander Dunn*

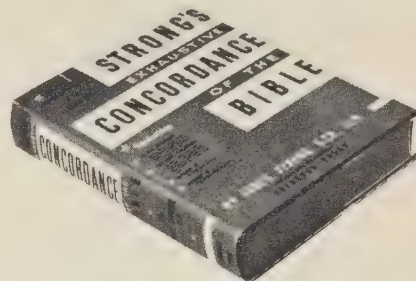
GANG GIRL,
by *H. Samuel Fleischman*

● A compelling story of 14-year-old Maria, a Puerto Rican who finds herself trapped in an unhappy home situation in New York's Spanish Harlem. To escape the life she hates, Maria joins a gang. Here she experiences freedom quite new to her but which allows stealing, fighting and the use of drugs. Teens and youth leaders will find this an interesting if disturbing book as they read of Maria's struggles and her "goody goody" social worker's efforts on her behalf. (Doubleday, \$3.75) *Janet Voisey*

THE GREATEST OF THESE IS LOVE, by *A. A. van Ruler*

● "A man who loves God is a man who surrenders to him as Lord, with joy and obedience and trust . . . Love is the acceptance and embrace of all things . . . To all reality, as it is and as it happens, love opens with a yes . . . For this is the power of love's goodness: when goodness comes into action, evil is buried by it . . . Love, when it is truly and purely love, does not burn with zeal for changing things; it begins by loving them . . ." Here are samples of the thought-provoking statements made by the author, who is

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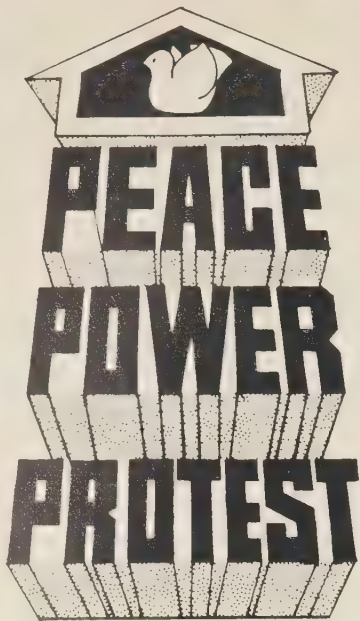
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professor of dogmatic theology in the University of Utrecht, the Netherlands. He recalls to the reader that God's creation is good. Then this thesis is applied throughout an exciting examination of Paul's hymn of love in I Corinthians. After reading this small volume, one has a fuller understanding of Paul's counsel that we be not overcome by evil but rather overcome evil with good. In 25 brief chapters, which could be read as devotional meditations, the author spells out why Christian love is the greatest. (Evangelical Publishers, \$1.59)

Walter A. Donovan

TRULY I SAY TO YOU

by Elizabeth Allstrom

● The sermon on the mount is presented from the Revised Standard Version, and followed by a clear interpretation to help the child see the commands of Jesus. "Happiness comes from within your heart. It is not the result of money or other possessions. It is the result of the way you live and think." The woodcuts by Mel Silverman in three colours and black and white help bring the text alive. (Welch, \$3.25)

Mabel Booth

THE HOLY LAND IN THE TIME OF JESUS, by Norman Kotker and F. Grant

● The period from 63 B.C., when the Romans conquered the Holy Land, to A.D. 135, when the last Jewish revolt was crushed, is the subject of this readable historical volume. It is lavishly illustrated by beautiful reproductions of mosaics, paintings, the Dead Sea scrolls, sculpture and other sources, with 59 of the 132 in colour. (Fitzhenry & Whiteside, \$6.25)

THE DIFFICULT ART OF GIVING, by Wilder Penfield

● A well-written biography of Dr. Alan Gregg, one of the executive officers of the Rockefeller Foundation. Dr. Gregg was concerned with improving public health methods and encouraging medical education and training. This book gives an insight into how wisely philanthropy is administered on a large scale. It records the experiences and classic writings of a medical scientist who cared for humanity. (Little, Brown and Co., \$9.75).

UP, DOWN, AND ALL AROUND, by Solveig Paulson Russell, illustrated by Don Pallarito

● We look up into the heavens, down into the earth, and all around us, and always, everywhere we see and feel

God's gifts. The warmth of the sun, the light of the moon, the blowing wind, daisies on the ground, beetles under the ground — all point to the Creator who made all things and put them in their places. This story is briefly but well told, and colourfully illustrated with pictures easily understood by pre-school and primary children. (Concordia, \$1.65)

Frances Nugent

BIBLE ABC BOOK,

by Solveig Paulson Russell, illustrated
by Don Pallarito

● Here children will meet friends from Adam to Zacchaeus, and be reminded of many well-known events of Bible times. It's written in couplets for pre-school and primary children, both vividly and colourfully illustrated. (Concordia, \$1.65)

Frances Nugent

I KNEW DIETRICH

BONHOEFFER, edited by Wolf-
Dieter Zimmermann and Ronald
Gregor Smith

● Here is a delightful introduction to Dietrich Bonhoeffer, the German theologian who was killed by the Nazis during World War II. This is Bonhoeffer pictured by those who knew him, as brother, colleague, professor, pastor — they are all here. In this biography that is really not a biography we meet the man behind the name that has become so prominent in our times. We discover the man his friends knew. (Collins, \$4.95)

H. J. Tourangeau

A MOUNTAIN AND A CITY, the story of Hamilton, by Marjorie Free- man Campbell

● Only those who have lived in Hamilton, the city at the western end of Lake Ontario, know how closely "the mountain" ties in with its history and its present-day life. This book is like that link between mountain and city, one needs to be a Hamiltonian to appreciate its detailed account of local history. The author has done a conscientious job as historian, but the outsider will find the story difficult to follow. (McClelland and Stewart, \$8.50)

THE CHURCH BETWEEN THE TEMPLE AND MOSQUE,

by J. H. Bavinck

● This is a timely book on the relationship of Christianity to other world religions. Professor Bavinck first tries to show what Christianity shares with other religions, then points up some of the differences. The Christian is

called not only to witness but to dialogue, for all men share a general religious consciousness and a general revelation. But taking as his text Romans 1, he shows that in dialogue the gospel of Christ can lead men of differing religions into an encounter with God. Professor Bavinck's understanding of other faiths, and his ironic language, makes this book an excellent example of the dialogue he advocates. (Evangelical Publishers, \$2.65)

Zander Dunn

SEVENTEEN COME SUNDAY, a birthday letter by Ruth Robinson

● This little book is a mother's attempt to express her faith to her daughter, who like many today is questioning traditional church teaching as she seeks to relate Christianity to contemporary life. Mrs. Robinson, who is the wife of the controversial *Honest To God* bishop, has an unconventional approach with which some may disagree. But her thinking is deep, challenging and stimulating, and will be appreciated by persons of any age who are asking questions. (Ryerson, paper, .60)

CALL TO ADVENTURE, edited by R. J. Magee

● This is a book about religious retreats — how to plan, conduct and follow them up. The authors, all retreat leaders, argue the pros and cons of the various types of retreats — silent, vocational, creative arts and young people's. The place of prayer, reading, meditation, manual labour, and sports are all discussed by men who know the programs of the United Church's Five Oaks in Paris, Ont., the Protestant community at Taizé in France, the Quaker centre called Pendle Hill in Pennsylvania as well as the Roman Catholic retreat houses and the Ashrams of India. It will not only convince you about participating in a retreat but help in planning one. A good bibliography is included. (Welch, \$2.50)

Zander Dunn

A DEATH IN THE FAMILY, by James Agee

● How do several members of a closely-knit family react when the beloved central figure suddenly dies? This is the underlying idea of James Agee's latest novel, yet the book is not a tear-jerker. The children provide some amusement as they puzzle through their misunderstanding and new importance. The agnostics in the family arouse some sorrow; to them death is meaningless because God does not live. But it is the young mother who shows the greatest strength during

bereavement, with her faithful dependence on God and her humility before him. As the author leads us into the emotions of each character, we are confronted with more than just a heartwarming story. We discover our own attitude toward God, and find the meaning of life and death. (McLeod, \$5.95)

Jean E. Sonnenfeld

HE DIED AS HE LIVED

by James T. Cleland

● Imagine yourself crossing the crowded campus of Duke University. You are either a student or a clergyman. In haste you are reading the dean of the chapel's latest book about the seven last words of Christ. The material is good, sound and interesting, but nothing exceptional. Then the author brings you to a new insight, or startles you with a dangerous phrase. Dr. Cleland, as professor of preaching, has never been guilty of spreading boredom. (Welch, \$2.25)

T. M. Bailey

THE WHITE ARCHER,

by James Houston

● This Toronto-born artist and author whose influence brought Eskimo carvings to world markets takes an Eskimo legend, and superbly brings it to life. Twelve-year-old Kungo learns from wise old Ittock the ways of men and animals and to guide the arrow with his mind. The illustrations are so superb one almost gets the impulse to frame them! Voted the book of the year for children by the Canadian Children's Librarians Association, it's a treasure to own. (Longmans, \$4.25)

K. Geddes

SHOT TO HELL, by Keith Bill

● A shocking but absorbing picture is given of drug addiction in Britain. Signs of encouragement are seen in Christian groups working to salvage human lives entrapped by drugs. (Welch, \$2.75)

RECORDINGS

Canadian Associations

● To begin with this month there are three issues with close Canadian associations. The 92-strong Toronto Symphony Orchestra under Seiji Ozawa has recorded four Canadian works and Berlioz's *Symphonie Fantastique* on Columbia ML6361/2 which appear in an attractive album with notes. Now celebrating its 45th season, the TSO is fast gaining an enviable reputation in

the concert halls of North America. Mr. Ozawa, still in his early 30s, is now in his third season as music director and his personal dynamism and courageous programs are ensuring packed houses at all public concerts. A critic wrote in the London Sunday Times after the orchestra's Royal Festival Hall concert in 1965 "under Seiji Ozawa, the TSO gave one of the most stunning concerts I have yet heard on the South Bank . . . lucky Toronto!"

On these two records, the playing is certainly first rate. The Berlioz work is an ideal display piece and the music by Sir Ernest Macmillan, Harry Freedman, Pierre Mecure and Francois Morel provides excellent opportunity for sampling the technical competence and inspiration of one of Canada's senior composers and of three others born in the 1920s. To be avant-garde is not always to be obscure and I have been greatly drawn to the late (1927-66) Pierre Mecure's *Triptyque*, which is a lusty, abstract essay in sonority and play of moods between passages of different dynamic intensity.

Canadian Poets I is a project of the CBC Public Affairs Department and CBC Publications. Eight Canadian poets read short selections of complete poems of their own composition, and biographical details are given together with an excellent article on the undertaking by Robert McCormack.

Inspiration drawn from the outdoor world of wood, wind and water was responsible for much of Canada's early poetry — for instance, the 1958 Penguin volume. Today the activity of making poetry has become less pastoral, broader in scope and more academic. But you will, I think, find some of the poems in this beautiful anthology immediately appealing and others will convey more and more meaning to you each time you hear them. The album is obtainable from CBC Publications, Box 500, Terminal A, Toronto 1 and the inclusive price is \$7.50.

Brian Priestman, director of the Edmonton Symphony Orchestra, and contralto Maureen Forrester are the Canadian links in my next choice — Handel's musical drama *Hercules* which is on RCA Victor LSC 6181/3. Winton Dean describes this work as "one of the greatest musical dramas in the English language." It is an almost completely unknown work but I can promise you sparkling music, great pleasure from all the singers and lively scholarly direction by Mr. Priestman. Teresa Stich-Randall, soprano and Alexander Young, tenor, the Vienna Radio Orchestra and Academy Chorus shine brightest in a well-lit scene.

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PRESBYTERIAN MEN



Roderick Douglas Macleod.

IT WAS AT Fort Macleod in the cattle country of Alberta, at the foothills of the Rockies, that Rod Douglas first saw the light of day. As a boy he attended the little Sunday school in Jumbo Valley Church close by Fort

After graduating from the University of Alberta, he joined the Consolidated Mining and Smelting Company and has served them in many places. While in Kimberley, B.C., he was an elder in St. Andrew's Church, a Sunday school teacher, and on the board. Rod was instrumental in establishing men's work in this part of the province, and was president of the Kootenay Presbytery council.

In 1961 he went to eastern Canada and that year attended St. Luke's Church, Bathurst, N.B. Later he became a real strength in St. James Church, Newcastle, N.B., serving as elder, Sunday school teacher and board member. He was also a member of the Miramichi PM council and in 1963 became Maritime Synod council president.

During 1965 he was transferred to Salem, Missouri, where there was no Presbyterian church, so he attended First Baptist. Back in Canada in 1966 he soon became active in First Church, Trail, B.C., and is presently a member of the board, Sunday school teacher and senior young people's worker. Now

Rod is manager of six mining operations for Cominco with headquarters at Trail.

Rod is married, his wife Irene and daughters, Susan, 13; Catherine, 3, and son Stephen 11, are a constant source of encouragement.



AT A MEN'S LEADERSHIP breakfast in Toronto are shown, from left, Dr. L. H. Fowler, secretary of the administrative council, Dr. J. Logan-Vencta, moderator of general assembly, Frank J. Whilsmith, breakfast organizer, and the Hon. Leonard M. Reilly, M.P.P., who read the lesson.

The biggest job for the church today is finding human resources, not money, the moderator of the 93rd general assembly, Rev. Dr. J. Logan-Vencta, told a men's breakfast in Toronto on November 18.

Over 200 men from East and West Toronto and Brampton presbyteries heard the speaker call for the commando spirit in Christian witness.

Towering above all personal fears are three great international fears, said Dr. Logan-Vencta. First, that the sacrifice of two world wars may be in vain. Second, that the United Nations may not be able to keep the peace. Third, that a nuclear device may suddenly wipe out our culture.

Yet above all this is a serious consciousness of man's need for God, the moderator stated, as he called for renewal in the men of the church.

IN MEMORIAM

ALLEN, THE REV. DEREK A. P. — The minister of St. Timothy's Church, Ottawa, died on November 1 at 39 years of age after a lengthy illness. Born in County Donegal, Ireland, Mr. Allen was a graduate of Trinity College, Dublin, and the Presbyterian College, Belfast.

Ordained in 1952, Mr. Allen came to Canada five years later and served as minister of St. Andrew's Church, North Battleford, Sask., before accepting a call to St. Paul's Church, Oshawa, in 1958. He was inducted in St. Timothy's Church in September, 1964.

Surviving are his wife and two sons, Drew and Alison.

ANDREWS, PROF. D. KEITH — The death occurred in Toronto on November 18 of Rev. Dr. David Keith Andrews in his 55th year. Dr. Andrews had been professor of Old Testament literature and exegesis in Knox College for 22 years.

A brilliant student, D. K. Andrews took the honours course in Greek and Hebrew

at University College, University of Toronto, graduating in 1933. Two years later he received an M.A., and in 1936 led the graduating class in Knox College, where he was awarded the post-graduate travelling scholarship.

After a year as ordained missionary in Olds and Innisfail, Alberta, Mr. Andrews studied at the University of Edinburgh and Tubingen University, Germany. He was awarded a fellowship at the University of Chicago and received the Ph.D. degree there. He was on the faculty of DePauw University, Indiana, when the general assembly appointed him to Knox College in 1945.

He had served as chairman of the Toronto Graduate School of Theological Studies and president of the Oriental Club of Toronto. Dr. Andrews was a member of the theological committee of the North American Area Council of the World Presbyterian Alliance.

He is survived by his wife, the former Dorothy Glazier, a son, David, and a daughter, Mrs. James (Katherine) Spence, all of Toronto.

FULFORD, THE REV. G. LLOYD — Following a long illness Mr. Fulford died at St. Anne's Veterans Hospital near Montreal on November 23. A graduate in arts from McGill University, where he also received an M.A., Mr. Fulford was ordained in 1934 after receiving the diploma of The Presbyterian College, Montreal.

He served at St. Stephen, N.B. and as minister of Fairmount-Taylor Church, Montreal, before entering the army as a chaplain in July, 1940. After service overseas, largely with hospital and field ambulance units, Major Fulford returned to Montreal in June, 1946. He was an elder and trustee of St. James Presbyterian Church, Preville, Quebec.

He is survived by his wife, the former Gladys L. Smith.

ANDERSON, ROBERT J., 89, elder, Knox Church, Hamilton, Ont., first elder and Sunday school superintendent of Calvin Church, Nov. 5.

CLARK, PERCY, 70, elder, Knox Church, Burlington, Ont., Nov. 26.

GILMOUR, HUGH, 82, elder, St. Andrew's Church, Wingham, Ont., Nov. 22.

HERBISON, LLOYD EDGAR, 74, board chairman, St. Paul's Church, Caintown, Ont., Nov. 25.

HOLT, ARTHUR WILLIAM, elder and choir member, St. Andrew's Church, Strathroy, Ont., Nov. 10.

KENYON, RAY W., 75, session clerk, St. Andrew's Church, Amherstburg, Ont., Nov. 14.

MacARTHUR, MRS. JOSHUA, 49, Free-land Church, P.E.I., Oct. 23.

MADDIN, JAMES MAXWELL, 78, elder, West Vancouver Church, Nov. 15.

McKERROLL, JOHN McLEAN, 75, elder and trustee, Willis Church, Jarrett, Ont., Nov. 17.

McQUESTEN, HILDA BELLE, 90, honorary member of the W.M.S. and member of MacNab St. Church, Hamilton, Ont., Nov. 15.

MILLER, JOHN C., 56, elder and choir member, St. David's Church, Halifax, N.S., Nov. 22.

PROUDFOOT, GORDON ALEXANDER, 84, elder, St. Luke's Church, Salt Springs, Pictou Co., N.S., recently retired as session clerk, father of Miss Helen Proudfoot, editor of *The Glad Tidings*, Nov. 24.

PURCHASE, HUGH BROWN, 87, elder, Queen St. East Church, Toronto, Dec. 3.

ROONEY, THOMAS H., 86, elder, Forbes Church, Grande Prairie, Alta., Oct. 31.



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BIBLE READINGS

January 1	— Deut. 8: 1-10
January 2	— Psalm 89: 1-13
January 3	— Psalm 89: 14-26
January 4	— Psalm 89: 27-37
January 5	— Psalm 89: 38-52
January 6	— Psalm 90
January 7	— Psalm 91
January 8	— Matthew 6: 7-15
January 9	— Mark 12: 28-34
January 10	— Mark 10: 13-22
January 11	— Matthew 6: 24-34
January 12	— Matthew 26: 26-35
January 13	— Acts 1: 1-12
January 14	— Romans 14: 7-23
January 15	— Ruth 1: 1-10
January 16	— Ruth 1: 11-18
January 17	— Ruth 1: 19-22
January 18	— Ruth 2: 1-7
January 19	— Ruth 2: 8-14
January 20	— Ruth 2: 15-23
January 21	— Ruth 4: 1-8
January 22	— Ruth 4: 9-12
January 23	— Proverbs 6: 1-11
January 24	— Proverbs 6: 12-23
January 25	— Proverbs 8: 1-11
January 26	— Proverbs 8: 12-21
January 27	— Proverbs 8: 22-36
January 28	— Proverbs 9: 1-12
January 29	— Luke 14: 1-6
January 30	— Luke 14: 7-14
January 31	— Luke 14: 15-24

Anniversaries

- 180th — St. Andrew's, South Lancaster,
Ont., Oct. 22, (Rev. J. Fortier).
133rd — St. Andrew's, Fergus, Ont., Nov.
12 (Rev. Willis A. Young).
118th — Bethel, Sydney, N.S., Nov. 19,
(Rev. E. H. Bean).
102nd — Ivy, Ont., Oct. 15, (Rev. Hugh
Wilson).
98th — Cookstown, Ont., Nov. 5, (Rev.
Hugh Wilson).
79th — St. John's, Toronto, Nov. 26 (Rev.
P. G. MacInnes).
15th—First, Whitehorse, Yukon Territory,
Dec. 13, (Rev. A. Aicken).
9th — St. Andrew's, King City, Ont., (Rev.
G. K. Agar).

CHURCH CALENDAR

INDUCTIONS

- Aurora, St. Andrew's, Ont., Rev. Homer W.
McAvoy, Dec. 7.
Barrie, St. Andrew's, Rev. K. A. Heron, Dec. 6.
Beaconsfield, Briarwood, Que., Rev. Larry Paul,
Dec. 10.
New Liskeard, St. Andrew's, Ont., Rev. Dr. W. F.
Butcher, Dec. 14.
Picton, St. Andrew's Ont., Rev. R. C. Jones,
Dec. 5.
Toronto, Parkdale, Ont., Rev. J. A. Robertson,
Nov. 1.

RECOGNITION

- Ingleside, St. Matthew's, Ont., Rev. Wallace Mac-
Kinnon, Oct. 25.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces:

- Blue Mountain, Garden of Eden, East River,
N.S., Rev. Alex. MacDonald, Merigomish.
Dartmouth, St. Andrew's, and Musquodoboit
Harbour, N.S., Rev. A. O. MacLean, 2761
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Hopewell — East River, N.S., Rev. C. M.
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CHILDREN'S STORY

What a STRANGE VISITOR!

By Jean E. Sonnenfeld

■ Ichiro Hayashi looked at the station clock for the 97th time. He knew the train would be on time. Japanese trains were never late. But he could hardly wait to meet Tommy.

What would Tommy be like in person? In the letters Tommy had written to his pen-pal Ichiro, he sounded full of adventure. It was certainly adventurous for him to come alone on the train, while his parents continued on their trip through the Far East. Ichiro wanted to show Tommy off to all his friends.

At last the train roared into the station. Among all the black Japanese heads alighting from the train, Ichiro spotted one light brown head, with a pink face and blue eyes.

"Tommy-chan!" he exclaimed, as he pushed his way to the foreign boy.

"Ichiro!" shouted Tommy. "I thought I'd never recognize you. Everyone here looks the same, with their black hair and brown eyes."

"Do you mean that?" asked Ichiro. "Don't all Canadian boys look just like you, with long noses and big blue eyes and brown hair?"

Both boys laughed. "Come on," said Ichiro. "I want you to come right home and meet my mother."

A few minutes later Ichiro was opening the gate to his house. "*Tadaima*—I'm home again," he called out.

Ichiro's mother appeared, smiling and bowing. Tommy stepped up into the house and held out his hand. Ichiro gasped with shame. Mrs. Hayashi stared at the strange visitor.

Finally Ichiro whispered to Tommy, "Your shoes!" Three pairs of eyes looked down at Tommy's feet, and then at the row of shoes in the entrance. Tommy's eyes turned to Mrs. Hayashi's feet. She wore only her socks.

Tommy's face changed from pink to red. "I'm sorry," he blurted out. "I'll have to learn to take off my shoes when I go into a Japanese house. My mother's always telling me to wipe my shoes so I won't dirty the floor. I'll tell her the Japanese way is better."

Mrs. Hayashi smiled at Tommy as Ichiro led him into the main room. Ichiro watched Tommy stand at the door looking puzzled. "What now?" thought Ichiro. "Doesn't he know to sit on the floor, the way we always do?"

As Tommy flopped down on his cushion he remarked

to Ichiro, "Sitting on the floor is great. Mum is always getting after me for not sitting up properly in a chair."

Now Ichiro looked puzzled. "What's wrong with the floor?" he wondered. "Canadians must be very strange. What will my friends think of Tommy?"

While the boys were becoming acquainted, Mrs. Hayashi brought in trays of dishes and food which she arranged on the low table in the middle of the room. A few minutes later she invited the boys to bring their cushions to the table.

"This is my favourite supper," explained Ichiro. "My mother thought you would enjoy it too. Please, go ahead and eat."

Ichiro and his mother watched Tommy awkwardly pick up his chopsticks. They stared as he stuck them into his bowl of rice, and as he pushed a few grains into his mouth. The rest of the rice scattered all over his clothes and on the table.

Ichiro and his mother both lowered their eyes to their own food. Ichiro didn't dare look at Tommy again during the meal. He sensed that Tommy was miserably spilling food all over the place.

"What a strange visitor!" thought Ichiro. "How can I show him to my friends tomorrow after church, the way I promised? I'd die of shame."

For once Ichiro was glad when his mother told him it was bed-time. He was glad to say goodnight to this strange visitor. Even in bed he wondered what was wrong with Tommy. Tommy shoved the high hard pillow aside. He tossed and turned uncomfortably on the thin mattress Mrs. Hayashi had laid on the floor beside Ichiro's mattress. "Don't Canadian boys even know how to sleep?" wondered Ichiro.

The next morning was Sunday. Ichiro grew more and more uneasy as he and Tommy walked to church together. "What will Tommy do wrong in front of my friends?" he worried.

As they stepped up into the church, Ichiro noticed that Tommy carefully left his shoes in the entrance just like everyone else. Tommy even bowed to the adults, just the way Ichiro did. Ichiro relaxed. Maybe it would be all right, after all, to introduce him to the boys after church.

During the service Tommy fidgeted beside Ichiro. "I wish he'd sit still like any Japanese boy," thought Ichiro. "Too bad he doesn't understand Japanese, but he's being very rude."

The sermon began, and the minister preached on and on. Ichiro felt Tommy slump forward beside him. He was asleep. Ichiro looked straight at the minister and pretended Tommy wasn't there.

The sermon ended and Tommy suddenly sat up straight. "Now we're going to say the Lord's Prayer," whispered Ichiro. As the congregation began, "*Ame ni imasu warera no Chichi-ya . . .*", Ichiro heard Tommy softly murmuring, "Our Father . . ."

Ichiro stopped. He suddenly realized, "God is *our* Father, Tommy's as well as mine. Poor Tommy must be feeling very lonely in Japan. I haven't even been friendly with him. After church I'll tell all my friends to try to make Tommy feel at home."

As the congregation finished praying, Ichiro thought what fun he and Tommy could have together. After all, if God was the Father of both of them, then they were brothers. And a brother can't be very strange. ★

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PRESBYTERIAN RECORD

FEBRUARY, 1968



Post-script TO THE



IN THE new morality behaviour has displaced the soul and animal sense the mind of man, says W. Gordon Maclean, in this reflection on Dr. J. C. McLelland's blueprint. Having become man-centred instead of God-centred, the religion of today has ceased to attract man to itself.

Like Christopher Robin, not having much to do, I thought I would like to pen a post-script to the article by Dr. J. C. McLelland in *The Record*. While his blueprint is obviously a damning indictment on the life and work of the Presbyterian Church as well as probably the other churches in Canada, mine is not so much a criticism as a suggestion that his blueprint misses the crux of the problem by not emphasising the root of the malaise.

The mind of modern youth is a riddle easily read. The key to it is to be found in a certain conflict of forces — the desire for liberation and the yearning for authority. The forces, though seemingly at war, are at bottom one. The former rests upon the latter, which is the more fundamental of the two.

The desire for liberty in our young people is chiefly the product of their failure to find the authority for which they yearn — an authority commensurate with their own frustrated but incorrigible idealism. In both America and Europe, there is a fierce outcry among the young intelligentsia against the trammels of custom and tradition, against the accepted canons of morality and the ordinances of religion. Liberation is the watchword today, and "Santayana" has been the oracle of modern youth.

Behaviour has displaced the soul, and animal sense the mind of man. Colin Wilson, a British writer and critic, speaking to University of British Columbia students recently said, "We are still 99% animal, and the human part of us is extremely small."

That, by the way, parenthetically in dealing with this phase of youth, a little kindly humour is not out of place, and a special pedagogical advice might be found to work wonders. This would take the form of insisting that the behaviourist creed be worked out to its strictest logical conclusion, and wherever in human intercourse or in literature the word "soul", "mind", or "spirit" be found, the word "behaviour" be substituted for them. The resulting disturbance in existing nomenclature would prove too much for any but the most fanatical convert to this gospel. "What shall it profit a man, though he gain the whole world and lose his own — behaviour?" or "What shall a man give in exchange for his behaviour?" I hope the answer will be — his behaviourism.

There are others who have found life an empty husk — an ideal without content — who are seeking an object positive enough to satisfy their aspiration — their watchword is not liberty but devotion, and in Karl Barth numbers, though few, have found their authority.

Having said this, I propose to say some things not altogether hopeful and cheering or devoid of a certain critical bitterness. And this is true of the greater number, where I note a relative absence of revolt. They are content to accept religion as a matter of course. They do not chafe against it. It does not seem to them an antiquated superstition or a tissue of insincerities. Please note — I express myself in guarded negatives.

While active opposition to Christianity is no longer much in evidence, there is little more than this that can be said. They have not reached the point at which the one great problem for them is that of adjusting the whole of life to the supreme claim of religion. There is a certain lethargy discernible in their attitude to the things of the Spirit. To the best of one's judgment, there is singularly little real or vital religion among our modern and educated youth.

Why, then, the reason for this?

In the first place, we have passed from an era when religion was excessively theological to an era in which it is not theological at all, and in the transition the religious life has suffered profoundly from the loss of doctrinal content.

For most of our educated youth, Christianity has almost ceased to have a message for the mind. Compared with the imposing new edifice of scientific knowledge, the structure of Christian belief is little better than a heap of ruins. That has had its effect on the church's way of inculcating Christian truth. The church has become obsessed with a desire to make the intellectual approach to Christianity easy, and so she has contrived to convey the impression that there is little in it. In our anxiety to bring it home to doubting spirits and to simple souls, we have allowed our credal demands to dwindle to the vanishing point. (When we admit members to the church, how much do we ask our communicants to profess, and how long does it take us to do it?)

In every other sphere, we demand a laboured effort of knowledge. If we wish to master the secrets of nature, we must spend laborious days and nights amassing scientific information. On the other hand, there seems to be very little information available about the nature and ways of God.

Now it is true that in its fundamental features, the religion of Jesus is an exquisitely simple thing. Otherwise it can hardly be a religion for all men, and one is tempted to wonder with what degree of scorn the Master himself would have regarded the monumental compilation of an

THE AUTHOR is minister emeritus of First Presbyterian Church, Winnipeg, and was moderator of the general assembly in 1946.

BLUEPRINT

Origen, an Augustine, an Albert or a Thomas, or even our own attempts to awaken and shock the church into a condition of vitality.

Christianity is not only the simplest but the richest of all truths, and in one of its vital aspects it must make its appeal to the intellect as to every other power of human nature. To the educated mind, religion implies the knowledge of God, and this can not be the least of all the forms of knowledge. But how is this knowledge to be obtained? And where are we to look for it? How is it to be secured and propagated? Not in the form of dogma! The age of dogma is gone by; but as Harnack so forcibly insisted — “Dogma is not theology.”

Theology is the ever living structure of man's religious experience. It is the duty of the church to assist modern youth to identify and to understand their own religious experiences by a study of the religious experiences of mankind. Not only so, but in fields not specifically religious we must help them to wring from experience in general the religious truths that are implicit in it. I am not saying that experience as such — raw, undigested, uncomprehended experience can take the place of doctrine. That is the error of the ultra modernist or the extreme fundamentalist. Experience is the starting point or the matrix of Christian knowledge. Obviously experience must be presupposed but presupposing it, we are only at the beginning and we must labour as the man of science labours to achieve the revelations that lie hidden in its opaque depths. It is no easy task to extract the gold of doctrine from the crude ore of experience. Today one of the first conditions to be realized must be the organization of Christian knowledge — not in the form of set, dogmatic propositions but in a form no less exact — a body of empirically authenticated truths, distilled from the accumulations of Christian experience, descending slowly upon them from the fountain-head in holy Scripture — the supreme authority — through reaches of history that leads from the apostles to the reformers to find a final lodgment in the mind of the living individual.

But it is not only through the lack of intellectual content that religion fails to interest our modern youthful intellectuals. Frankly I feel it suffers from the way in which we seek to propagate it. We are so eager that the young should feel themselves at home in Zion that with an artfulness truly Jesuistic in its character, we have compromised the truth about religion itself by assimilating it to the normal healthy life of the young animal. We try to let these nice clean-minded young people have it on their own easy terms, of which really they have no clear idea at all, instead of on God's sterner terms. The young people, for example, will tell you, not knowing what they want, that what they wanted was something “concrete” and “practical”, and so we make religion

practical by giving them some trifling thing to do. We want religion social, and so we encourage them to organise debating societies (called dialogue today), rambling clubs, congregational tea parties — all admirable in their way provided that these things did not engender a false sense of values and obscure the great truth that religion did not exist to give an added turn to nature, but to rescue man from an abyss that nature had prepared for him.

Is there any way of escape from the fact that human life, upon reflection, is a self-refuting system? Religion is an offer of salvation: but salvation is not offered unconditionally. Before it can become effectual, the need of it must be felt, the tragic import of life realized. Thus the sense of being lost must precede the sense of being saved, and religion is responsible for both. But the trend of our modern civilization is all in the opposite direction.

A secular attitude to life has largely displaced the religious attitude. For the ultimate issues of human destiny, we have substituted the immediate problems of the economic and social order. The occupations of our leisure are no less carefully designed to prevent the “tragic sense of human life” from breaking in upon them. In one of its most striking features, our modern life has become an organized and cultivated reverie.

The attitude of the church to all this is a role of weak acquiescence. Towards the world, the church has adopted a smiling attitude; it has allowed itself to become democratised, secularised; has succumbed to the sophistries of humanitarianism; has undertaken to provide bright, brief services specifically designed to catch the young — while all the time the first need of the age is for a searching diagnosis, a critique, a merciless exposure, a laying life bare to the bone. In our anxiety to please, the church has wellnigh forgotten that she has souls to save.

Our present-day religion has become so centred in man that it has almost lost the faculty of worship. The fear of God is the least of all our fears. There is service, but it is without worship. The paradox of the situation is that having become man-centred instead of God-centred, the religion of today has ceased to attract man to itself. Apparently a religion where man is all in all is no religion for man. Finally, let the church — of whatever denomination — place things in their proper order.

First the fear of God, the conviction of sin, and then the love of Christ. Our religious instruction has mistakenly put the love of Christ before the fear of God. We do so with the kindest intentions, but with the deadliest results. Let our modern youth bear the burden of knowledge, with a full realization of the essential tragedy of human life. With this knowledge, religion will be taken seriously, and so taken it becomes a great adventure, and adventure is ever dear to the heart of youth. ■

EDITORIALS

Support the National Development Fund

■ Returns from churches as different in situation as Lachute in the province of Quebec and St. Andrew's in downtown Toronto indicate that the National Development Fund is exceeding its objectives in congregations where the aims of the fund are made clear. Presbyterians certainly respond most generously when the case for the fund is presented to them.

So far 140 congregations have made their approach to the people. Another 264 are planning a campaign this year. Although many congregations have not indicated participation in the N.D.F. appeal as yet, there is still time for planning, and action. Now is the time for the whole church to come alive.

The fund is an attempt by The Presbyterian Church in Canada to marshal its resources in an effective way. The N.D.F. will provide the means for those necessary things that cannot be undertaken by the church on its present budget.

A first charge upon the fund is an increase in minimum stipends for ministers. Laymen have insisted that this be a priority. The time has come to ensure for the ministry an income in keeping with the conditions under which they live.

Education and training are urgent areas to which part of the fund will be devoted. Refresher courses for ministers are needed desperately. Work among university students could be extended into something worthwhile if a respectable allocation could be provided.

Research and development need to be undertaken and the sum of \$50,000 annually has been suggested for this purpose. Christian education, theological training and lay studies are in need of research which could be undertaken to the advantage of the whole church.

In an age when audio-visuals play such a large part in daily life through the media of television, radio and moving pictures, our church has little more than a film rental library. A modest grant from the N.D.F. could work wonders by enabling the church to bring its communications up to date.

Extension of existing home mission facilities would be a big boon to the church, as would the provision of land for congregations in new housing areas. Training manpower for changing conditions is the priority for overseas missions.

The possibilities of a more effective mission in Canada and overseas are tremendous, if all our people can be enlisted in support of the National Development Fund. Its minimum target of \$5,500,000 over five years can be achieved and surpassed if all congregations and all Presbyterians catch the vision of what is possible.

For 1968 the first week in May and the third week in November have been suggested for local campaigns. You and your congregation will find this an opportunity to give new life to the church and make its mission more worthy of Christ.

Man's chief end, we say in our catechism, man's main concern, is to glorify God. The challenge of the National Development Fund is to give priority to the things that matter most. Full participation in every congregation will open new doors of mission and service for The Presbyterian Church in Canada.

■ One of the problems of the world is that half of its people go to bed hungry every night. In India we have had a small share in improving the agricultural methods in the Bhil area so that better crops can be assured.

Last October The Record told the story of the achievement of the Thornhill Presbyterian Church in providing a new tractor for India. One reader, who wishes to remain anonymous, has since given enough to purchase another tractor. The story from The Record was used in the Massey-Ferguson Company magazine, and we understand that a reader of that publication has offered to provide a third tractor for India.

The members of Thornhill Presbyterian Church started something big when they committed themselves to the tractor for India project. Canadians respond to a need when it is made known.★

Generosity
is
contagious

MEN AND WOMEN WANTED



■ Apathy, that is lack of interest or concern, is the enemy of recruitment in the church today.

Few seem to know or care about the grave need for personnel. Individuals are the instruments through which the mission of Christ is carried forward. The number responding to the call to Christian vocation today is insufficient.

The shortage of ministers in The Presbyterian Church in Canada is an example. In January there were 28 self-sustaining charges seeking candidates, plus a large number of home and overseas mission vacancies.

In our colleges there are 58 students studying for the ministry, less than a third of that number will be ready for ordination this year. Ewart College has a total of 17 women in training as deaconesses or missionaries, the lowest enrolment in ten years.

After lively discussion on the need for more fulltime Christian workers, the last general assembly adopted a resolution that places the onus on presbyteries. It urged each presbytery to appoint a recruitment council comprised of one delegate from each pastoral charge. These councils, one in each of the 48 presbyteries, are to undertake "a comprehensive program of recruitment of personnel for the ministry, and report to the committee on recruitment and vocation."

Since February 18 is students and colleges Sunday, reserved for recruitment, this is the month when presbytery activity should reach its peak. The apathy that exists in so many homes and congregations must be overcome if we are to ask young people to indicate their concern for Christ's cause by committing their lives to his service. ★



PRESBYTERIAN RECORD

FEBRUARY, 1968
VOL. XCIII NO. 2

in this issue

- 2 Postscript to the Blueprint, *W. Gordon Maclean*
- 6 Pungent and Pertinent, *Owen W. Dukelow, Dennis H. Mahood*
- 10 Should I Keep My Baby? *Carroll H. Lee*
- 12 You Were Asking?
- 13 How Deep Is Your Well? a meditation, *D. Glenn Campbell*
- 14 Let's Really Live In The World, *Charles H. H. Scobie*
- 16 I Visited Our Overseas Fields, *J. K. Lattimore*
- 18 Revising The Book of Praise, *William Fitch*

departments

- | | |
|---------------------------|---------------------|
| 20 News | 31 Personals |
| 22 Altar Egos | 32 Youth News |
| 26 Church Cameos | 32 Presbyterian Men |
| 26 Letters | 32 In Memoriam |
| 27 Book Chat | 33 Church Calendar |
| 30 The Wise Men Came Late | 34 Bible Readings |
| 30 Recordings | 35 Children's Page |



cover story

This wintry scene shows the Colquitz River, about five miles from the centre of Victoria, B.C. Photo by Mrs. Alice Kimoff.

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Pungent and Pertinent

FROM AN AGING DROPOUT

by Owen W. Dukelow
Associate Professor
of Philosophy, Sir
George Williams
University



■ If I were a youth today, and I admit that I am not, I would have nothing to do with Christianity. The wonder is not that so many of the young have strayed from the church but that any of them are interested in it at all.

Were I a young man I would see in the church today but two groups of leaders. In one I would see some as old as my parents making remarks like, "Are you running with me, Jesus?" and would think it is about time they grew up. Others in this group are talking about God being dead. They seem not to take their own position seriously, why should I? They assure me that it does not make any difference how I act or what I believe as long as I always act in love. When I ask what love is, they just smile and say that I in my innocence know better than they what love is. Well, I am not innocent and I know beans about love.

The other group are a bunch of old fogies or distinguished ecclesiastical statesmen (the same thing, just depending upon your accent). They are taking themselves seriously, and are busy with important things such as liturgical reform (better the vernacular than Latin, but for heaven's sake don't drop the thees and thous) and natural law; as though these were important at all.

If I should look for leadership from the leaders I would find it all right. Each leader taking his side in each of the various controversies — important and unimportant — sticking to it through thick and thin, telling me that Christianity is doing as he does. Or else the hoped for leader is a namby pambly nincompoop like David Crane. (I try to tell myself that that is not drawn from life and then some idiot with his shirt on backwards shows up to prove me wrong.) This is what the church shows youth.

Now, please, do not start talking to me about all the fine pastors in many a parish. I know all about them. Not

only am I acquainted with them, I am related to several of them. The finer they are the more I weep over wasted talents. On a recent Sunday I dropped by one of these churches you want the youth to be interested in. Everything I saw saddened me. The first man I met had on his Sunday face, you know the sickening look I mean. The pastor and the choir were dressed up in a funny get-up, liturgical gowns no doubt. I did not have to go into the sanctuary to know what went on there, I had already been there once. Though the pastor I suspect had a meaty sermon its rough edges would be smoothed off in the nepenthe of the order of worship. So I went to Expo '67.

What has the church to offer youth that they will be better off for having? Not redemption, for that is a dirty word except among the ignorant who belong to the sects and still talk about sin. Not morality, for Jesus was no mid-Victorian. Nothing new, for it is the tradition that maintains the tradition. Nothing old, for ours is a church that faces the newness of the present age.

The church is either fossilized in the suburbs or secularized on the campus. If I were youth I would say thank you, but no thanks for a secularized Chris-

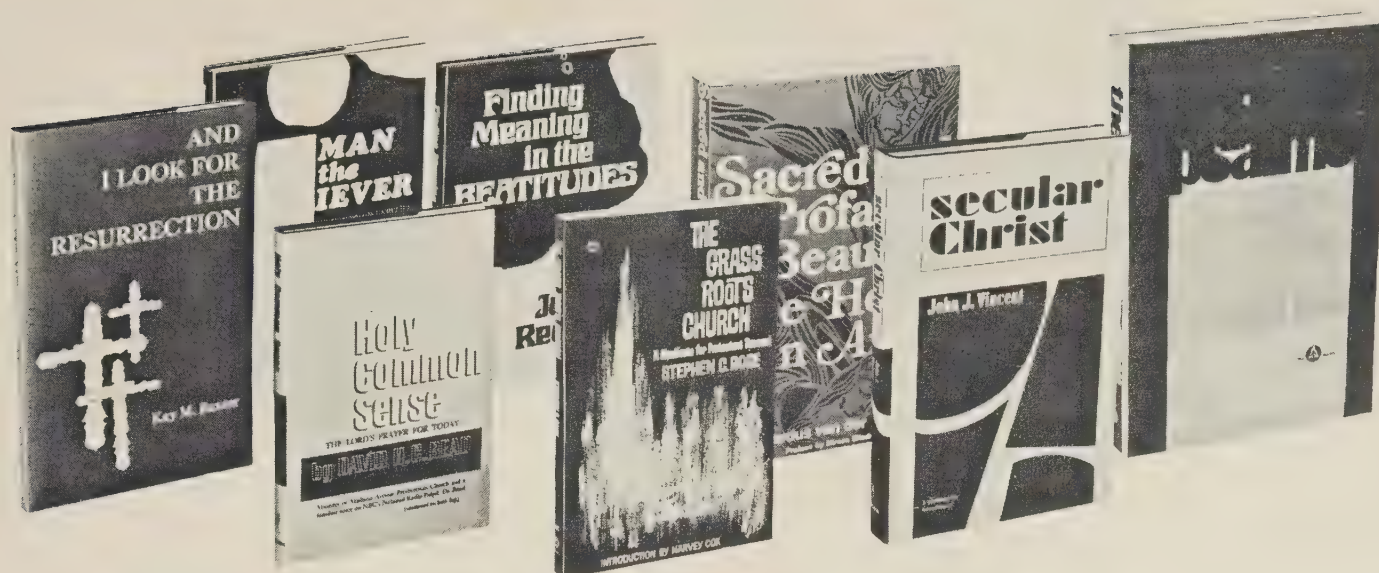
tianity. Others do secularity so much better. I am certain that the young find the secularity of the present age — the rejection of the sacredness of personality — second only in repulsiveness to fossilized Christianity. They no doubt find it superior to secularized Christianity, for that they find only amusing.

So youth flees to the new religions of the new right and the new left (really very close together). There they become fanatics. There they find sanctity, but a sanctity that is a poor surrogate for the image of God, for the creation that God found very good, for Moses coming down from the mountain to say you are a peculiar people. We of our generation know, as the young do not yet, that one ought not to be peculiar, one ought not to be fanatical. So our Christianity is either stuffy or amusing but never seizes the soul with a wild enthusiasm. When was the last time a Christian felt his heart strangely warmed?

Now, yours is a good question, "What would I do if I were in your place?" I really do not know, possibly because I am in your place. I think I should begin with a moratorium on preaching, singing, organizing, updating, and new hymnals. Then I suppose that I would have to go a long, long



"Young man, you asked to meet the bored after the service, and no one was more bored than me!"



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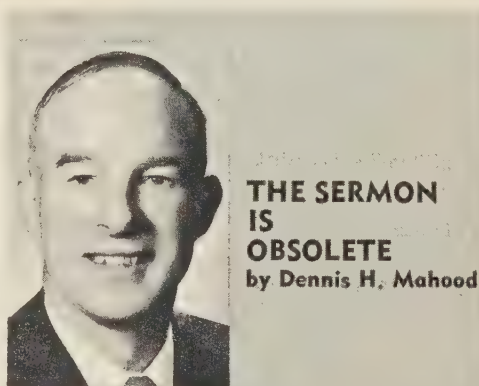


ST. THOMAS, ONTARIO, CANADA

Pungent cont'd.

way back, how far, I do not know. Perhaps back to my own youth and the hungers I felt then, but those were the depression days and these are days of affluence (if you are careful where you are born). Perhaps back to the day when Christianity was an illegal religion, to ask why some foolishly clung to their faith when it cost them something. Perhaps to Golgotha to see the defeat from which we started, even to the days of Jesus' temptation when he, as a youth, considered all the varieties that life has to offer if he will only say that God is dead. Maybe I must go as far as Amos, the migrant farm-hand in the affluent society. Or even all the way to Moses as he hears the voice saying take off your shoes for the ground is sacred, and then begin struggling back with him to learn what God meant when he said of this creation in which we live that it is very good. Then I might be able to work my way back through it all to the comfort of my den — work my way through it until it all is mine. Reading it not in the quiet of meditation but in the noise of the marketplace, until in spite of all that is so obviously bad I could believe it all; even that this is my father's world, not a secular place but a sacred grove, inhabited by holy beings who are my brothers.

If the time should ever come that I could believe all this, not as doctrine, but as something that seizes me, then and only then would I have something of a Christian sort to say to the young. If they heard and believed with me they would then become fanatics and peculiar persons. ★



THE SERMON IS OBSOLETE by Dennis H. Mahood

■ One of the reasons that so many men are dissatisfied with the pastoral ministry has to do with the ineffectiveness of the sermon as the method of communicating the gospel. There's absolutely nothing obsolete about the

gospel; it's as fresh and vital today as it ever was or ever will be. But the method of communicating it indicates that the church has failed and is failing to get the message across.

The gospel communication has been traditionally understood as a "communicator" who transmits stimuli with the intent of modifying thought and action patterns of the captive audience. But if you think about it, the only people who attend a church habitually are those who basically agree with what is being said and done. What is done is not so crucial, but if you disagree with what's being said, a hostility and a frustration is built up because there is nothing you can do about it. So the church is for people who agree with what the communicator says; the others stay home or play golf.

The task of the church is to communicate the good news of the resurrection of Jesus Christ, and for most, that entails sermons. The words of the preacher is still the tool most widely used to communicate this gospel. Words, words, words, week after week the people are smothered in words, and the ineffectiveness of the words is evident in that the people who hear the most sermons live each day as though their Lord was still dead. Many good sermons are preached each Sunday; it isn't the preacher who is failing necessarily, it's the method of proclamation. If it were not so, one would expect the big churches with the best preachers to be the ones that are spearheading the Christian gospel throughout the land, and it doesn't seem to be that way.

What we need to realize is that words have a tendency to go in one ear and out the other. Kurt Levin recently conducted some experiments in which he demonstrated that only 3% of an audience retained some word information for 3 days after it was given and nothing was retained after 3 months. The spoken word not only fails to stick, it fails to engender action on the part of the listener.

Sermons as the mass communicative media are quite inadequate nowadays. They are simply not good enough. At best they only tend to reinforce what is already an existing attitude. It's time we stopped making reference to "the foolishness of preaching."

In 1950 when television became the mass communicator, it was discovered that new levels of learning and understanding were possible through a new process called "seeing/hearing." Words in conjunction with seeing were found by the aforementioned Levin to invoke 32% retention. Seeing certainly assists believing; what is seen and explained is better understood and remembered.

The church has made some limited use of this medium of communication — “visual aid”, we call it, but even this seeing/hearing medium is outdated and inadequate, because again, little action is forthcoming from the passive audience.

The best method of communication discovered so far, is a three dimensional program involving “seeing/hearing/participation.” By this method, opportunity is given for feedback which indicates how the message is being received and interpreted.

By the old monotholic method of communication, it is a case of exerting pressure in order to get another to respond, but in the case of the seeing/hearing/participation method, something happens within the person himself which brings forth a reaction. This, incidentally, is the way Jesus usually communicated with his audiences; he drew out a response which brought the enquirer to a decision for or against him. But some sort of action was evident.

Communication is incomplete except it reaches this level of action. The gospel is not a matter of knowing some good words, like “Lord, Lord”; it is a matter of responding to the divine encounter. And sermons fail in producing this response. Our Lord was very modern in his method of communication; so was the early church when every Christian was a communicator.

But to implement what is being suggested would make drastic changes in the present structure of the established church. It would remove preachers from the pulpit pedestal; it would expose them (and the entire congregation) to the possibility of embarrassing questions which they might not be able to answer. It would mean the end of the manuscript sermon and it would throw the communicator into the depths of his own religious experiences, instead of supplying quotes from the experiences of others. And it would mean that preachers would be called upon to give account of what they have said.

Perhaps it's less threatening to continue spinning out the Sunday monologue, saturating people with a barrage of words, which keeps God at a distance and the minister in a job. Unless, of course, there is more to being a minister than his gift for preaching sermons. ★

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This critical problem faces every young woman who becomes an unwed mother today :

■ "First I thought I would keep my baby when it was born. Then I thought of the baby and what it would miss by not having a father or a proper home, and I decided that I would let it go for adoption. Now that I've seen the baby, I want to keep it again. I'm so confused, I don't know what to do, really, or what is the right thing to do!"

The concern and anxiety expressed by this girl is perhaps typical of many like her who struggle with the question: Should an unwed mother keep her baby? Today, many other responsible people are asking the same question and there is reason to believe that this is an area that deserves some serious research.

Actually, there never has been an official agency policy on this subject. The decision of whether to keep an illegitimate child or whether to give it up for adoption has been left to the individual mother. It is her child and she has the responsibility to make her own decision regarding its future. On the other hand, there has been and still are social pressures that influence her decision.

Parents often put considerable pressure on a girl to go into a hasty marriage with the baby's father (assuming that he can be identified, is willing, or can be coerced into the union) to "give the baby a name", or else they slip their daughter away to some distant relative or friend to have the baby secretly and subsequently give it up for adoption. It is sometimes difficult to tell whether some of these parents are more concerned about their daughter and her child, or about the family image.

It would be foolish to doubt the sincerity of many others, perhaps the majority of parents, who find themselves in such a position. There is an impressive volume of data to show, however, that the young couple hustled into an unplanned marriage primarily because of the girl's pregnancy, is facing heavy odds against forming a stable home.

Community pressures are always present too: What will the neighbours think? Will a girl face difficulty in finding friends, in being accepted by her peer groups? Will she be able to find a suitable husband if a prospective mate must also take on the responsibility of a child? These fears contribute serious misgivings for girls who have enjoyed an active social life, particularly those whose own cultural group holds pronounced feelings of reproach towards this predicament.

There are questions of economics and career. If she keeps her baby will she be able to finish school, find employment, be self-supporting? Who will care and pay support for herself and the baby while she carries on with those activities so normal to her age group, yet so perplexing when complicated by a fatherless child?

Is it not surprising that over the past several decades it has become an accepted practise for young unmarried mothers to give up their babies for adoption. Through the careful auspices of adoption agencies, the child is assured

a good home, and the mother can go about her life, sadder, but, hopefully, wiser than before.

More recently, however, there has been some change both in official thinking and in social practise. For one thing adoption agencies are facing for the first time an acute shortage of adoption homes, particularly for the child who does not happen to have blond curly hair, blue eyes, and musical ability. This has come at the time when there are more babies available for adoption than ever before, and no likelihood of a decrease in the foreseeable future.

Another reason for this changing pattern is the fact that there seems to be greater public understanding and tolerance for the girl who does decide to raise her own child. It is also much easier for her to get assistance to finish school, take vocational training, or otherwise prepare herself for economic maturity. Although day care centres are still in short supply, many larger cities are stepping up plans to make this service available for mothers who are taking further training or working during the day.

Perhaps the greatest factor, however, is the example given by girls who are courageous enough to accept the additional responsibility of raising their children, and are making a success of it. It can be done. Consider these two examples:

Lori — is an attractive young woman who was 21 when her baby was born. When asked what made her keep her baby, Lori considered the question thoughtfully for several minutes before she answered:

"I suppose that girls give up their babies because they don't see how they can raise them," she answered finally. "Perhaps they think the baby will interfere too much with their lives, you know, keep them from getting a husband later on."

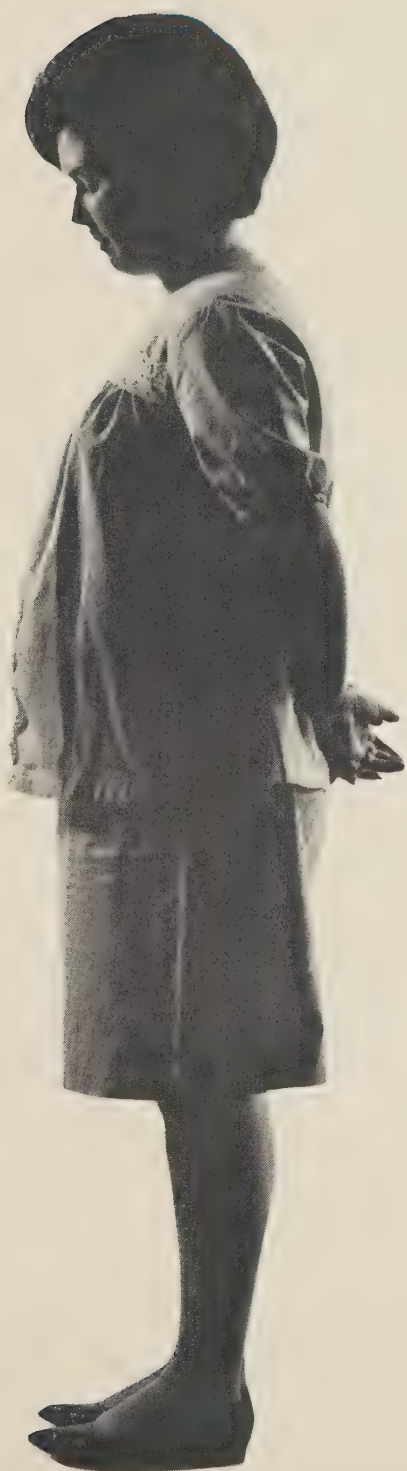
Gerry, a chubby little fellow a year old, pulled himself up beside her and coaxed to be picked up. Lori paused to give him an affectionate hug before she continued. "I thought about letting him be adopted, I suppose all girls do, but I knew I couldn't. It's hard to explain. I guess the simplest answer is that I kept him because he was *mine*. I'm glad I did — I've never regretted it!"

Lori had been a university junior when she met Gerry's father who was a year older than she. For a while they went steady, but then his interest waned.

"I guess I was getting serious about Tom," Lori said ruefully, "but Tom wasn't ready to be serious about anything but his degree. When I told him I was pregnant, he became angry, said I wasn't going to trick him into marriage! I was angry too, and hurt. I told him I never wanted to see him again — I never have either, and I still don't want to!"

Lori went home at the end of the semester. She had always enjoyed a good relationship with her parents and did not hide her condition from them. At first they were shocked, but they stood behind her. Later she went to stay with an aunt in another city until the baby was born,

Should I keep my baby ?



By Carroll H. Lee

and then returned to her home. The parents paid the costs of confinement and later, when Gerry was a few months old, her mother looked after the baby while Lori took a job as a receptionist in a medical clinic. At first she stayed close to home, not wanting to go out with former friends. She wonders yet if this was because of how her friends felt about her, or whether *she* was worried over *how* they might accept her. She feels now that the friends who really mattered didn't change their attitude towards her. Gerry occupied much of her time, but gradually she began to take part in social life around her. She particularly enjoys the fellowship of a young adult group in her church, and is now engaged to marry a Christian laboratory technician she met there.

"Of course I've told George all about the baby," she added. "He thinks the world of Gerry and is going to adopt him as soon as we are married."

Lori had the advantage of a good home and understanding parents to help her recover from the mistake she had made. Marie . . . had no such good fortune. She had spent much of her childhood in various foster homes and had never formed a close tie with her foster parents. With grade ten education and little experience to help her, she started out on her own at 17, working as a waitress and sharing an apartment with another girl. She dated a number of boys who frequented the cafe where she worked, never going steady with any of them. They offered a bit of excitement in a monotonous life, and seemed to fill some of her longing for affection. She was not sure herself which of two boys was the father of her child, and neither would own up to his responsibility.

When Marie could no longer keep her job as a waitress, she contacted a worker from the Children's Aid Society who arranged for her to enter a church-sponsored home for unwed mothers. Her counsellor there helped her to look at both sides of the question of keeping her baby or giving it up for adoption placement, but left the decision wholly to Marie. She feels that it was perhaps her own disappointment about not having a mother that made her decide to keep her baby.

After Marie left the home, the welfare authorities helped her to get settled and gave her financial assistance to care for herself and the baby girl. She did not return to her former town, but stayed in the city, sharing an apartment with a mother of two small children who was deserted by her husband. This arrangement proved to be helpful for both. When the baby was older, Marie's social worker helped her enrol in an adult education course where she attends classes from 4:00 p.m. until 8:00 p.m. She hopes that in a year she will be qualified to take a stenographer's job. The other young mother in the apartment looks after the baby while Marie is at school, and Marie cares for the other's two children while their mother takes a hair dressing course. (*continued overleaf*)

my baby (continued)

So far Marie has been too busy to know or care whether she has been accepted by the community around her. She has made few friends outside of her school class, but she does not feel that she has been ostracized because of her child. She does not want to consider marriage for a few years, but wishes first to prove to herself that she can be self-supporting to care for herself and her child. Her social worker will give whatever help possible, but accepts the fact that Marie will have several difficult years ahead of her without the support of parents or other close relatives, and under circumstances that present a number of problems and little time for relaxation.

In situations such as these outlined above, the church can be of considerable help. Primarily, of course, it would hope to present the Christian message in such a relevant way that young people would look forward to marriage and the formation of a family as a goal of such importance that casual sexual experimentation would be avoided, and the worth of the individual respected. There is no reason to suggest that chastity outside of marriage is either outmoded or unrealistic, or that a "new morality" makes it unnecessary.

In the context of the Sunday school and youth programs of the church there is a golden opportunity to present a "more excellent way" as well as for giving a Christian interpretation of moral values that are relevant to each age group and removed from commercial or amoral settings.

There is an opportunity too for the church to show understanding and to give support for the girl who finds herself, for whatever reason, in the role of an unwed mother. More than ever before, this girl and her parents need to find acceptance, not for what has happened, but for what is planned and hoped for. This can give reassurance to those like Lori who have the good fortune to have understanding parents and considerable opportunity, but who need a continuing fellowship and wholesome activities. It can be invaluable, perhaps the difference between success and failure, for those like Marie who have so much against them from the start.

One can hear the echo of the Master's words, "Inasmuch as ye have done it unto the least of these . . . ye have done it unto Me!" ★

YOU WERE ASKING?

Q *I am puzzled by Philip-
pians 3:20, "Our conversa-
tion is in heaven; from whence
also we look for the Saviour . . ."
What does this mean?*

A "Conversations" in 1611, the date of the King James translation, also meant "citizenship". Philippi was a Roman colony (see Acts 16:12). Colonies were established by the emperors, the policy being to settle people whose lives, through the generations, would exemplify the Roman virtues of civilization. These colonies were subject to imperial visits. St. Paul's reference here is a happy touch. The Christians were a heavenly colony to show the virtues of a greater life, the life of Jesus through his Spirit. He would make an "imperial visit." Paul's theology here is a theology of the church in the world, and well worth our pondering in the modern scene.

Q *Our presbytery wishes to
know what is meant by
"capital" expenditure in the re-
mit under the Barrier Act,
which, if passed by assembly in
1968 would require that all con-
gregational borrowings for "capi-
tal" expenditures be approved
by presbytery.*

A The law of the church now requires that any borrowings by a congregation with its property as security must be approved by presbytery. Some of our congregations, as reported in the *Acts and Proceedings*, 1966, page 308, have borrowed from financial institutions or individuals in addition to this to such a degree that they are in bad financial shape. They did not heed St. Luke 14: 28-30. The amendment, sent down under the Barrier Act, is passed by the presbyteries and assembly, 1968, will require all borrowings for "capital" purposes to be approved by presbytery. Without such approval they will be illegal in civil law. By "capi-

tal" we mean new buildings, additions to present buildings, more land, or replacement of equipment. "Capital" does not mean maintenance or current expenses. A congregation, if necessary, may borrow to pay stipend without permission of presbytery. "Capital" and "current" have definite meanings in the business world, and we do not expect any difficulty in interpretation of the revised sections of the Book of Forms.

Q *What is the meaning of the
word "manse"?*

A It is from a mediaeval Latin word which means "a dwelling". Historically, it is an ecclesiastical dwelling, and since the early 1500s has been used in Scotland for the residence of a minister of the Church of Scotland. From its Scottish background it has spread to all branches of the Presbyterian family, and here and there, without apology, it has been adopted by other communions as a name for its minister's home. The word seems to be a prestige word for I have known purchasers of a house sold by a Presbyterian Church to use as an address, "The Old Manse", such-and-such a street, especially if the house has what the purchaser thinks to be "charm".

Q *Is it proper to use artificial
flowers in the church during
the winter?*

A Any time, if the session says so. That disposes of the liturgical aspects of the question. Artistically, it depends upon who purchases them, and some fine artificial flowers are available these days. I suggest, if they are used at all, that a variety be used. I haven't heard the cry of "hypocrisy" about this for years.

*Send questions to: Rev. Dr. L.
H. Fowler, 174 Yonge St. S.,
Aurora, Ont. Include name and
address, for information only.*

HOW DEEP IS YOUR WELL?



"Ho, every one that thirsteth, come ye to the waters." Isaiah 55:1

■ A few weeks ago I noticed a classified advertisement with the heading: "How deep is your well?" It's a question that is not unrelated to our life today.

Canadians are being made more aware that the water resources of this land are not so unlimited as they once were thought to be. Together with the growing demand for water and the diversion of water supplies to consumers outside Canada there has been the growing problem of water pollution. In other lands conditions such as our prairie farmers have known only in years of drought are commonly endured. Last March, for example, the Record has as its cover story the account of a village in India getting its *first* well through the giving by Canadian Presbyterians to the famine relief fund in 1966. Currently, there has been a drought of serious proportions in parts of Australia. The need for water throughout the world is always very great.

There are many things this world could not do without. Things like sunshine and oxygen that are more often basic to our well-being than we ever dream. Water is

simply indispensable. It can be gathered from the atmosphere, from the sea, and produced by combining the elements of hydrogen and oxygen. The simplest method is to lap it up from a stream or to draw it from a well.

The people of the Bible were raised in a land where they well knew the importance to their welfare of a good supply. In modern Israel, the natural supply is being increased through great irrigation schemes. In the old days they relied on wells. Many were the stories that were woven about these wells. In the book of Numbers (21:17) there is "The Song of the Well". The Well of the Star, with its own story about the coming of the Wise Men, may still be seen along the old road from Jerusalem to Bethlehem. Mary's Well provides a continuing supply of water at Nazareth, and Jacob's Well is one of the most exactly identified sites in Palestine, and still provides a continuing supply of excellent water.

And it was by this well that the woman of Samaria stood the day that Jesus met her with an offer of "the water of life". The Jews often spoke of the thirst of the soul for God, and of quenching that thirst with "living water". The psalmist spoke of thirsting for the living God (42:1) and the prophet spoke of the chosen people drawing water with joy from the wells of salvation (Isaiah 12:3). Jesus in his preaching spoke of those who hunger and thirst after righteousness as being blessed, for they would be filled (Matthew 5:6). Obviously a good many people have realized that we need more than a sufficient supply of H₂O to nourish true life within us.

A visitor is reported once to have asked the poet Tennyson what he thought of Jesus Christ. They were walking in a garden, and Tennyson, stopping by a flower, said: "What the sun is to that flower, Jesus Christ is to my soul."

Some of us might think that pure corn, which only goes to show that our times are not so different as we think from the times of Jeremiah. He lamented the fact that the people had forsaken God who was the fountain of living waters and had hewed out for themselves broken cisterns which could hold no water (2:13). In our generation we have sought fulness of life in education and science, in monetary reform and a welfare state, in a political system or something else equally desirable perhaps but just as unsatisfying.

Into this parched milieu Jesus Christ addresses his promise still: "Whoever drinks of the water I will give him will never thirst again . . . But that water will become a well within him, springing up to give him eternal life" (John 4:14). "If anyone thirsts, let him come to me and drink" (7:37). From him there flows the strength and power and cleansing which alone give us life in any real sense of the term.

The question is as apt to the average city dweller as to the average prairie farmer, and even more vital to the professing Christian: "How deep is your well?"

PRAYER

O God, the great fountain-head of life, may we soon learn to turn from the arid sands of this universe in our search for fulness of life, even to the teaching and example of Jesus Christ; from the dwindling streams of this world's wisdom to him from whom flows "the river of life"! So may we be filled to thirst no more! We ask it in his name. Amen. ★

BY D. GLENN CAMPBELL

LET'S REALLY LIVE IN THE WORLD

SO THAT WE CAN

- understand and speak to people where they are
- find again the church's true nature
- make Christianity visible and world-wide
- communicate the old gospel in a new day

By Charles H. H. Scobie

■ One of the greatest needs of the church today is to break out of the liberal-conservative antithesis, and to advance to a new form of faith which is more truly biblical than either of these opposites were, and which is also relevant to man in today's secular society.

It is, I believe, the true Christian way, and yet it is the hard one, the difficult way.

It means genuinely being in the world. Jesus lived in the world. He did not keep himself apart. He went to feasts and dinner parties where there were all kinds of bad characters, and the respectable church-goers nodded their heads and said, "A man is known by the company he keeps." The Pharisees, representatives of the way of withdrawal, were shocked at this man who ate with sinners; they said in effect, "We wouldn't be seen dead with people like that!" But Jesus was seen dead with people like that; he hung on a cross between two of them, thus summing up a life of identification with sinful man.

So we too must live in the world, and begin with it as it is. For all its faults, Harvey Cox's *The Secular City* has some very helpful things to say to us, not least in pointing out that there is no use in Christians today throwing up their hands in horror at such developments as the growth of modern cities, or of apartment living, or the anonymity of city life, or the great mobility of society. These things are here to stay and must be accepted, and in any case are not necessarily un-Christian at all. Secularization is not an enemy, but rather a challenge which Christians must accept.

The challenge is to speak to people where they are, in a language they understand. This means more than using 20th century English, rather than 17th century. Here, I feel that there is truth in Bultmann's contention that the first century language and thought forms of the New Testament are not to be thrown out (as the liberals did), but rather to be reinterpreted in terms which challenge people's understanding of their existence today.

How does all this work out in practice? Let us discuss

this briefly in three areas.

THE CHRISTIAN CHURCH There are many today who seriously question the role, and indeed the very existence of the church. What we need, however, is not to abandon the church under this pressure, but rather to rediscover the true nature of the church as the people of God, the community of faith.

A serious defect of the Bultmann school is the individualism which the existentialist interpretation tends to impose; their understanding of the church is very defective. Strangely enough, at the other extreme, fundamentalism is often open to the same criticism; it seeks to save individual souls, and fails to take with full seriousness what the Bible says about the church as the people of God. The way forward lies in a new understanding of the communal dimension of faith.

This people of God must, of course, be a *visible* community. Recently, organizations like the S. C. M. and the Y.M.C.A. have seriously debated as to whether or not to retain the "C" in their title, which stands for "Christian". There are those who want to abandon not only the church, but even the very name "Christian", in favour of a "secular Christianity", a kind of "invisible presence" in the world. But the Christian community must witness to its faith, and a witness must be visible and audible, or he is not a witness in the true sense of the word. Karl Barth has pointed out that "the first congregation was a visible group, which caused a visible public uproar." I once heard D. T. Niles pointing out that in the New Testament the church is called "the bride of Christ", and then adding, "Just ask any bridegroom — what's the use of an invisible bride?"

This visible community must become much more conscious of its *world-wide* character. We believe in the holy catholic or universal church, and in an increasingly unified world we need to rediscover God's people as a world-wide community whose loyalty to its Lord transcends all other merely human and nationalistic and

denominational loyalties. We need to see the church as the model of the true community for today's one world.

This means that the church has a *mission* to the world. Secularization means that people are no longer pressured by society into being at least nominal Christians. But this does not mean, as some recent writers have suggested, that the church abandons the task of evangelism. On the contrary, secularization means that people are set free to make genuine decisions regarding their faith, and that correspondingly, Christians have the opportunity and the duty of presenting their faith in a relevant way which will challenge people to genuine decision. "Missions" are no longer only overseas; they are here on our doorstep. We need not just to support missions, but to be the mission.

Undoubtedly the outward forms, the organizations, the structure of the church can and must change. The church must be the people of God on the march in this world, casting off its excess baggage, living in tents rather than temples. But it must also continue to be a community, visible, universal and missionary. It must act as a serving, reconciling, healing, constructive force, never calling attention to itself, but always pointing beyond itself, to him who called it into being and sustains its whole life.

BELIEF IN GOD The community of faith points beyond itself to God, for *secularism* is to be steadfastly opposed, and faith is not to be reduced to ethics, or a determination to act in a certain way, or any such thing. Faith does encounter an Other, an ultimate reality beyond this world. Certainly one of our greatest theological problems today is that of finding a way to express transcendence. But if it is wrong to leave people with a God,

*"Above the clear blue sky,
In heaven's bright abode",*

it is equally wrong to deny transcendence altogether.

The way forward here might find help from Karl Heim with his concept of another dimension of experience, beyond the space in which science works with objects. The fact is that I refuse to become an object to others, and when I meet a friend I refuse to regard him as an object. There is a non-objectifiable, inter-personal world. God is certainly not an object in a world of objects, yet we can

● The church must be God's people on the march

experience a divine dimension; we can encounter God and become aware of an ultimate reality beyond this world of space and time which is nevertheless experienced as personal, as laying a demand upon us, and yet also being gracious to us.

False conceptions of God must die, but not faith in the true and living God. We must insist moreover, that such faith does not turn us away from the world, but rather sends us back into the world to be truly human. The way to God does not bypass the world but goes through it in humble and loving service to others in this world. God is found and God is served, not in the sacred precincts of the temple, but beside the Jericho road where lies a man beaten up by thugs; not in an Essene monastery, but in my neighbour, the man next to me in this world, who is in need of my help.

However expressed, Christian faith does witness to a transcendent God as ultimate reality; though equally to a

God who entered human history, uniquely and decisively, in the man Jesus; as to a God who is operative within the world today. If you like, we believe in God, Father, Son and Holy Spirit.

This is not a philosophy of our contriving, but a reality and a Word which has encountered and challenged and gripped us, to which we have committed ourselves in the community of faith, and which we cannot but passionately proclaim to others.

THE GOSPEL Thus it is that the community is entrusted with a message, with "good news for modern man", with a word which is not his own word but the word of God.

While this message must be expressed in the language of today, it must still remain the gospel of the grace of

● The way to God goes through the world

God in Jesus Christ. This message can speak to modern man, as to man in any age. Man today has "come of age" in some senses (though I fear that Bonhoeffer must be rotating rapidly in his grave at some of the things being said in his name). On the other hand, this slogan can be a dangerously misleading one. Some features of present-day, secular thought, such as the total rejection of the past, the revolt against all authority, the attitude of complete self-sufficiency are not so much marks of "coming of age" as of adolescence. True maturity is found in Christ, and maturity involves recognizing our limitations and needs. For all the changes in man's world and in man's understanding of his world, man has the same basic needs, hopes, doubts, fears in every age, and to these God's Word speaks.

An American minister tells of how he got an urgent call one night from one of his members who had just heard that his son had been killed in a road accident. The minister points out that he heard the news on the telephone (a modern invention), he drove there in an automobile, entered a 20 storey apartment building, went up in an elevator (all modern inventions). But, he says, when he went into the room and met the bereaved father, he found himself in a situation no different from nearly 3,000 years ago, when King David heard the news of his son's death and cried, "O, my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!" (II Samuel 18:33).

Such a situation is a human situation. It reminds us that human existence is finite; the one thing certain about life is death. It reminds us of the disorder of human society, in which thousands are killed every year through the selfishness and carelessness of others. It raises the question of the whole meaning of human existence. It raises the question of an Other who can give us the strength to cope with the human situation which we cannot cope with in our own strength.

It is to such basic human experience that God's Word speaks in judgement and in mercy, with its demand and with its gift.

(From the address given by Prof. Charles H. H. Scobie of The Presbyterian College, Montreal, to the convocation of Knox College, Toronto.)



Members of the 1967 class at the Isabel McConnell School of Nursing, Jobat, India, sang at the opening of the new residence.

On a hot, sultry evening in June, 1947 in Westminster Church, Smiths Falls, Ontario, as minister of that church and moderator of Lanark and Renfrew Presbytery, I designated a young woman member of my congregation to work in India. Miss Mary Nichol, Reg. N., was going out to serve under the W.M.S. (E.D.) on the Bhil field, following in the footsteps of Dr. Margaret O'Hara, also a member of Westminster Church, who many years before had rendered outstanding medical service there.

Now, 20 years later, I as chairman of the general board of missions was visiting our missionaries and work in Japan, Formosa and India. On Monday, December 4, 1967, I officially opened and dedicated a new wing of the nurses' residence in our Jobat Christian Hospital, where Mary Nichol is director of the Isabel McConnell School of Nursing.

Over the past ten years she has built up an excellent program of nursing education, and has trained men and women students who have come from 20 missions in India. Fifty-one of the 61 graduates, who must attain a pass mark of 65%, are now working in Christian institutions. Her fine school building has been used as a model for other training schools in that land, and on her staff are well-trained Indian personnel, who assist in the task of sending out highly qualified nurses. During their training they also have the advantage of participating in a Christian youth fellowship.

On that same morning I also dedicated a new out-patients' department, a maternity ward and a pediatrics ward. This ceremony, which was well attended, took place in the enclosure of the Nurses' Residence and was presided over by Dr. Sunderlal Daniel, the doctor and surgeon in charge of Jobat Christian Hospital. It was my privilege to give the address and cut the ribbons at the entrance to these new buildings. Members of this year's

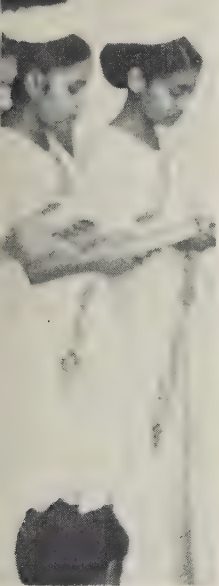
nursing class made up the choir and sang "How Great Thou Art." It was a big day for the Christian community at Jobat, and the new buildings were at capacity use within half an hour of the official opening. As the Rev. R. M. Ransom so aptly put it in *The Lively Acts*, "The heart and centre of the medical work in the Bhil area is Jobat Christian Hospital, a small rural hospital with a minimum of equipment, but a great and far-flung reputation."

The long journey from mid-October to mid-December was for me a most rewarding experience, giving me first-hand knowledge of the work our missionaries are doing in the Korean Christian Church in Japan, the Presbyterian Church in Formosa, and the two presbyteries of India associated with the United Church of Northern India, with which we work. I shall always be grateful for the opportunity of seeing our work in these places and visiting our missionaries and their families, who are labouring hard and faithfully, often under very difficult circumstances.

India is a land of contrast and much poverty. The dirt and filth everywhere, especially in the country areas, is difficult to imagine. The vast country with its 525 million people is showing a net increase in population of 37,000 daily. It has gone through two years of drought and famine, and the last election has changed the political situation drastically. Communism is making great in-roads and there is unrest in many places.

While I was there considerable rioting was going on in Calcutta. There are also great changes taking place in the economic life of the country. We therefore have no right to expect the church to go quietly along in the same old way. We must expect change and be prepared to change, trying to meet facts and conditions as they are now. We in the church have to make a relevant response to India's needs as a nation. Perhaps our whole concept

ED OUR OVERSEAS FIELDS



Nursing school director Miss Mary Nichol with a new UNICEF ambulance.

A first-hand report from the chairman of the general board of missions

BY J. K. LATTIMORE

of mission there will have to change and an entirely new approach may soon become necessary.

From what I saw and from conversations I have had, I came away with the feeling that within a very short time, foreign missionaries may be denied entry into India. Already many are being refused, and we will need to think increasingly in terms of training nationals to carry on the work. This will mean provision of money to finance education among them through scholarships. Skills must be developed and materials provided for greater economic development by the Indians themselves.

We have to face the fact that the growing independence of so many lands is a world-wide threat to the future of Christian missions. In 1955 the Indian government declared that its policy towards foreign missionaries would be that additions or replacements of missionaries would be permitted only if the applicants possessed exceptional qualifications. Missionaries already in the country could obtain "No Objection to Return" endorsements on their visas.

Recently, however, the Home Ministry of the Indian government has been rejecting the majority of applications for re-entry or causing immense delay in granting permission. While I was there one of our missionaries, who had given 40 years service and was preparing to return home on regular furlough, was having great trouble securing his "No Objection to Return" endorsement.

No new centres of mission activity can be opened in India without the consent of the local state administration and the government of India.

Medical missionaries have been allowed to remain, but not all of them. No reasons have been given.

Indian Christians have, I understand, been protesting these policies and indicating the desire of the Indian church for continued missionary co-operation. Many of

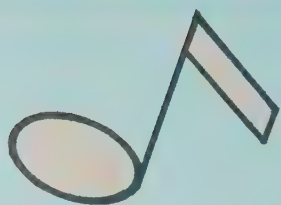
the leading hospitals and colleges of India are still dependent for efficient staffing on recruits from Europe and North America. Engineers are badly needed, with their knowledge and skills, to help in the all-important economic development of that vast and needy land.

It might be that the growing anti-missionary movement is part of the anti-Western, anti-Christian mood of India in this day. We are going to find it necessary to adjust our thinking in the future, towards recruiting highly trained specialists for theological teaching, agriculture, social work, medicine and education and by developing by all means available the training of Indian nationals.

I want to pay the highest tribute to the loyal courageous men and women, who with their families are often experiencing real hardship in matters of comfort and health, to carry on the mission work of the Christian church in many lands around the world. Our missionaries are worthy of and need all the prayer and financial backing that we can give. They will never admit there is anything like sacrifice involved, but the job they are doing deserves the admiration and gratitude of the whole church.

Money that you send to India for food and digging of wells, building of roads and irrigation systems, and to provide tractors, saved many lives and meant a great deal to the people there. This year the rains have come and the crops are producing again in many areas, although some places are still dry and parched. There are signs of hope, however, but there is a long way to catch up. India needs our help. Our increased support of budget funds will provide it.

My recent travels have taken me right across Asia. It is startling to reflect that in the great circle from Bierut to Tokyo lives half the world's population, and less than 2% is Christian. A great challenge faces us. Let us in Canada rise to meet it. ★



Revising the

■ We have moved as swiftly as possible. Three major reports have been given to succeeding general assemblies and three special reports have been sent down to presbyteries. Each presbytery has its own corresponding committee and every decision taken by our revision committee has been transmitted to them. Comments from presbyteries have been multiple and varied, but unfailingly helpful. Hundreds of letters have been received from individual members of the church across Canada with suggestions for new hymns and pleas for retention of many in the present book. Our committee has maintained the closest links with the parent committee on church worship — every member thereof receiving the minutes of our monthly meetings. By such means we have tried to ensure that our work was not being carried forward in a vacuum and that every major decision taken should have the seal of presbytery and assembly approval. Thus far, thank God, this has been the case.

From the beginning it was assumed that our new *Book of Praise* would express as fully as possible the gospel of grace and would therefore mirror the reformed doctrine of our Presbyterian Church. It was also our hope that the new book would be a book of the people — a true expression of the piety and dedication of the total membership of our Presbyterian Church in Canada. We have set ourselves to look for first-rate contemporary hymns while at the same time ensuring that the great hymnology of the church universal should not be forgotten.

Some interesting facts have emerged. For one thing, there are very few great modern hymns. This may well be a reflection on the low calibre of our faith and devotion; but it is none the less fact. Another arresting and somewhat disquieting situation has had to be faced—that of groups of our young people using the *Book of Praise* for the regular church services but compiling editions of their own for their song festivals and youth services, these hymns being largely drawn from the singspiration areas of Christian song. The 1967 Presbyterian Congress used hymns and hymn-formats which proved very popular and, as we all know, the Teen and Twenty Chapel group have been popularising folksinging and gospel hymns set in a very modern tempo.

The committee on revision have felt that the church, and particularly the youth of our church, must be acquainted with the great hymns of the church universal. For this reason, we have sought for the very best of the past — hymns that have proved themselves through many generations and still speak in language un mistakeable and clear. At the same time, we have been making unflagging quests for new hymns — but with very meagre results. We have asked for the aid of the wider church but there have been very few submissions which under any category

of judgment we could say measure up to the quality of the hymns of Watts and Wesley. Here is our dilemma and our challenge, too.

Among the newer hymns which have won unanimous approval in the committee are “How great Thou art” — “Fairest Lord Jesus” — “My song is love unknown — “O Breath of God come sweeping through us” (surely one of the greatest hymns of the Holy Spirit ever written) — “Fill Thou my life, O Lord my God, in every part with praise” — and Albert Bayly’s hymn on stewardship, “Lord of all good, our gifts we bring to Thee”.

Other hymns which have been widely sung elsewhere but which we have lacked in our hymnbook have received immediate endorsement as for example — “Praise to the Lord, the almighty, the king of creation” — “Immortal, invisible, God only wise” — “Come, Thou almighty King” — “Be Thou my vision” — “Come down, O Love divine” — “Jesus, thine all victorious love” (another of Charles Wesley’s great songs) — “God made me



THE GENERAL ASSEMBLY
a new hymnary should
Canada, appointed a
of Praise. Here is a

for Himself to serve Him here” (a hymn of dedication from *Hymns Ancient and Modern* which evangelist Tom Rees has constantly used as a hymn of commitment to Christ).

The Christmas section has been significantly increased making it one of the best in any hymnbook we have studied; the section on the holy scriptures has been doubled in length (this is one of the very weak sections of our present book); and the Easter section is strengthened by the addition of hymns such as “Love is come again” — “Good Joseph had a garden” — “Sing with all the sons of glory” and “Christ Jesus lay in death’s strong bands”. We have culled from the hymnal of the Evangelical Lutheran Synod their beautiful hymn on baptism, “Dearest Jesus, we are here”, and for hymns of marriage we have been guided to “Lord, who at Cana’s wedding feast” in the hymnal of the Protestant Episcopal Church, U.S.A.

This is merely a glance at the type of work being done; it should however give some idea of the comprehensiveness of our studies and our eager desire to get the best hymnbook in Christendom for our Canadian Presbyterian

Book of Praise

Church. We must be exclusive in our choice of hymns; otherwise we would have a volume of about 2,500 hymns. We know that someone's favourite hymn is going to be lost in the newer version, but we trust and pray that the church at large will be blessed and helped by the final choices that we make. These final choices must of course, carry presbytery approval and be subject to the ratification of the general assembly. The committee is only the servant of the church and is happy so to be.

Some have written us saying that too many of the well-loved gospel hymns are being retired. We feel this is not so. The Psalter is retained almost entirely, and in more modern form as we have used the Pittsburg 1912 edition freely. The great hymns of the cross are retained with some significant additions, as, for example, Wesley's tremendous hymn "And can it be that I should gain an interest in my Saviour's blood?" Hymns of the second advent are stressed in the advent section — "Lo He comes with clouds descending" and "Wake, awake for night is

1964, in response to a widespread feeling that compiled for use in The Presbyterian Church in I committee to deal with the revision of The Book from the convener/By WILLIAM FITCH

flying."

We have not yet ended our researches on hymns of the gospel call but we shall undoubtedly suggest the addition of a significant number to those retained from our present book such as "O Jesus Thou art standing" — "Come, let us sing of a wonderful love" — "Just as I am without one plea" — "I heard the voice of Jesus say" — "Jesus lover of my soul" and "Not what these hands have done." Far from there being any desire to under-emphasize the urgency of the gospel call in our selections of hymns, I can give testimony of the earnest scrutiny of each member of the committee on all points that enter into the substance of the faith.

Case after case could be cited of hymns being rejected because of their over-emphasis of the doctrine of the universal fatherhood of God and the universal brotherhood of man. The terrible reality of human sin in the eyes of a holy God will be clearly portrayed through the hymns offered and the sweetness of the gospel message with its overtones and undertones of mercy and grace, forgiveness and reconciliation, adoption and regeneration into the family of God, will all be clearly avowed. It is our con-

stant prayer that the new hymnbook will in fulness mirror the totality of the gospel and thus in itself become a means of grace to every reader and singer.

Our hymnbook will be drawn from every segment of the Christian church. The Presbyterians will be ably represented by Horatius Bonar and George Matheson (we plan to add Matheson's hymn, "Make me a captive, Lord"). The Anglicans will have Mrs. Alexander's "There is a green hill far away" and the Congregationalists will have Thomas Binney's "Eternal light, eternal light". We shall go to the Quakers for Whittier's "Dear Lord and Father of mankind" and Tersteegen will speak for all the Lutherans in "Thou hidden love of God, whose height, whose depth unfathomed, no man knows." Fawcett and the Baptists will add "Blest be the tie that binds our hearts in Christian love". Luther and Germany will still offer us "A mighty fortress" (we are suggesting a change from the Carlyle version for this). The United States will supply Washington Gladden's "O Master, let me walk with Thee" and it seems right that we should also include Julia Ward Howe's "Battle Hymn of the Republic." Our hymnbook of course must have "Lead kindly light" and "Jesus the very thought of Thee" — these carry us over into the Roman Catholic hymnwriters. It would be fitting to have that deeply devotional hymn "In the secret of His presence how my soul delights to hide" and this comes from the pen of Mrs. Goreh, converted from Hinduism to Christ through the faithful preaching of Christian missionaries to India. Our *Book of Praise* will be truly a book of the whole church.

Missionary hymns are a real problem. We have left far behind us the old-colonial ideas of the British empire on which a good part of our missionary hymnology was built. Greenland's icy mountains and Ceylon's spicy breezes are meaningless in the thought categories of today. People are people wherever you go and we need hymns of missionary action that will speak with the authentic emphasis of the Book of Acts to our contemporary society. But we have searched in vain for these. Out of a volume of 86 missionary hymns which I personally studied recently there was not one I would or could include. I asked Dr. Horace Fenton, director of the Latin America Mission, to give me his assessment of that same volume and he agreed one hundred per cent. Yet mission is our task.

Surely somewhere across the church God has a writer who can pen the right kind of hymn for today in this section. When a church loses the missionary vision, she loses her own soul. And when the missionary section of her hymnary is antiquated and stilted and basically sub-Christian, she cannot expect her people to respond to the

(continued overleaf)

REVISING THE BOOK OF PRAISE

continued

great missionary challenge of the gospel of Christ.

There is much more I could say. Lack of space prevents me doing so. But I would assure the total membership of the church that your committee are working to ensure that the *Book of Praise* our children will use for at least a generation will be God-glorifying and full of the best of Christian praise.

The children's hymns will be found all through the book — we feel it best to have them in their appropriate section and not to isolate the children's hymns to an area all their own. The committee feels strongly that the children of the church should be exposed to the greatest hymns of the church from their earliest years; and we believe that they have the capacity to accept and respond to the majesty and beauty as well as to the truth of these great hymns.

We would once again appeal for submissions of hymns both ancient and modern, previously published or as yet unpublished. Hymn-tunes also should be brought to our attention. It would be very easy for us to pass over some gem of musical beauty. I may say, however, that we have already had scores of requests for the use of tune "Antioch" with the hymn "Joy to the world." The committee had already resolved on this before the first letter came! Anything you can do to help us here will be greatly appreciated.

Hymns also of a more popular mood should be suggested. One of the committee at our last meeting asked us to study Fanny Crosby's hymn "To God be the glory, great things He has done." We all liked it. What would you say? ★

NEWS

Aid for North Vietnam

A prefabricated field hospital to care for 60 patients at a time has begun its long journey from Germany to North Vietnam. Towards the total cost of about \$80,000, member churches and their agencies of the World Council of Churches have subscribed \$20,000 through the Division of Inter-Church Aid, Refugee and World Service. The rest has been given by supporters of the International Committee of the Red Cross which is responsible for the project.

The unit includes an ambulance, X-ray apparatus, laboratory and other equipment, and a number of tents for patients and medical staff. It has its own power plant and a water reconditioner. It is fully provided with surgical instruments and other equipment, and can be assembled ready to operate within a few hours after it has arrived in any place. The project is intended to help victims of the air raids on North Vietnam.

In Vietnam, as elsewhere, the World Council of Churches is con-

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TO FEEL BETTER FAST IN MINUTES



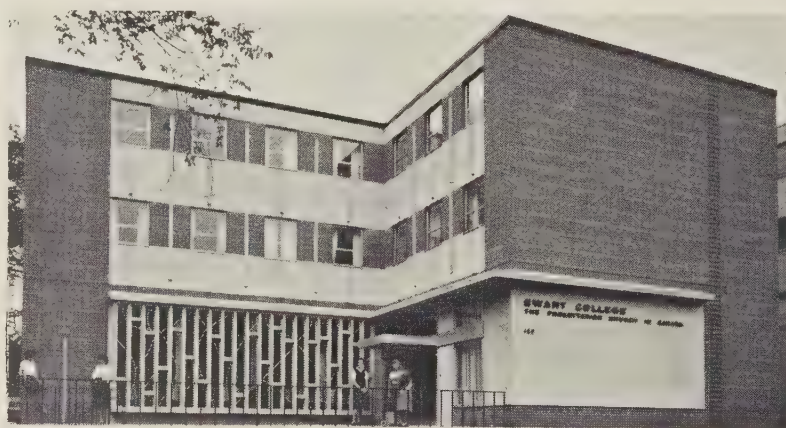
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cerned to help those in urgent need irrespective of race, creed, politics, or geography. Besides supporting the two hospitals in North Vietnam, it is continuing to help the Asia Christian Service program for refugees and other war victims in South Vietnam.

N. D. F. progress

In early January \$1,251,377 had been pledged or given to the National Development Fund. Of this total \$650,654 came from congregations and \$600,723 as advance gifts from special names.

On Christmas Sunday it was reported in Margaret Rodger Memorial Church, Lachute, Que., that the allocation of \$8,000 had been exceeded by the congregation.

Riverside Church near Windsor, Ont., broke its suggested share down into an annual figure. Then each member and adherent was asked to contribute \$10 per year for five years. The first appeal brought in over \$1,650 in cash.

St. Andrew's Church in downtown Toronto has given \$8,797 the first year, plus advance gifts totalling \$32,975. This is only part of the St. Andrew's story, since gifts over \$5,000 are not credited to the congregation until the end of the campaign.

Good crops in India

Latest reports from India indicate that this year will produce bumper wheat crop surpassing all expectation. The experts predict up to one hundred million tons as compared with seventy-five million in 1967 and eighty-eight million in 1964 which was the biggest crop to date.

The main factors in this good harvest seem to be ideal winter rains following very good monsoons plus the use of more fertilizer and better grade high yielding seed.

Summer ministries

At a recent meeting of the home missions executive, Prof. Allan Farris made a strong plea for the development of a national policy regarding summer ministries. With people having more and more leisure time, families are spending longer periods in resort areas than ever before and the church must provide more adequate services to meet their spiritual needs. The city churches may well find that their period of activity may soon be limited to the time from thanksgiving to Easter. The church should be preparing to follow the people with a strong

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Christian witness wherever they go, he said.

The executive agreed to take this matter under advisement in consultation with the committee on services in provincial parks under the board of evangelism and social action.

Teen and Twenty Chapel

Historic St. Andrew's Presbyterian Church, in the heart of downtown Toronto, is the new base of operations for Teen and Twenty Chapel. They will conduct contemporary youth worship services there weekly beginning on February 4th.

"Settling down in one location will give us an opportunity to develop areas of this ministry that have been emerging over the past months," says Jack Green, director. "These include drama, study groups, a coffee house and a folk singing club."

Books for Nigeria

An appeal has come from the relief committee of the Christian Council of Nigeria for books, Christian books in particular, but any good reading material. Children's books are needed also. They should be sent in small parcels to the Rev. Russell T. Hall, PO Box 251, Ebute Metta, Nigeria.

Union Negotiations

The possibility of inter-communion between members of the Anglican and United churches in Canada has moved a step closer. The subject was one of the major items on the agenda of the General Commission on Union between the two churches which met in December.

While some Anglicans and United Church congregations have been participating in each other's communion services, official sanction of the Anglican Church has not yet been given. A committee has now been authorized to study the possibility of a covenant which would allow for intercommunion.

The General Commission on Union, comprising 20 members from each denomination, met at Cedar Glen, a conference centre operated by the United Church. In addition to the 40 General Commission members, co-chairmen from the special commissions of doctrine, liturgy, constitution, legal matters and the church in the world participated in the discussions.

The General Commission executive, made up of clergy and lay representatives from both denominations, was

asked to prepare for the next meeting guide lines for parish clergy for experimentation at the local level. This would include such subjects as a joint Anglican-United Church ministry, co-operative planning and joint use of resources.

One of the two permanent secretaries to work on church union was named at the meeting. He is Rev. Canon Ralph R. Latimer, general secretary of the Anglican Church of Canada, who will assume full duties of the new position June 1, 1968. It is expected the United Church will make a similar appointment shortly.

Target dates for the completion of reports of the five special commissions were also agreed upon.

The commissions on doctrine, liturgy and the church in the world are to complete their reports by at least December, 1969.

The final document, prepared by the general commission, detailing how union is to be consummated, is to be ready for presentation to the two churches by June, 1972. It will be submitted for approval to the highest church courts, the general synod of the

Anglican church and the general council of the United Church. The two churches may meet together in the late summer or fall of 1972.

If this final document is approved, it will go to the appropriate bodies throughout both churches for ratification.

World Council

Nobel prize winner Rev. Dr. Martin Luther King will be among the top speakers for the fourth assembly of the World Council of Churches to be held at Uppsala, Sweden, July 4-20. Dr. King, winner of the 1964 Nobel Peace Prize, noted civil rights leader and Baptist preacher in the U.S.A. will preach at the opening service.

Some 2,250 Christian leaders from all over the world will be in historic Uppsala Cathedral to hear Dr. King preach on the assembly theme "Behold, I make all things new" (Rev. 21.5).

The assembly will include 800 delegates from 232 member churches of the W.C.C., plus observers, delegates, advisers and special guests.

Dick Van Dyke in ALTAR EGOS

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(in Canada G. R. Welch & Co., Toronto)



"Imagine, a member only one week, and I'm Sunday School superintendent!"

Other speakers will be Dr. Barbara Ward, British economist, recently named a member of the Pontifical Commission on Justice and Peace; Dr. W. A. Visser't Hooft, general secretary of the W.C.C. from its founding in 1948 until his retirement in December, 1966; and Prof. Krister Stendahl, professor at Harvard Divinity School.

The principal address on the assembly theme will be delivered by Prof. Savvis Agourides of Salonica, Greece — one of the leading Greek Orthodox theologians.

Platform addresses and assembly discussions will focus on the church and the world, rich and poor nations, the future of the ecumenical movement, church and society questions, education, and the churches and human need.

Trinidad's centennial

A year-long celebration of the centennial of the Presbyterian Church in Trinidad began in January.

Representing The Presbyterian Church in Canada during the first week were the moderator of the 93rd general assembly and the chairman of the overseas executive of the general board of missions.

Rev. Dr. J. Logan-Vencta and his wife, and the Rev. and Mrs. D. G. Neil went on to Guayana from Trinidad on January 8 on an official visit to the Presbyterian Church there.

The work among East Indians in Guyana started in 1865, when the Rev. John Gibson, a graduate of Knox College, Toronto, arrived in what was then British Guyana.

Formosan assembly

The 16th general assembly of the Presbyterian Church of Formosa, meets February 12 to 16 in the city of Tainan. Rather than being all inclusive the assembly this year will be representative in character similar to our own and presbyteries will elect ministerial and elder commissioners to represent them at the highest court of the church. Missionaries from all co-operating churches have no special status but as members of the court may be elected to represent their presbytery.

New presbytery

The new presbytery of Bruce-Maitland was constituted in Knox Church, Walkerton, Ont., on January 9th. The Rev. T. J. McKinney of Knox Church, Teeswater, was elected moderator and the Rev. James R. Weir of Knox, Kincardine, is the clerk.

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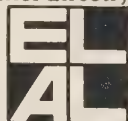
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B.C. Synod meeting



Rev. Gordon Faraday

After 36 years as clerk of the Synod of British Columbia, the Rev. F. G. St. Denis resigned at the annual meeting in Victoria. Dr. W. O. Nugent was appointed clerk. The Rev. Gordon Faraday, RCN chaplain, was elected moderator.

In 1968 the synod will meet in Central Church, Vancouver, from Friday, October 18 to Sunday, October 20, laymen's Sunday, instead of in November.

Urbana convention

Nine thousand students from all over North America met at the University of Illinois campus in Urbana for a Inter Varsity Christian Fellowship Missionary Convention between Christmas and New Year's day. About 1,000 Canadians attended. The Presbyterian Church in Canada was represented by eight missionaries.

Help for Indonesia

President Suharto has reaffirmed the right of Christian churches in Indonesia to receive assistance in personnel and funds from churches in other countries.

His declaration was made during a meeting of Christian, Moslem and Hindu leaders called together here to deal with tensions between Christians and Moslems which have produced repeated incidents of violence in recent months.

Saying that it is not the government's intention to restrict financial and personnel support from overseas churches, President Suharto declared that absolute religious freedom includes the right of every church or religious community to emphasize the universal character of its faith through contacts with brethren in other countries.

He said that all religious groups in Indonesia must respect the religious freedom guaranteed by the constitution, and said that the government would take any steps necessary to insure to every citizen the right to practice his belief without restriction.

Moslems have reacted sharply in some parts of the country to the rapid growth of the Christian churches in the past two years. They charge that Christians have tried to convert poor Moslems by giving them money, and

criticize the sizable sums the churches receive from Europe and North America to support their work.

Anti-Christian violence organized by radical Moslem groups has been reported in Celebes, West Java, Central Java, Northwest Sumatra and South Borneo. So far as is now known, the Christians who have been attacked have not reacted in kind.

Italian divorce law

Protestants in Italy have placed themselves on the side supporting legislation to permit divorce under Italian law.

Controversy has raged here since the new legislation was proposed. The Italian Roman Catholic hierarchy favours maintaining the present code under which marriage is by law indissoluble. The Vatican has been the target of air-drops of leaflets on both sides of the issue.

Nuovi Tempi, Italy's leading Protestant newspaper, argued in a recent editorial that the possibility of legal divorce would serve honesty and integrity "against a hypocritical social order" which tries to ignore inconvenient realities of life.

Italian Protestants are convinced, *Nuovi Tempi* declared, that a true marriage in the sense of the gospel is a covenant chosen in freedom and therefore need not be afraid of divorce laws.

February conference

A ministers' and Christian workers' conference will be held February 12-15 in Westminster Presbyterian Church, Pierrefonds, Que. Speakers include Dr. James I. Packer of England, Ernest Reisinger, Carlisle, Pa. and Dr. Mariano Di Gangi, Toronto. For information write: Mrs. D. De-Silva, 4 Fredmir St., Dollard des Ormeaux, Que.



THE THIRD ANNUAL ecumenical bonspiel at Niagara Falls, Ont., with 36 rinks competing, was won by men from Drummond Hill Presbyterian Church. From the left are Hugh McLeod, Joseph Rosberg presenting the Jacob Rosberg Memorial Trophy, James Howard, skip Don Warren and Gordon Zimmerman.

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All round the world thousands of children in Christian Children's Fund homes are ever so grateful for friends and sponsors who are sharing some of their more fortunate circumstances of life. And at this season of the year scores of thousands of notes and greetings from appreciative kiddies and delighted sponsors are exchanged. Some of these girls and boys were rescued from deprivation as infants and remain in the Home until their teens and schooling is completed.

These children cannot understand an irrational and hard world — but how they respond when help is offered and what a joy and satisfaction it is to housemothers, home superintendents, and sponsors here at home, when these youngsters mature into fine young people, better equipped to face life with its opportunities and problems. Your direct, personal interest as a friend and sponsor can make all this possible.

So often the difference between squalor and abandonment and a life of opportunity and purpose for these children could be your concern and love. And in many parts of the world applications to our homes from welfare workers are unending.

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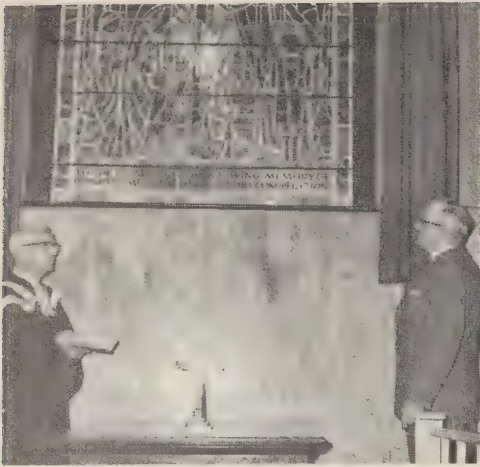
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Address

Place Province

Gifts of any amount are welcome.





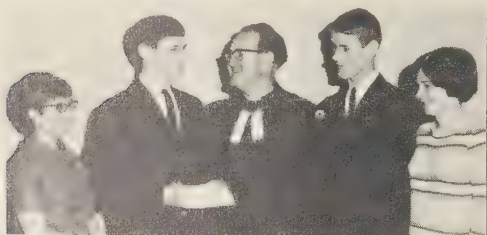
A MEMORIAL WINDOW was dedicated as a centennial project in St. Andrew's Church, Montague, P.E.I. Shown are Rev. J. H. Bishop, the minister, and Gavin Reid, project committee chairman.



A 40 YEAR DREAM comes true for Chalmers Church, Hamilton, Ont., as the contract is signed for a \$145,000 sanctuary, their centennial project. Seated, Joseph A. Bellingham, building committee chairman; standing, from left, James Barclay, member and contractor; Len Huget, member and architect, Rev. Adam Thomson, minister; and Harold Stuart, treasurer of building committee.



CHIMES WERE GIVEN to Knox Church, Jarvis, Ont., by the couples club. Presidents Mr. and Mrs. Howard Elliott are shown passing the key to Albert Pettit of the trustee board, and Mrs. Bruce Miller, organist and choir director.



YOUTH GROUPS of Knox Church, St. Thomas, Ont., as a centennial project, gave \$300 to build a stone church in Formosa. Shown are, left, Marilou Shepley, CGIT; Wayne Inch, YPS; Dr. H. S. Rodney, minister; Donald Waldie, Senior Clansmen; and Bonnie McGregor, Clanettes.



MISS ELIZABETH BIER, right, presented a cheque for an aisle carpet for St. Andrew's Church, Saskatoon, Sask., as a centennial gift in memory of her brothers, Richard and Robert. Shown receiving the cheque is Robert McKercher, board chairman.



IN FORT ERIE, ONT., two Presbyterian congregations became one by action of the Presbytery of Niagara in December. St. Andrew's, over 94 years old, and Knox, established in 1889, came together as St. Andrew's — Knox Church. Shown at the special service are, from the left: Knox session clerk J. H. Priddle, minister of the new congregation, Rev. E. C. McLarnon, presbytery clerk, Rev. P. J. Darch, presbytery moderator, Rev. J. K. Ross Thomson, minister of St. Andrew's, Rev. T. O. Williams, and St. Andrew's session clerk T. W. McMillen.

■ The *Presbytery of Guyana* has dedicated a new church at Good Success on the island of Wakenaam in memory of the Rev. John D. MacKay, the Canadian who was drowned in the Essequibo River nearby while serving that area as a missionary. The Rev. Charles Ramcharran is minister of MacKay Memorial Church.

■ A pulpit fall and Bible book markers, were presented by Mr. and Mrs. Albert G. Giles to Margaret Rodger Memorial Church, Lachute, Que.

■ At *St. Laurent Church* in a suburb of Montreal, 33 joined in December, 8 of whom were young people. A youth get-together called "Come By Night", held one Sunday evening a month, is attracting teen-agers in the congregation.

■ Memorial gifts to *Zion Church, Charlottetown, P.E.I.*, include a Communion table runner, a Bible and stand for Mr. and Mrs. J. Fulton Thomson, given by the family, and Bibles from the Girl Guide company.

■ An organ was dedicated at *Alberton Church, P.E.I.*, in tribute to the pioneers, as a centennial project.

■ *St. Andrew's Hall, Vancouver, B.C.* celebrated the 10th anniversary with a service of thanksgiving in the chapel and a reception. St. Andrew's is the Presbyterian residence at the University of British Columbia.

Anniversaries

85th — Cooke's, Markdale, Ont., Dec. 31 (Rev. H. T. Colvin).

LETTERS

THE BLUE PRINT

It is apparent to many Presbyterians that our reformed church urgently requires reforming. That there are varying degrees of urgency is obvious. That there are probably as many orders of priority as there are speakers is also apparent, but the central theme has strong and increasingly vocal support.

The negative dialogue appearing in many letters on this matter are to be regretted. It is most discouraging to see how quickly we close our minds and attack a personality the moment one of our "idolized" dogmas (or alternately dogmatic "idols") is challenged.

G. D. Zimmerman

Letters from readers are welcomed providing they deal with timely topics and contain 200 words or less.

BOOK CHAT

A traumatic experience?

BUT THAT I CAN'T BELIEVE!
by John A. T. Robinson.

● This little paperback by the controversial Bishop of Woolwich is dedicated "For Elizabeth and Judith who didn't get *Honest to God*. There seem to be many who didn't "get" his original book which sparked the Honest-to-God debate, and who will be glad that Robinson has put down in simple, brief compass the central points of his critique of traditional orthodoxy.

Like any good critique, its own positive basis is often implicit rather than explicit, and also it forces the reader to do his own thinking. This is especially helpful because of Robinson's format — he begins with a summary of what "Christianity" has come to mean to most people. He lists a "string of statements" which we are expected to swallow, and which when put starkly like that add up to a dreadfully distorted image of the faith. He comments: "That's a caricature, but I suspect it's a pretty fair picture of what many people *think* the church *expects* them to believe." And then he proceeds to show that the faith actually involves a different set of statements, more dynamic and elusive, offering a reality at once more relevant to us here and now and more disturbing. It will not do to dismiss Robinson as simply heretical or negative. It would be a traumatic experience for any congregation to study this little book — if they would do it with as much honesty as its author showed in composing it.

Take his chapter 16, in which Christ's ascension is treated — was that simply "a movement in space"? Or chapter 18 on the trinity, in which he insists that we "start from life rather than dogma." In both instances, one is faced with the *biblical* mood of frank witness to mysteries for which human language is always — as Calvin used to insist — a broken and improper instrument. Is *that* still believed among us? If so, Robinson is reminding us of our own heritage and its demands today. (Collins, Fontana paperback, 85¢)

J. C. McLelland

A HAT ON THE HALL TABLE,
by Jean Reynolds Davis

● Humorous glimpses at life in a rectory seen through the eyes of the minister's wife. (Fitzhenry and Whiteside, \$3.95)

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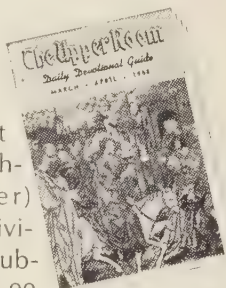
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PRAYERS FOR PATIENTS,

by *Arnold Kellett*

● This little book of scripture, prayers and hymns is a gem. It reflects the illness and the adversity faced by its authors who are listed and described in brief notations at the back. It is an invaluable book for the sick, shut-in or anyone who would minister to them. Though some is old and some is new, it all speaks the language of faith for today. (Welch, \$2.25)

Robert B. Cochrane

AND YOU VISITED ME,

by *Carl J. Scherzer*

● This guide for lay visitors to the sick is written by a hospital chaplain to assist the untrained. It has chapters on Rules for Calling on the Sick, The Art of Listening, the Art of Reassurance, Visiting the Aging, and other useful advice. The inexperienced pastor as well as the volunteer lay visitor will benefit by this book. (Welch, \$1.65)

WORLDS OF YOUTH,

by *Herbert Brokering*

● These off-beat meditations on everyday words such as wealth, computers, husbands, grades are introspective dialogues with one's self written in a form similar to blank verse. Some ask and answer questions, others just make thoughtful statements. But all are provocative and contemporary, with appeal especially to youth. The modern-art illustrations are delightful. (Concordia, \$1.35)

PLANTS FROM SEA TO SEA,

by *F. H. Montgomery*

● An authoritative compilation of Canadian plant lore by the head of the botany department at the Ontario Agricultural College, University of Guelph. Over 1,500 species are described in layman's language, with clear line drawings and excellent photos. This will be a valuable aid to students or anyone interested in the subject. A useful key to plant families is included. (Ryerson, \$12.50)

THE HISTORY AND CHARACTER OF CALVINISM, *John T. McNeill*

● Several years ago I reviewed very favourably the first edition of this book for The Record. My mind has not changed. Published now in a paperback edition this is still the best book on the subject available in English. The book is the result of years of long research and teaching by the dean of American church historians. Like all of McNeill's books it reads easily so



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ONTARIO TEMPERANCE FEDERATION BIENNIAL CONVENTION

Tuesday, February 27, 1968
Timothy Eaton Memorial
United Church, Toronto

Registration 9:30 a.m.

Opening session 10:00 a.m.

Luncheon Speaker (12:30) —

Rev. T. D. F. Everett, General
Secretary, Canadian Federation
on Alcohol Problems.

Group discussions; consideration of
change of name.

Banquet Speaker (6:30) —

Rev. Dr. Mariano DiGangi,
Canadian Director of the Bible
and Medical Fellowship, To-
ronto.

that not only the scholar, but the interested layman can profit from its perusal.

The book is divided into four major sections. The first puts Calvin's Genevan reformation in the context of the German Swiss reformation, and includes an excellent treatment of Huldreich Zwingli of Zurich, sometimes described as the third man of the reformation. The second section provides a biography of Calvin which is rich in historical detail and competent in its understanding of his theological insights. The third section describes succinctly, yet adequately, the spread of Calvinism throughout the world. The final section assesses the significance of Calvinism for our times. (Oxford, \$3.)
Allan L. Farris

THE POLAR PASSION, by Farley Mowat

● A noted chronicler of the northland has collected rare journals of explorers and adventurers who have tried in varied ways to be first at the North Pole. They make fascinating reading and the contemporary drawings and photos add to the book's appeal. Included are excerpts from the journals of Greely, Nansen, Peary, Amundson and others. A worthwhile addition to your library, especially useful as a reference for school age children as well as a rich source of reading interest for their parents. (McClelland and Stewart, \$12.95)

THE WORLD IN COLOUR, edited by Richard K. Trevor

● Over 900 colour photos and a clearly written text describe in capsule form the wonders and delights found in 100 of the world's nations. People come to life in all their colour and variety, this is not a dry history! We examine little-known lands like Thailand and Luxembourg as well as the giants such as Russia. Delightful to read and browse through, an excellent addition to anyone's home library. (Doubleday, \$15)

ARCHBOOKS, (Set. No. 4)

● This set of six books will appeal to the pre-school child and those who have just begun school. Each tells a biblical story in poetry which, while not great poetry, does catch the child's interest immediately. And the simple illustrations help the child picture the story in his mind. These might best be described as biblical bed-time stories for little children and would be a worthwhile gift for any child. (Concordia, each, 37¢)

Sheila A. Cochrane

ARE YOU NOBODY?

● Six well-known religious thinkers, Paul Tournier, Harry Levinson, Paul Lehmann, Viktor E. Frankl, Helmut Thielicke and Samuel H. Miller look at man's situation in the world of today. They outline provocative ideas under headings such as "The Person in an Age of Conformity", "The Mystery of Sexuality" and "In a Time of Unbelief." (Ryerson, Chime paperback, \$1.10)

TEILHARD DE CHARDIN ALBUM

● Excerpts from the publications and letters of the theologian best known for his monumental *Phenomenon of Man*, and lavishly illustrated, this is a comprehensive pictorial biography. It will be of most interest to those already familiar with de Chardin and his thought. (Collins, \$12.75)

THE LITTLE PEOPLE, by David Wilkerson

● The author of *Cross and the Switchblade* turns to the plight of children caught in the web of poverty, ignorance and neglect in the heart of a large city. (Welch, \$3.25)

ESKIMO MASKS: ART AND CEREMONY, by Dorothy Jean Ray

● Exquisite colour and black and white photos combined with lucid text gives a fascinating survey of a little-known Eskimo craft. We discover the ideas which motivated the creators, and their use of masks in religion, dancing and festivals. A valuable introduction to a native North American art form. (McClelland and Stewart, \$15)

MACDONALD TO PEARSON, the Prime Ministers of Canada, by Bruce Hutchinson

● For students of Canadian history, whether high schoolers or adults who want something readable, here is an excellent find. Hutchinson has carefully condensed his long best seller, *Mr. Prime Minister*, into interesting portraits of each of the prime ministers of Canada — the giants we remember, as well as the muddlers we'd rather forget. Glimpses into their personal lives show us how lonely and burdensome the office can be. But it is only as each permits the strength of his vision for Canada to overcome personal weaknesses, that he invests his office with greatness, bringing Canada further along the road to complete self-government and some influence in world affairs. (Longmans, \$6.50)

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The Wise Men Came Late

■ "When Christmas is over winter really shuts in here." The official at the children's institution was trying not to sound bitter.

He had just refused the fourth request that morning from a charitable organization wanting to give the children a Christmas party. Six Christmas parties in the two weeks before Christmas were already scheduled. The children needed some time for their own activities and their pageant.

It seems that every church group and social club in the city, as the official said, "develops a consciousness of the poor, the old, and the fatherless when the tinsel appears in the dime store." But the consciousness that lonely people need cheer disappears as soon as the tinsel is put away.

"Some of the boys and girls have families who take them home for the holiday. Sometimes that is the only time of year they have visitors or can go home. There are some who never get away from here for a visit."

The official didn't want to sound ungrateful. "They all enjoy Christmas. They sing Christmas carols in July just remembering the good time. But you should come here in March when no one has stopped by in weeks. With their imperfect sense of time, it seems to them it has been winter and loneliness for years. That's when they need a party."

He could have been speaking for the old people's home, the orphanage, or the mental institution. Each of them is a place that certainly needs the enter-

tainment that groups and individuals arrange in December. Each of them could use some cheer in January too, when they have time on their hands.

When the Wise Men finally arrived at Bethlehem, the shepherds, the wondering passersby, and the curious guests at the inn had all returned to their everyday worlds. How welcome then, in that gray January, were the Three Kings who came late. Good cheer that arrives without hurry in March can be the best kind of Christmas. ★

—Kerygma Features



PROUDLY DISPLAYING his Christmas gifts, a retarded child revels in the holiday season. For many people in institutions the festivities are all too brief a reminder that they too are loved as children of God.

MY FAVOURITE BIBLE STORIES,

by Allan Jahsmann and Lillian Brune

● Selected and arranged Bible stories from originals for Concordia Bible lessons. Modern wording, beautifully illustrated, this with its attractive cover of coloured heavy gloss makes a prized possession for the 8 to 10 year olds. A useful supplement for church schools and a lovely gift. (Concordia, \$1.65)

K. Geddes

GUIDE FOR YOUTH CHOIRS,

by Madeline D. Ingram

● Here is an exceedingly useful book which could be put to work as a manual for both the novice and the experienced who must train teen-agers to sing together. Mrs. Ingram's experience as a schoolteacher and a minister of music show through to the reader, and her book should be in the hands of musical directors for both church

and school. It could be helpful in congregations where a bridge between the children's and adult choir is sorely needed. (Welch, \$3)

Walter A. Donovan

SINGING SAGES,

an anthology of poems as aids to reflection, by Winfred E. Garrison

● The real question to ask of any anthology is, "Does it fulfil its purpose?" No reviewer would agree completely with the selection of poems. These poems are aids to reflection and they do help us reflect on many issues of life. But this is not a devotional book in the Christian sense of the term for Hindu and Moslem, atheist and pantheist writers are quoted. The section on death and after has much to do with immortality, and says little concerning the Christian resurrection hope. The selections are largely by 19th century

poets plus generous doses of Shakespeare. Comparatively few modern poems are involved. (Welch, \$10.75)

Zander Dunn

CANADIAN GAME COOKERY,

by Frances MacIlquham

● Of particular interest in any household with a hunter in its midst, this is an exciting guide to the preparation of the many game animals found in Canada. Full, easy instructions for butchering game as well as enticing recipes make this a gem for the would-be gourmet cook. All the delicious accessories — stuffings, sauces and condiments — are included. (McClelland and Stewart, \$6) Mary Whitson

NATURE'S WONDERS,

edited and compiled by Charles L. Sherman

● In this delightful excursion into the wonderland of nature, we examine the mystery of seeds and plant reproduction, how animals care for their offspring, butterflies and moths, camouflage, life in shallow sea water and other intriguing facets of wild life, 14 in all. Beautifully illustrated by 462 colour photographs. (Doubleday, \$8.50)

RECORDINGS

● This is not the place to make an assessment of Canada's centennial year, but while most of the things that were done and happened in 1967 will not survive longer than the memory of them, the occasion was a landmark in the arts. In this field, historians of the future will find the most relevant and convincing evidence of the condition of our culture, and hence of our society and of the quality of our lives, at this period.

In music, potentially the most valuable single undertaking was the collaboration between RCA Victor Company and the International Service of the CBC in presenting a series of 17 records of music by Canadian composers, performed by Canadian artists, under the title *Music and Musicians of Canada*. The numbers of the records are CC/CCS 1007/1023. They can be bought singly and each sleeve contains a booklet detailing the complete series.

The impact of this collection, in which five orchestras, two choruses and more than 20 chamber music combinations and soloists perform 42 works by 32 composers, will be felt in musical circles connected with universities,

conservatories, schools and cultural bodies of all sorts from Halifax to Vancouver. I strongly recommend all such institutions to buy it for their record libraries.

Obviously, I can only tell you about a few of the items included.

Norma Beecroft is a producer in the CBC Music Department in Toronto. Her "Of Dreams of Brass" is the only music in the collection which is representative of electronic techniques. Because it fuses both media, it forms, I think, a real bridge for those who are used to music produced conventionally, but would seek to come to a better understanding of synthetic sounds.

The wide range of forces and combinations used on these records spans the continent and admirably reflects the lively variety that makes up the Canadian cultural background. Leslie Mann is a Winnipeg composer whose Five Improvisations for flute and piano, written as a wedding present for two friends, are charming, immediately appealing and within the reach of competent adventurous players. Jean Coulthard of the University of British Columbia has written some stunningly beautiful and original part-songs for voices and piano, and these are here to represent choral music.

I used the word "potentially" earlier. The collection, to be useful, must be bought, borrowed or by some means *heard*. Obviously, few of the composers, even if they are happy with the tiny slice of their output that has now been recorded, will be happy with this representation in, say, five years. Therefore, it is of vital importance that the 1967 series be kept up-to-date and contemporary, so that a true picture of composition and performance in Canada may always be available and adequate opportunity given to follow the development of the nation's important composers, and to foster the emergence of new ones.

The problems of selection will be gigantic of course, but no greater than the problems that faced the compilers of this pioneer anthology — problems which were surmounted with such complete success.

Alan H. Cowle

PERSONALS

Rev. Dr. James Dunn has resigned as minister of Garden Village Church, Burnaby, B.C. and is living at White Rock, B.C. The minister of Gordon Church, Burnaby, the Rev. G. M. Philips, will serve the Garden Village congregation as well for six months.

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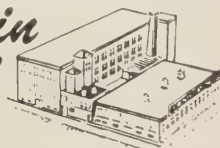
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MRS. FRED CLARE celebrated her 100th birthday on December 24 by being in her usual place at Knox Church, Preston, Ont. She rarely misses a service, and has been active in all phases of church life, particularly the W.M.S. Among the many birthday greetings was a personal letter from the moderator of general assembly. Here an inscribed Bible from the Knox congregation is presented by Master John Clare.

The Rev. Angus and Mrs. MacKay, of Jhansi, India, are engaged in deputation work before returning for their final term of service in India.

Murray Ross, missionary architect in Nigeria, was home for a brief period at Christmas and New Years to visit with his wife and children who came home earlier in the autumn. Mr. Ross has returned to Nigeria to continue his work with a group of architectural associates in the capital city of Lagos.

The Rev. David and Mrs. Craig are living in Montreal and doing intensive deputation throughout this month and March in the presbyteries of Montreal and Quebec. Over the Christmas vacation they attended the Student Missionary Convention at Urbana, Illinois. This young couple have an exciting and challenging message for young people and students particularly.

With the dissolution of the national committee on immigration services the resignation of the Rev. Ronald Rowat, superintendent of immigration services in The Presbyterian Church in Canada, was accepted by the home missions executive, effective January 31.

Miss Sadie Stewart, a member of Dovercourt Road Church, Toronto, received a good citizen award from Radio Station CKEY. She founded and organized the Railway Employees annual Christmas sing which provides carols for travellers in Union Station.

Miss Tamiko Nakamura is on leave of absence from the W. M. S. pursuing studies in Vancouver at the University of British Columbia.

In Midland, Ont., the Rev. Leonard Self, who is now teaching, was elected mayor by acclamation.

YOUTH NEWS

PYPS Reunion

The newest reunion of the old Ontario Provincial PYPS members will be held on Saturday, March 30, at Willowdale Church, Ont., beginning at 4 p.m. with dinner at 6, costing \$2.75. The Rev. James Jack of Leaside Church, Toronto, will speak. Send registration fee to Miss Jean Orr, 29 Athabaska Ave., Willowdale, Ont.



PRESBYTERIAN MEN



THE TALENTS of a businessman can be effectively used in the service of the church, exemplified in this month's PM personality.

At age two, Aksel Aggerholm came from Denmark to the town of Rodney, about 45 miles from London, Ontario. During World War II he served in the army for one and one-half years and in 1946 became a clerk in the London branch of Christie Brown and Company. Eight years later he was transferred to Toronto, later becoming an auditor and then manager of market research. In 1965 he left Christie's and joined a large advertising company as a research executive and in September of last year took charge of research in the central division of the T. Eaton Co. Ltd.

When he first came to Toronto, Aksel and his family joined Logan Geggie Memorial Church, but when he moved to the Applewood Acres suburb they became members of Dixie Church. For three years he has been an elder there and is now their representative elder in Brampton Presbytery. He served four years on the board, and made an assessment of the long-term possibilities for the congregation. Aksel has also taught Sunday school for three years.

Leadership training for men of West Toronto Presbytery owes much to Aksel, and he is now active in Brampton Presbytery, currently organizing a men's breakfast.

Last year Aksel became a member of the national committee of PM and he also served on the committee of economic and social justice of the board of evangelism and social action. His wife Betty is also active in the work of Dixie Church. They have four daughters; Karen, 14; Cheryl, 10, Patricia, 8, and Carol, 6.

For relaxation he spends time in his garden and enjoys golf. Showing his interest and concern for youth, Aksel managed a Little League baseball team for four years. He and his family are also fond of camping.

IN MEMORIAM

CARNEY, REV. DR. CHARLES — On Christmas Day the death occurred in Hamilton, Ont., of Rev. Dr. Charles Carney, 80, who retired as minister of St. David's church five years ago. A native of Dundee, Scotland, Charles Carney came to Canada to engage in business in the west. Late in life he answered the call to the ministry and studied at the Presbyterian College, Montreal.

After ordination in 1936 he served Campbell Memorial Church, Montreal, then was minister at Rodney, Ont., Streetsville, Ont., and Summerside, P. E. I., before moving to Hamilton in 1949. A former moderator of synod, he received an honorary D. D. from Presbyterian College in 1948.

Dr. Carney is survived by his wife, Mina Hay, and four sons, David of Summerside, P. E. I., Robert of London, Keith of Oakville, and Stanley of Stouffville.

GARLAND, THE REV. SIDNEY G. — On December 22 at Montreal, the Rev. Sidney George Garland died. He had been chaplain at Queen Mary Veterans Hospital there since 1962, retired because of ill-health recently.

In 1954 Mr. Garland was called from Albany, New York, to St. Andrew's Presbyterian Church, Sherbrooke, Que., where he served for eight years. His early ministry was with the United Church of Canada. During World War II he was an army chaplain for four years, and served in Europe.

Mrs. Garland died in Sherbrooke in January, 1962. Surviving are three sons, Robert, David and Peter, and two daughters, Elizabeth (Mrs. R. Ross) and Joanne.

MURRAY, REV. DR. PRESCOTT W. — At Kars, Ont., on December 20, Rev. Dr. Prescott William Murray, 71, retired. A graduate of McGill University and The Presbyterian College, Montreal, he began his ministry at Barney's River, N. S., in 1930. He served at Little Harbour, N. S., and Erin, Ont. before joining the Canadian army as a chaplain in 1940.

In 1946 Major Murray became a chaplain at the Queen Mary Veterans Hospital in Montreal, and retired in February, 1964. An honorary Doctor of Divinity degree was conferred on him by The Presbyterian College in 1960.

Surviving are his wife, the former Ruth Joy Husk, and daughter Mary, Mrs. B. Parsons.

HAMBLIN, MISS FLORA, 79, W.M.S. and Sunday school worker, St. Andrew's Church, Avonmore, Ont., Dec. 14.

HARVIE, DR. DALTON C., 71, elder, Elmvalle Church, Ont., Jan. 2.

MacGILLIVRAY, ARCHIBALD DEAN, member West Point Grey Church, former elder Hunter Church, Vancouver, B.C., Dec. 7.

MacLEOD, DAN D., representative elder, St. Paul's Church, Scotstown, Que., Dec. 3.

MOORE, WILLIAM, 48, treasurer of Blytheswood Church, Ont., Dec. 9.

MUNN, JOHN IRVING, 72, elder, St. Andrew's Church, Atikokan, Ont., Dec. 5.

ORNS, JOHN EDWARD, 57, board of managers, Leaside Church, Toronto, Dec. 31.

ROSS, MRS. BERT, 82, life member, W.M.S., Knox Church, Thedford, Ont., Dec. 2.

SELF, MRS. J. N., 77, mother of Rev. Leonard Self, Midland, Rev. Russell Self, India, Capt. the Rev. Stanley Self, Germany, member of Cooke's Church, Toronto, Ont., Dec. 23.

SMITH, JAMES MILTON, 67, session clerk, Knox Church, Uptergrove, Ont. Dec. 15.

SMITH, MRS. DAVID A., 77, widow of the former Superintendent of Chinese Missions, author and teacher, lifelong member of Mount Pleasant Church, Vancouver, B.C., Dec. 14.

THOMS, JOSEPH C., 79, elder, Knox Church, Ottawa, Dec. 2.

VIERKOETTER, ERNST, elder and Sunday school teacher. Morningside Church, Toronto, Dec. 13.

WATSON, WILLIAM JAMES, 88, elder, Nashville Church, Ont., Dec. 22.

WILLIS, R. F., 98, elder and Sunday school superintendent, St. Andrew's-Chalmers Church Uxbridge, Ont., Jan. 1.

NOTE: Material for this column should include name, age, office, church connection and date of death, and be sent within two weeks.

CHURCH CALENDAR

INDUCTION

Timmins, Mackay, Ont., Rev. A. C. G. Muir, Jan. 5.

RECOGNITION

Vancouver, Calvin, B.C., Rev. Attila Csizar, Jan. 4.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces:

Blue Mountain, Garden of Eden, East River, N.S., Rev. Alex. MacDonald, Merigomish.
Dartmouth, St. Andrew's, and Musquodoboit Harbour, N.S., Rev. A. O. MacLean, 2761 Robert Murphy Dr., Halifax.
Glace Bay, St. Paul's, N.S., Rev. E. H. Bean, 12 Lorway Ave., Sydney.
Hopewell — East River, N.S., Rev. C. M. Shaver, Thorburn.
Little Narrows and Whycomagh, N.S., Rev. Ian G. MacLeod, Box 184, Baddeck.
Newcastle, Millerton and Derby, N.B., Rev. Wallace E. Whyte, Box 930, Chatham.
St. Stephen, St. Stephen's, N.B., Rev. H. Lyall Orr, Greenock Church, St. Andrew's.
Springhill, St. David's; Oxford, St. James, Riverview, St. Andrew's, N.S., Rev. Gordon J. Matheson, Tatamagouche.
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Westville, St. Andrew's, N.S., Rev. H. M. Creaser, 214 Washington St., New Glasgow.

Synod of Montreal and Ottawa:

Avonmore, Monkland-Gravel Hill, Ont., Rev. Kenneth H. McDonald, Box 100, Martintown.
Caintown, St. Paul's, and Lansdowne, Church of the Covenant, Ont. Rev. L. R. Renault, 12 Church St., Brockville.
Chesterville, Morewood, and Dunbar, Ont., Rev. William C. Inglis, Winchester.
Kemptville, St. Paul's and Oxford Mills, St. Andrew's Ont., Rev. T. H. Boyd, 12 First St., Morrisburg.
Manotick and Kars, Ont., Rev. Leslie Files, 1364 Meadowlands Dr. E., Ottawa 5, Ont.
Ottawa, St. Timothy's, Ont., Rev. A. J. Morrison, 2365 Urbandale Dr., Ottawa 8.

PERSONAL SERVICE DEPARTMENT

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168 Rathburn Rd., Islington.
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M. C. Young, Box 732, Gananoque.
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CLERK OF PRESBYTERY

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BIBLE READINGS

February 1	— Luke 14: 25-35
February 2	— Luke 15: 1-7
February 3	— Luke 15: 8-10
February 4	— Luke 15: 11-24
February 5	— Luke 15: 25-32
February 6	— Luke 16: 1-12
February 7	— Luke 16: 13-18
February 8	— Luke 16: 19-31
February 9	— Ezra 1: 1-11
February 10	— Ezra 3: 1-7
February 11	— Ezra 3: 8-13
February 12	— Ezra 4: 1-6
February 13	— Ezra 4: 11-24
February 14	— Ezra 5: 1-5
February 15	— Ezra 5: 7-17
February 16	— Ezra 6: 1-10
February 17	— Ezra 6: 13-22
February 18	— Ezra 7: 6-10
February 19	— Ezra 7: 11-20
February 20	— Ezra 7: 21-28
February 21	— Ezra 8: 21-32
February 22	— Ezra 9: 4-15
February 23	— Ezra 10: 1-5
February 24	— Ezra 10: 6-14
February 25	— Jonah 1: 1-17
February 26	— Jonah 2: 1-10
February 27	— Jonah 3: 1-10
February 28	— Jonah 4: 1-6
February 29	— 2 Kings 20: 1-11

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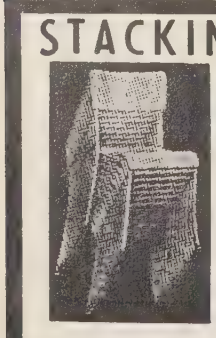
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A Letter
From
JAPAN



8-Chome, Sakuramoto-cho,
Kawasaki-shi,
Kanagwa, Japan.

To The Sunday school students in Canada,
I am a Sunday school student at Kawasaki Korean Christian Church. I do not know Canada very well except from seeing some pictures, slides and photographs.
I believe you do not know Japan very well so therefore I want to tell you a little bit about our Sunday school.
Our church is located in Japan but it is a Korean church. Many of my Japanese friends attend our Korean Sunday school and we worship together. Even though we are Korean most of us only know the Japanese language. Don't you think that is strange? So before the service we have a Korean language lesson then we go into our Sunday school classes and have our worship.
We sometimes use our offering for the people who are in difficulty — blind people, Indians in India who have not enough to eat and so on. We save our pocket money for this offering. I believe you do the same thing in Canada.
I think you have many big churches — most of our Korean churches are very small. I want to know Canadian Churches.
There are some countries at war. Let us pray to Jesus that a peaceful world will come soon and let us help one another and let us join hands as the petals of a flower are joined together.
Goodbye.

Junko Lee (Japanese name)
Keh Soon Lee (Korean name)
Age 12 — Grade 6.

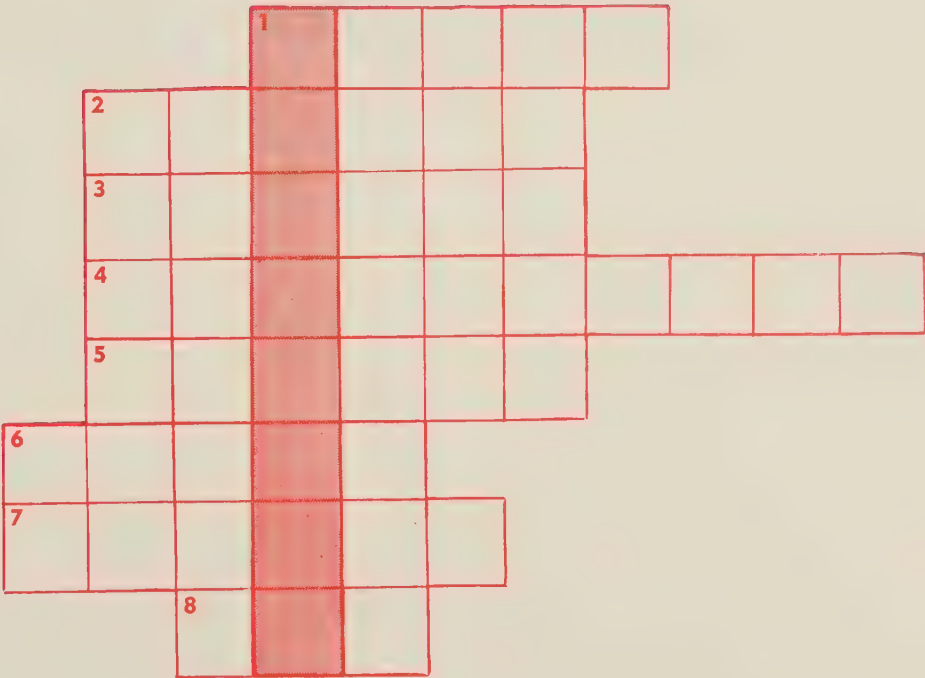
(Junko Lee is the daughter of the Rev. In Ha Lee, General Secretary of the Korean Christian Church in Japan.)

My Name Is?

- 1. The name of a country
- 2. A building
- 3. A day of the week
- 4. The name of a street
- 5. A thing of beauty
- 6. The size of the churches
- 7. A language
- 8. A person's last name

Answers:
1. Japan 2. Church 3. Sunday 4. Sakuramoto
5. Flower 6. Small 7. Korean 8. Lee.

All the words in the puzzle are found in the letter on this page.



Are you waiting for a signal?



There are many opportunities today for people who are willing to accept involvement and risk in order to relate creatively to their community as Christ did to His.

In order that our churches may continue to prepare us for this mission, 100 men and women are needed now to begin training for the ordained ministry.

PRESBYTERIAN RECORD

MARCH, 1968



Guyana skyline

■ "Know what?" squealed my seven-year-old son as he burst through the back door, his school work-book flapping in his hand.

I was writing a letter, a rather important letter, at the time. "I really don't know," I answered absently, "should I?"

Bobby spread his work-book open on the kitchen table.

"Not there!" I exclaimed. "It's wet where I spilled some milk."

Just then the telephone rang. The telephone is in the living-room. "Just a minute!" I told Bobby.

"Aw!" he exclaimed, following me and dumping the book on the little table by the telephone.

I covered the mouth piece with my hand. "Sorry Bobby . . . as soon as I've . . ."

When I had finished the call I noticed the closed book was still on the little table but Bobby had gone outside to play.

Well, I thought, since he isn't here I *could* just get supper started then I'll be ready to see whatever he wants to show me when he comes in. So I left the book where it was and began to prepare the supper.



NO TIME

BY EILEEN CADE-EDWARDS

N

D

F



NEWS

By the time Bobby came in again I was beating egg whites for a pie topping. Without a word he passed by me, went into the living-room then returned with his book. "Here!" he said, "But it's quite alright if you don't want to see it!"

I raised a knee, propped the book on it, steadying it with my free left hand while the right tried to keep the hand-beater beating in the right place. "That's nice . . . very nice indeed!" I told him. And as soon as we've had supper I'm going to spend more time looking at it."

"That's not the right page," Bobby said wearily, hunching his shoulders and shaking his head. He took the book off my knee and began to walk away.

"I'm sorry," I said, really meaning it. "I promise you we'll look at the book together after supper, if you'll show it to me then. This way we can all look at it together — Daddy you and I."

"Doesn't matter!"

I heard my son's heavy steps on the stairs as he went up to his room.

What made everything worse was that I knew I *could* have stopped to listen to what he had to say, look at what he had to show me in his work-book. I *could* have told my telephone caller to call back. It was only a social call. And I *could* have switched off the beater for just a minute or two. No harm would have been done.

Suddenly I remembered another child — the child that I was, nearly 30 years ago . . .

It had been a wonderful early spring. There was no trace of the snow that had fallen the day before and the air was fresh and clean smelling, and I had made a sensational discovery! A squirrel had nested in the old hollow tree at the back of the garden. I had seen it as I came from school. And not only that — I had seen how the mother carried her young — not the way a cat or a dog carry theirs but by its undersides. She was carrying her tiny babies by their stomachs!

I rushed through the back door, eager beyond words to share my discovery and my happiness. Straight into the front room I ran, yelling: "Mother! Mother! Guess what?"

To my great embarrassment, my mother was entertaining a lady friend and both looked up, startled.

I blushed deeply and hurriedly left the room.

When the visitor had gone I was severely reprimanded.

"That's no way for a little lady to act," my mother scolded, "What was it you wanted to tell me, anyway?"

"Nothing!" I muttered, deeply hurt at her apparent lack of interest.

"Well, it couldn't have been anything very important then," said my mother.

"It was," I said emphatically, "it was very important but nobody cares anyway!"

I had urgently wanted to share the wonderful, warm feeling that had flowed through me but a short while ago, now it was all gone and I felt sort of empty and very much rejected.

To make matters worse, my sister, just home from high school announced: "Wish I'd had my camera this morning!"

"Why what did you see?" my mother appeared full of interest.

"You know that old dead tree at the end of the garden?"

"Bet it wasn't anything!" I interrupted.

"Never mind Janie," my mother consoled, "she's in a bad mood for some reason."

"There's a squirrel family living in it. I saw them on the way to school this morning. What an odd tree to choose."

Perhaps my sister had chosen a more opportune time to share her news than I had. Perhaps it was figured that she might have something more important to say, being in a higher grade at school or it may have been just a coincidence but to me it was the last straw!

I stalked out of the room, hot with indignation, and raced up to my bedroom feeling convinced that nobody, just nobody cared a hoot what I had to say. . . .

I was remembering this episode in my childhood, remembering the longing to be listened to, to be noticed, while the egg whites, meanwhile, had become dry with too much beating and began to float over the top of the bowl. I left them and went to look for Bobby's work-book, finding it eventually, stuffed in the music bench.

I looked through every page, noting the remarks, obviously made by Bobby's teacher, in red ink: "Good", "Try harder", "You can do better", and lastly, at the bottom of the page he had just completed: "*Excellent! You've made it!*"

So that's what it was all about! That's what he had been trying to show me! Poor little fellow. Such a fine achievement and he had to keep it to himself!

I crept upstairs. "Bobby!" I whispered.

"Uh huh!" Bobby murmured.

"I want to tell you something," I said, opening his bedroom door and creeping in.

I put my arms around him. "I'm so proud of you!" I whispered, placing his work-book on the bed so that he would know for sure I had looked through it.

He folded his arms around my neck and I felt his hot tears run down my ear. "I wanted you to know about it first," he said wistfully.

"And I did!" I said, thankfully. ★

FOR LISTENING

EDITORIALS

Fair Weather or Foul

■ It is always interesting to learn what others think of you, and on the next page we reproduce the comment written by Gary Saunders in the Saint James Newsletter, Truro, Nova Scotia.

He is correct in describing The Record as a barometer, if we remember that while that instrument measures the pressure of the atmosphere, it is used chiefly to forecast what the weather will be.

One of the functions of this magazine is to mirror what is happening in the church, and in the world as well. This is not an easy task. We could devote our pages solely to what has happened, to a history of past achievements, but we are content to leave that largely to the historians.

To keep abreast of what Christian people are thinking and saying and doing is a more difficult task but a necessary one. If it causes our readers to be disturbed and thus roused to Christian action, then we believe that the church will benefit.

Offensive is what we try not to be, in any way. Provocative, yes, but within limits of restraint. We can see no gain in rousing readers simply to wrath.

The forecast, as The Record sees it, is for increasing change in the church to keep pace with change in the world. That is why church magazines do not seem the same, they are altering, too. For one thing, the church press no longer takes its readership for granted. Every editor is aware that he is competing for time and attention against radio and television and slick modern magazines.

The Record is not trying to appear "with it". It is simply attempting to keep up with changing conditions, to be relevant to the age in which we live. Nor do we imitate any publication, indeed we feel that we have a special role to play as the official magazine of The Presbyterian Church in Canada. Moreover our material is often reprinted, an article and a cartoon from The Record were used in the January issue of *World Christian Digest*, London, England.

Communication is a ministry in which The Record participates. It would be unfair to our readers to shut ourselves off from the winds of change, to pretend that things are as they once were. At the same time we are committed to serve the church, to convey the good news of the gospel of Christ.

Conscious of our limitations, and aware of the danger of being misunderstood, we are dedicated to using the skills of journalism to challenge our readers to become active disciples of our lord.

Danger Ahead

■ Editors sometimes go to class, too, and in January the Associated Church Press sponsored a workshop on Southern Africa at the Church Centre for the United Nations in New York City.

The purpose was to get at the truth regarding the people who live in the southern part of that continent. In doing so the workshop heard from statesmen, churchmen and exiled members of liberation movements. The feature speaker of the two-day briefing conference was Colin Legum, Africa and commonwealth correspondent for *The Observer*, London, England.

Southern Africa contains a number of potential trouble spots, including South Africa, the territory of South West Africa, the Portuguese colonies and Rhodesia.

All we can do in this space is to indicate that basic human rights are at stake in many parts of Southern Africa. The conflicts there are symbols of troubles that may yet rock the world. It is easy to concern ourselves only with problems within our nation, but sooner or later Christian people must face the issues which are making so many of God's people restless and unhappy.

As Mr. Legum warned in his address, "colour and poverty delineate the area of conflict into which the world is swiftly moving." ★

■ Among the congregational newsletters and magazines that come to this editor's desk, one of the liveliest is that of Saint James Presbyterian Church, Truro, Nova Scotia.

In its December issue Gary Saunders made some comments on *The Record* under the heading we use above. Here they are:

The Presbyterian Record seems to be changing. Only three months ago it published Dr. McLelland's radical blueprint for remodelling our church. These plans call for closing down some 200 Presbyterian churches, abolishing the deaconess order, doing away with Communion as we know it, and so on.

Naturally, angry letters poured into the Record's editor. The October issue carried some of these. Readers hooted and cheered in turn. The November issue contained more letters. It was quite a verbal battle.

Then, in December's issue, along with a blunt item on Canada's abortion laws, the magazine carried another startling article. This was Rev. Malcolm Boyd's "Locking Up Jesus on Dec. 25." Written in racy modern language, it castigated the Christmas habits of most Christians and ended with an unusual Christmas prayer.

Hardly the customary Christmas fare in a church magazine. Finding it in *The Record* is apt to be disturbing. To many, it is even offensive. After all, the magazine is published by our church. As such, it can be expected to act as a sort of barometer, faithfully recording church weather.

Is this the sort of weather the church is heading into? And if so, what's the forecast? Or is *The Record* only trying to appear "with it", "tuned in", because the young like it that way? Is it imitating the *United Church Observer*? Or — is what we are seeing in recent Records a true indication of a change in church weather? If it is, then we can look for more of the same in 1968. And if the glass really is going down for a storm, it's nice to know that the glass is reliable.★



PRESBYTERIAN RECORD

MARCH, 1968
VOL. XCIII NO. 3

in this issue

- 2 No Time for Listening, *Eileen Cade-Edwards*
- 6 Pungent and Pertinent, *Edward McKinlay*
- 10 The Kids Call It Bagging, *Valerie M. Dunn*
- 12 You Were Asking?
- 12 Fire Destroys Church
- 14 North American Council Meeting
- 15 Equipping Your Church
- 16 100 Years in Trinidad
- 17 Windy Weather, a meditation, *D. Glenn Campbell*
- 18 How You Can Help

departments

- | | |
|---------------------|---|
| 8 Letters | 29 Recordings |
| 20 News | 30 Youth News |
| 24 Personals | 31 A Road to Adventure, <i>D. G. Neil</i> |
| 24 Altar Egos | 32 In Memoriam |
| 25 Presbyterian Men | 33 Bible Readings |
| 26 Church Cameos | 34 Church Calendar |
| 27 Book Chat | 35 Children's Page |



cover story

From the top of the new bank of Guyana building in Georgetown, this photo shows the Guyana flag, with the flag of the Canadian High Commissioner in the background. Taken by the Rev. C. A. (Zander) Dunn, Presbyterian missionary.

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CCAB audited circulation for six month period ending December, 1967 — 91,377.

By Edward
McKinlay,
St. Enoch Church,
Hamilton, Ont.



I submit, however, that the day of *some* sermons is over, and none too soon! Topical disquisitions, moral homilies, analyses of the modern predicament and the like, all too common in the pulpit today, have always been obsolete. But the declaration of the mighty acts of God in Jesus Christ crucified and risen for us men and our salvation, is never obsolete. Preaching as it is conceived in the New Testament; the sermon as understood in the reformed tradition, as the proclamation of the gospel of God through God-called, Spirit-intoxicated men, is as urgently needful today as ever.

It was, I think, Paul Althaus who observed that people are not really tired of preaching . . . only of *our* preaching, which is a very different thing . . . the preaching that bores people as Luther said, and which would scarcely entice a dog from behind a warm stove! But where a man is convinced of the power of the gospel; where a man believes in his God-given commission; where a man has toiled and prayed and sweated (and maybe) wept over his message, the people will not be bored on Sunday morning, but thrilled and challenged to the very marrow of their bones. One of the unwritten commandments regarding the "preaching" described by Mr. Mahood, is "Thou shalt not be interesting." But with such good news to declare; with such blessed tidings to offer men, how, in the name of sense is it possible to be dull? Let us be honest with one another; the fault does not

Discussion groups, buzz sessions,
(continued on page 8)



"It was a nice service. Now let's relax."



**Last year, the good ladies
of the Church of the Ascension ran off
all their own parish lists, vestry minutes
and Sunday bulletins on a Gestetner
Stencil Duplicator.
They saved themselves \$1,122.08.**

**Maybe you should be running things
yourself too.**

When the Reverend Canon Thompson first came to Toronto from Truro, N.S., his newly assigned parish had no books, no money and no place to worship.

So he started knocking on doors. And nineteen months later they had a church.

"It was tough going at first," said the Canon, "we had to watch where every single penny went. That's why we got a Gestetner."

A Gestetner salesman had explained how they could save up to 40% on printing costs and still get professional looking work.

"It's so important to have things done nicely for the church," said Mrs. Ruth Griffin, who, along with Mrs. Maureen Morris prints up everything from the bazaar flyers to an impressive 25-page annual report. "But to have a printer do all our work would have cost us a fortune."

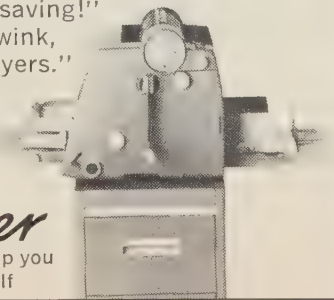
"We're getting professional results just the same," said Canon Thompson, "thanks to my ladies and their Gestetner. And just look at all the money we're saving!"

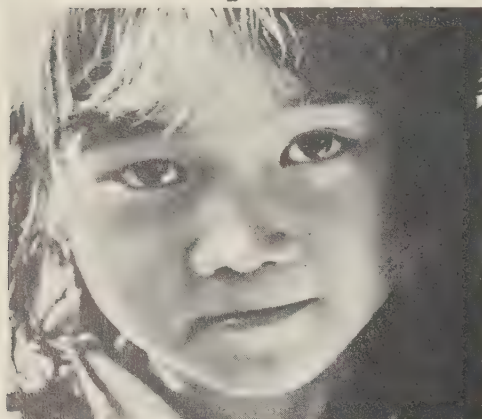
"You might say," he added with a wink, "Gestetner was the answer to our prayers."

Maybe you should be running things yourself too. Write, Gestetner, 849 Don Mills Road, Don Mills, Ont. And get started.

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The people who can help you
run things yourself





HAVE WE A FUTURE?



YES!



-if you will help to build it.



Give generously when the appeal is made in your congregation.

THE PRESBYTERIAN CHURCH IN CANADA

Pungent cont'd.

television and radio and other forms of communication should not be despised or ignored; we ought to make use of such media wherever the opportunity avails itself. But such means of communication in no way makes the sermon obsolete. The preaching of the gospel is still the primary form of communicating the gospel; these other forms should be regarded as being complementary to the sermon on Sunday morning and evening.

Helmut Thielicke, in his penetrating book, *The Trouble With The Church*, lays it down as his not inconsiderable opinion (and as a professor, he is not defending the status quo as a preacher in the pastoral ministry) that the real trouble with the church today lies in the loss of integrity in our preaching. In his view, nothing would be more calculated to revive the church of Jesus Christ today than the resurgence of a truly biblical preaching of the gospel. He states bluntly, but fairly, that the real trouble with much of what seeks to pass muster for preaching today is this: there is far too little real thought and real wrestling going into the making of the average sermon. Perhaps if we regarded ourselves, as Paul certainly did, as heralds of God; perhaps if instead of regarding our preaching as the "spinning out the Sunday monologue saturating people with a barrage of words"; perhaps if we thought of the sermon as "a manifestation of the incarnate word from the written word, through the preached word", we would stop talking such palpably unmitigated nonsense about preaching, and cease downgrading the greatest work in the world as obsolete. ★

LETTERS

TOO NEGATIVE?

I generally like to read Pungent and Pertinent, but was surprised to see Mr. Dukelow (February issue) taking a negative attitude, and if there are any of the students who come into personal contact with him about his ideas, I'm sorry he hasn't anything positive to suggest.

So far as discounting the value

of sermons is concerned, I'm afraid both men have been going to the wrong places; I know some sermons may not be as interesting as others, but I don't think any of us can say that our own conversation is always interesting. However, I've never heard a sermon yet that I don't get something helpful, so that's a great deal to be thankful for. So please, let us have something on the positive side for a change, although our younger son used to say that wasn't news for the paper.

It's five weeks today since I came in to hospital after a fall but getting along fine, so please excuse the writing and give me something more cheerful to read.

Goderich, Ont.

(Mrs. A.) Leah Taylor

CHRISTMAS CARDS

During the past few years I have noticed a slow but steady trend towards increasing secularism in the design and message of Christmas cards. While receiving a card that contains neither implicit nor explicit reference to the true meaning of Christmas from an atheist or agnostic is no cause for surprise, I find several questions coming to mind when I receive such a card from an active and dedicated Christian. Is it that he simply regards Christmas cards as a meaningless formality? Are cards that depict scriptural incidents or include scriptural verses becoming increasingly difficult to find? Does he ever pause to meditate on the significance of the incarnation? Any comments?

Toronto, Ont.

A. K. Mason

AIR POLLUTION

The article on air pollution in the January issue was, I thought, very well written. Was it really good stewardship of space, though, to waste two full pages on one of the "symptoms" of our society? To restate Miss Dunn's own phrase, "Isn't it a pity that this amount of column space couldn't be used to advance God's answer for man's basic disease instead of just trying to treat one of the many symptoms?"

Man's disease was, and is, disobedience toward God. God's loving answer is the offer of forgiveness and a new life in Jesus Christ. One is not automatically forgiven and regener-

ated; each person must humbly ask God for it. Only when the "disease" has been eradicated by God can healing by him take place. Jesus died that men might be made whole and returned to fellowship with the Father again. If there is "disease" (Harry Crawford, page 7) in the church, only God can effect a cure through our faithful asking for forgiveness, renewal and direction, through Jesus Christ our Lord (see I John Ch. 1, vs. 8 and 9). Ladies and gentlemen of the church, the choice is ours.

Toronto, Ont. *Richard N. Strong*

RESPONSE TO THE N.D.F.

We have all been pleased with the fine reports that have been received of the results of the National Development Fund campaigns wherever they have been carried out. But I think the whole church should know about one group's response because it has been such an inspiration to those of us who have learned of it at first hand.

The group to which I refer is the Chinese department of St. Andrew's Church, Windsor, Ont. This congregation of about 40 people meets every Sunday afternoon and is served by the Rev. James Yee-Lai Ko, a missionary under the general board of missions. In accepting their responsibilities as Christians they have made a substantial contribution to the budget funds of the church each year since they were organized. But in addition to that they have undertaken to contribute \$200 per year for five years to the National Development Fund and to increase this pledge as circumstances permit.

Much has been said and written recently about the faults and failings of the church, but it is apparent from this generous response by our Chinese brethren that God is still alive in the midst of his people, whatever their racial origin may be. When responsible Christian leadership is provided them, their response is in keeping with the finest historic witness of the church to the faith. And it may be that the example of what one small group of concerned people can do will provide the challenge to those of us who are "fathers in the Lord" to the "younger churches" to rise to meet the needs of the hour.

Windsor, Ont. *(Rev.) Wm. Lawson*

A cup of milk from loving and trained hands for a little girl found abandoned in Seoul, Korea, now being cared for in one of our Homes.



RESCUED FROM DEPRIVATION...

Acts of love and mercy similar to this are multiplied thousands of times over every day in Christian Children's Fund homes. In all parts of the world, wherever the sun shines, there are still clouds of devastating poverty and children in desperate need. Here are some recent comments by a few of our dedicated Regional Supervisors:

William Adams (Korea) "We could probably double the number of children we now assist. Along with the many Homes our Family Helper Projects represent a most pressing need".

Fram Jehangir (India) "We now have over 100 Homes and projects. The need is great. India has a tremendous role to play in tomorrow's world, and her crying need is to begin with the children".

Glen Graber (Taiwan) "Taiwan has had many polio epidemics and one of the most difficult problems concerns handicapped children. Right now three or four thousand need help so they can enter school. Besides our Homes we have 13 Family Helper Projects, assisting 7,000 children".

Norman Turner (South East Asia) "Tourists in Hong Kong seldom see beyond the glamour and bright lights. They don't see the poverty. In Vietnam, because of the war, our work is beset with transportation problems. Indonesia is a real challenge now. Millions are reported starving".

The Christian Children's Fund four-fold program of thorough Christian training, education, a healthy body and trained hands has a strong appeal to Christian people in all denominations. For just \$12 per month you, or your group, can sponsor a boy or girl. You will receive your "adoptee's" personal history, address and photo. Will you help a needy child this year?

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I will pay \$12 a month (\$144 a year). Enclosed is payment for the full year ☐ first month ☐

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CCF is experienced, efficient, economical and conscientious. Approved by the Income Tax Branch of the Dept. of Revenue, Ottawa, approved by U.S. State Department Advisory Commission on Voluntary Foreign Aid, member of the Foreign Missions Division of the National Council of Churches. Christian Children's Fund assists over 80,000 children in more than 700 Homes and projects in over 50 countries.



THE KIDS CALL IT

Children and teen-agers are finding that sniffing airplane glue is a quick, easy and inexpensive way to get "high" and forget their troubles, at least for a while. But sniffing can be dangerous, even deadly. This factual report tells why, and what parents, teachers and government can do to help solve this growing problem.

BY VALERIE M. DUNN

"I felt very light, like floating in the breeze. I saw two of everything and everything far away looked real near. I had ringing in my ears like a firecracker going off near you, then I blacked out."

A marijuana or LSD trip? No. This is how one teenage boy said it felt to sniff ordinary airplane glue, a practice that's increasing among youngsters from seven through 17 years old.

It's not hard to do, all that is needed is a tube of glue and a paper bag. The most common method is to squeeze the glue into the bag, hold it up to your nose and mouth and sniff.

And the glue is easy to buy. There are usually no restrictions, you can just walk into any neighbourhood store and ask for it. Some storekeepers even obligingly supply "sniff kits" complete with paper bags. Metro Toronto school trustee Alan Archer couldn't believe it until he sent a youngster to a store for one and got it without trouble.

Tuolene is the toxic substance in the glue which makes fumes act on the nervous system much like alcohol. Some youngsters experience sensations like acute drunkenness, ranging from mild euphoria and exhilaration to severe disorientation and coma. Just a few whiffs produce a "jag". But after a while increasing amounts of glue are needed to get results, because the system builds up a tolerance to it. One boy reported inhaling vapours from 25 tubes a day!

Several in a group of glue-sniffing children studied in New York had nausea, vomiting, diarrhea and visual hallucinations, often terrifying. One saw "the devil lighting fire around naked women"; another said "a car was coming toward me and was about to run me over"; and from a third, "I felt I was flying over Paris." On the first try some had hallucinations while others reported none after sniffing for years.

Outwardly the youngster will appear drunk. Then his speech gets slurred, followed by drowsiness, stupor and unconsciousness. He may be out for as long as an hour. Afterwards he has trouble remembering things.

Sometimes they behave irrationally. One boy was discovered climbing a roof while under the influence of glue. Two others fell to their deaths from tenement roofs during the euphoric stage. A teacher found three girls dancing and giggling, and a 17-year-old boy was dragged home unconscious after attending a glue sniffing party on a school baseball diamond. Another, elated by glue vapours, was almost killed when he assumed a fighting stance in front of a speeding freight.

Even deaths have been attributed directly or indirectly

BAGGING

to glue sniffing. A teen-ager was beaten to death while attending a sniffing party, and there are several cases of young people being found dead after sniffing glue, or being rushed to the hospital too late to save their lives.

A Toronto paper reported the death of Margaret Inglis, a 16-year-old high school cheerleader, who died of pneumonia and swelling of the brain. The jury "found no cause for the illness" which began as a severe cold after cheerleading in the rain. She went into a coma and died eight days later. The coroner said she had "indulged in extensive solvent sniffing" and the jury recommended that steps be taken to make glue sniffing illegal. Witnesses testified that Margaret had once collapsed while under the influence of glue.

Studies reveal that sniffing can cause actual physical harm but no one knows whether this is permanent. Dr. Jacob Sokol of the Los Angeles County Probation Department, after examining the cases of over 750 glue-sniffing children, said that "glue sniffing causes liver, kidney and lung damage and abnormalities in the blood."

Weight loss, sneezing, coughing, chest pain, headaches, poor concentration and dullness, pains, forgetfulness, double vision and long periods of sleep followed by acute hunger are among other effects reported by the doctor. No definite evidence of brain damage has yet been found.

Is there danger of addiction? Among several cases cited by Dr. Sokol is one of a boy pronounced an addict by a judge and committed to an institution. Other authorities doubt that true addiction occurs. But an article appearing in the *Journal of the American Medical Association* claims "it is clear that children do acquire psychological dependency on the sensations induced and physiological tolerance to the vapours." And it says that sniffing can lead to alcoholism, drug addiction and criminal acts.

In Miami 33 members of juvenile gangs arrested for multiple burglaries and auto thefts were sniffers who joined in crime sprees while glue-exhilarated. And a 16-year-old near San Diego tried to beat his parents and younger brother to death with a heavy knife-sharpening tool.

Why do children sniff glue? There are numerous underlying emotional problems. "Glue sniffing frequently becomes the refuge of the maladjusted or disadvantaged teenager who finds in the practice a means of escaping from an unendurable reality," says Dr. Sokol.

He explains that sniffers usually come from unstable homes, are physically underdeveloped and feel emotionally insecure. They may be doing poorly in school, and don't fit in socially.

There are also serious moral implications. Glue sniffers

told Dr. Sokol how boys and girls meet in unoccupied houses, sniff together, and then have both homosexual and heterosexual relations. Homosexual acts have taken place between adults and children under the influence of glue, he reports. Some sexual perverts are encouraging children to sniff with the idea of having homosexual relations with them.

Usually children sniff in groups, seeking out-of-the-way spots like washrooms, schoolyards, basements or homes with absent parents. For some reason the practice is more widespread among boys than girls. Adults have been known to try it, but sniffing is most common in early and middle adolescence. After that they turn to more sophisticated activities such as drinking or taking drugs.

There is yet no federal law prohibiting either glue sniffing or the sale of glue to those under 21. But at the time of writing, Bill S22, an act to prohibit the sale and advertising of hazardous substances, had received its first reading. Alan Archer has been assured that the senate sub-committee will take definite action on the glue problem.

"The only trouble is," he says, "that it will be a year at least before it can take effect, and we need action now!"

He thinks storekeepers, acting responsibly, could do a lot to curb the practice. "But too many of them are out for the buck," he says, "and don't care what the kids do with the glue as long as they are making money." An example is the callous sale of sniff kits. And as the coroner who investigated Margaret Inglis' death is reported to have said, it is "hard to believe that any storekeeper can sell six or seven tubes of glue to one person under the impression that they are going to build a model airplane."

Sometimes the youngsters steal money to buy glue, or swipe the glue itself. "When I demanded that one storekeeper get that stuff off his shelf, he said he was going to anyway because the kids had been stealing so much of it," says Archer.

He believes that municipalities and provinces should pass laws against the sale to minors, as has been done in some parts of the U.S.A. "The police try to get storekeepers to stop selling by reminding them that their licenses are coming up for renewal, even though they have no legal recourse," Archer comments.

Archer has been in touch with the Attorney General for Ontario, who has told him that a poison warning and skull and crossbones sign will be placed on airplane glue sold in that province.

Some manufacturers have been experimenting with additives to make the odour unpleasant. But of course that is bad for those using the glue as it was intended.

Nobody really knows how many youngsters are sniffing glue because authorities only encounter those caught in school, or who come to the attention of juvenile court officers for other offences. A principal said about one per cent of his students are known to sniff glue but thought two per cent was probably closer to the truth.

One way that parents and teachers can help is to watch for the symptoms. Archer thinks that too many people just don't recognize the problem.

If you see a child with a pasty face, glassy eyes, behaving incoherently, he may have been sniffing glue. It's up to you to see that he gets help. The responsibility falls on adults! ★

YOU WERE ASKING?

Q (1) Why do ministers feel they are the only ones qualified to lead YPS groups? (2) Why are youth groups only considered co-ed groups? (3) Are Sigma-C, Scout and CGIT groups not youth? (4) Why are not all leaders included in planning? (5) Should not experience have something to contribute?

A (1) Do they? That's a new one to me, but I'll take your word for it. (2) The word "co-ed" is a university word, and some feel it should be used only in a university background. (3) Sure they are. (4) They should be. (5) What kind of experience? A school inspector once said of a teacher who claimed 20 years' experience in applying for a new school, "That teacher has one year's experience repeated 20 times."

General answer to these questions: Will someone please tell me what goes on here?

Q Why don't preachers practise what they preach?

A I plead guilty. That's the way it should be. If ambition doesn't outrun performance, performance becomes less and less with eventual mediocrity of soul — personally and nationally. Browning put it this way, "A man's reach should exceed his grasp, or what's a heaven for?" The proclamation of any ideal instantly results in a charge that the proclaimer doesn't practise what he preaches — unless he is one of those fortunate fellows who can be very humble yet make the truth shine in him.

This question put the other way around is a good one for certain types of people: why don't you preach what you practise? Things must usually be diagrammed as well as lived. The essence of preaching is to proclaim who Jesus was, what Jesus said, and what Jesus did. It's just too bad that the preacher gets himself into the foreground and not Jesus the Lord.

Q Is it proper to have the annual congregational meeting on Sunday, following a service?

A The law of the church makes no specification. The responsibility of day and time for the meeting belongs to the session. There seems to be a tendency these days, perhaps to get a better attendance at such meetings, to hold them on a Sunday. There is no quorum stated in the *Book of Forms* for congregational meetings. A ruling could be made by appeal or by reference (see Sections 86-90 of the *Book of Forms* out of session to presbytery, and, if desired, through to the general assembly as to this matter of Sunday congregational meetings. I must decline to give my personal opinion on this subject.

Q What have you to say about hypocrites in the church?

A The word, "hypocrite", has become a smear word. The Greek word signifies a pretender, an actor. I have known only two such in my ministry to whom I could honestly refer as hypocrites. I have known thousands who goof every once in a while, who are inconsistent, who fall short of their own hopes, who make many idiotic mistakes. They are just human, like myself, and should not be referred to as hypocrites.

A hypocrite, then, is one who deliberately pretends to be better than he is or who deliberately pretends to be worse than he is. As an illustration of the latter, consider the man, judged by his minister to be a man of faith, who declines to make a profession of faith on the ground he is "not good enough." Is he not really a hypocrite?

Send questions to: Rev. Dr. L. H. Fowler, 174 Yonge St. S., Aurora, Ont. Include name and address, for information only.



CHARRED, twisted, and ice-covered, this is all that's left of the gutted Queen Street East Presbyterian Church.

FIRE DESTROYS

■ Fire swept through the 90-year-old Queen Street East Presbyterian Church in downtown Toronto during the early hours of January 12th, causing about \$150,000 damage. Most of the church hall and meeting rooms were destroyed, and the sanctuary heavily damaged. The building was about 75% insured. The cause is reported to be faulty wiring.

Also lost in the fire was about \$3,500 worth of instruments and sound equipment belonging to the Teen and Twenty Chapel.

The congregation had planned a campaign to modernize their structure. But they are not disheartened. Now they will rebuild in the hope of increasing their outreach into the inner city community around Queen Street and Carlaw Avenue.

One of the ways this was already being carried out was the teen coffee house, where about 60 young people came weekly for recreation and counselling by the minister, the Rev. John Robson, Douglas Lackie and a staff of 10.

At the congregational annual meeting, which went on until midnight, a hopeful and courageous spirit was reflected as member after member spoke



Remains of the choir stalls in the fire-

CHURCH

of ways in which the church might become a greater Christian witness in the community. They unanimously decided to rebuild, without deciding what sort of building they might have.

"While we have suffered a loss which is very painful, especially for those who have worshipped here for many years," says Mr. Robson, "we are persuaded that God is speaking to us through what has happened. He is making us ask hard questions about our existence."

"We could restore our present building in whole or in part," he went on. "Or we could redevelop the property completely, perhaps a quite different building with apartments and multi-purpose rooms with a place of worship at the heart."

"We are quite open at this point in all directions, but we are agreed that whatever facilities we ultimately have will be designed to serve the needs of the community. This has brought our congregation together in a new way, and I believe it will also bring us closer to our neighbours in the district and beyond".

Mr. Robson has been deluged with letters and phone calls offering support and encouragement, ranging from

mothers of the coffee house teen-agers to descendants of Queen East's charter member families. Donations — \$2 here, \$5 there — from the "little people" of the community are coming in.

The congregation worshipped in the nearby Woodgreen United Church for the first few weeks after the fire. Since the beginning of February they have been able to meet in the banquet hall

of their ruined building, which suffered only smoke and water damage. ★

IF YOU WISH TO CONTRIBUTE to the Queen Street East Rebuilding Fund, write: Rev. John Robson, 63 Knighton Drive, Toronto 16. The Teen and Twenty Chapel also has a fund to replace their lost equipment. Contributions may be sent to Valerie Dunn, Apt. 111, 2301 Victoria Park Ave. Scarborough, Ont.

youthful recreation-rebuilding a church



MARGARET ROGERS

■ Margaret Rogers is a 17-year-old school-girl who wants to make a church rise out of its ashes.

Twenty-four hours after fire gutted the Queen Street East Presbyterian Church, she was going from restaurant to restaurant and acquaintance to acquaintance collecting money to rebuild the real centre of youth activity in the rough, tough Don Mount area of Toronto.

She got \$7. Only about \$149,993 to go.

Miss Rogers lives on Rushbrooke Ave., and attends Danforth Tech. About a year and a half ago she was a troubled and disillusioned girl.

Then she went to the Thursday night coffee house set up by the Rev. John Robson at the church at Queen St. E. and Carlaw Ave. She met Mr. Robson, and he

helped her and her family.

Now she is part of the Queen Street East Church building fund committee. The fund officials figure on \$150,000 needed to bring the church back.

Queen East has been more than a place of worship in the 13 years Mr. Robson has been its minister.

Kids like Margaret Rogers have been given the welcome and warmth there that sometimes is not known in the low-income homes around Don Mount.

"He stuck his neck out," she says of Mr. Robson, "to have the coffee house, to get us off the streets."

"At the coffee house he seeks people out and he talks to anyone, especially if he sees someone sitting alone."

"He helps kids when they get out of jail. He helps people get jobs."

To kids in trouble with the law — and there are a few of them on the east side — Mr. Robson is often a better man in court than a lawyer.

"He's not," Miss Rogers says, "like a policeman or a teacher. He's more a friend than anything else."

And the church, she maintains, is more a centre of the community. The coffee house attracts 50 or 60 teen-agers every Thursday night, more if there's a dance.

"Those at the lower end of the economic scale," says Mr. Robson, who takes offence at the word slum, "are in the rottenest position of all."

"They are invariably the least guilty and the most punished. The dice are loaded against them. Everything's loaded against them."

"Maybe," Mr. Robson said, "what has happened — the fire — will give all the little people a chance to show themselves." ★

—The Toronto Telegram



REV. H. G. WILLIAMS,
Elected chairman

North American Council
looks at world issues:

Vietnam Race riots Church unity

■ "In the name of God we cry stop!" said the North American Area Council of the World Alliance of Reformed Churches, echoing the plea of the Vietnamese Roman Catholic Council of Bishops to the warring nations in Vietnam.

Meeting in Atlantic City January 9-11, the 100 delegates from 13 Reformed and Presbyterian Churches in the United States, Canada and the Caribbean turned down two resolutions on Vietnam from its Commission on Civil and Religious Liberty. It adopted the following in place of them:

"We welcome the forceful statement made on January 7 by the Vietnamese Council of Bishops (Roman Catholic), which, according to reports in the American press, called upon the governments in Hanoi and in Saigon to halt the fighting and join in efforts in restoring peace.

"We direct the same appeal to all governments allied with the Vietnamese governments and those supporting their military operations with arms and other materials of war.

"We agree with the Council of Bishops that it is necessary that the bombing of the North cease, and that at the same time infiltration of men and war materials into the South cease.

"We join in their fervent plea to the governments of the warring nations: "In the name of God, we cry, stop!"

This substitute motion, which was strongly supported, was presented by William P. Thompson, stated clerk of The United Presbyterian Church in the U.S.A. The first of the rejected resolutions would have called upon the parties in conflict in both South and North Vietnam to pledge themselves to arbitration of the Vietnamese war by the United Nations, binding themselves to accept its decision as final. The second called upon the govern-

ment of the United States to cease bombing North Vietnam and to de-escalate the war in order to help create a climate in which all parties could work for peace negotiations.

Mr. Thompson, a former attorney who visited South Vietnam last August as part of a National Council of Churches delegation, proposed support for the Roman Catholic bishops because they are on the scene and were speaking courageously to the South Vietnamese government. He was influenced, he told delegates, by the "evident motivation of the Catholic bishops which comes out of a religious orientation centred on religious teachings and feelings that all hostilities should cease."

ACT VIGOROUSLY NOW

The Alliance Council ordered the resolution to be sent to the U.S. government, the Canadian government, the South and North Vietnamese governments, and the Vietnamese Council of Bishops.

A resolution on justice and violence in American Society, presented by the Commission on Civil and Religious Liberty with Prof. John Webster Grant of Emmanuel College, Toronto acting as chairman, was adopted in final form as follows:

"The past year has seen in large American cities disturbing outbreaks of civil disorder, revealing widespread despair in large segments of the population. With most of those involved the violence has been an unplanned and almost involuntary expression of frustration and resentment against the hypocrisy, discrimination and covert violence which maintain the American system of racial caste.

"Many or most of those who have

it in their power to remove the grievances that have bred violence are members of churches. The privileged among us who have driven the dispossessed to despair by our discriminatory practices in employment, housing and education have more responsibility than that handful who have incited to riot. We confess with shame that while calling ourselves disciples of one who came to declare good news to the poor, we have generally connived at their exploitation. We have preached non-violence in our churches and practised oppression.

"We acknowledge that the good sense and restraint of the greater part of the Negro community is and has been the most effective barrier to irrational destructiveness. We urge that police action be more effectively proportioned to the dangers of disorder so that law may be maintained and the innocent protected without inflaming passion further by unnecessary violence. No amount of police enforcement will be able to establish a secure peace in a situation of profound injustice and inhumanity.

"We acknowledge with humble gratitude the marvellous faith and the power of forgiveness shown by so many Negro churchmen in maintaining fellowship in Christ's church. And we pray that they may be God's ministers in bringing us to repentance and Christian obedience."

In an address on Lutheran-Reformed relations Bishop Franklin Clark Fry, president of the Lutheran Church in America said that it was fair to assume that within 20 years Lutherans might be closer to the Roman Catholics than to other Protestants, although he admitted that "by the time we search for compatibility and agreement with Rome we may not find Rome to be compatible."

Because the Lutheran and Roman Catholic churches are both confessional bodies grounded in doctrinal roots, Dr. Fry stated, the two have a natural affinity for each other which is becoming increasingly apparent and conspicuous across the face of the world.

CLOSER TO ROME

Commenting on Dr. Fry's address Prof. Arthur C. Cochrane of Dubuque, Iowa, said: "It may be that the Reformed Church will be closer to Rome than the Lutheran Church 20 years from now." He made a distinction be-

tween a confessing church and a confessional church.

"Christian churches are under an obligation to act vigorously now on things on which they agree," stated Dr. Fry. However he suggested that the differences that do exist among Christian bodies may be a gift from God.

"Within our world we have so many centrifugal forces, the more different ties we have to hold men together the better off we are," he explained. "When the strains come there should be several strands of Christian rope around the package of Christianity to keep it from being pulled apart."

WE HAVE BEGUN TO UNDERSTAND

The Roman Catholic bishop of Charleston, S.C., Ernest L. Unterkoefler, in reporting on conversations with Reformed theologians, said, "We have begun to understand one another and the problems we face in the future." Admitting that no matter how much we strive we are bound to history, the bishop said that many differences are being worked out, and that there is remarkable unanimity among the 15 Roman Catholics engaged in these conversations. He expressed the hope that all churchmen would work together for peace, religious liberty, and justice.

President James McCord of Princeton Theological Seminary reported as secretary of the North American Area Council on the prospect of talks with Orthodox theologians. Five of them will meet with five reformed theologians early in May to discuss the Confession of 1967 and the place of confessions in the life of the church.

In an address on the theme of the 1970 General Council meeting of the World Alliance, "God Reconciles and Makes Free", Prof. Roger L. Shinn of Union Theological Seminary, N.Y., stressed that Christians are called today to be revolutionists, that is to join the causes of those who suffer social and economic injustices. He warned that not all revolutions are automatically good.

From Geneva the general secretary of the WARC, Dr. Marcel Pradervand, sent a report in which he asked member churches to develop fraternal relations with conservative evangelical churches such as the Pentecostal. There are now 101 members in the

(continued on page 32)

EQUIPPING YOUR CHURCH

■ A great deal is said and written today about the necessity of the church communicating with people.

When this task is faced at the local level the question of equipment for the congregation must be considered as essential. It is not enough today to make announcements from the pulpit or print them in the Sunday calendar.

This is true both of the new suburban charge in its outreach to new prospects and the established congregation as it seeks to keep all of its scattered membership informed.

To start with the church must be equipped with a typewriter with a carriage large enough to handle stencils inserted sideways. Fold-over leaflets as well as the usual Sunday calendar can thus be done with ease.

A good duplicating machine is partner to the typewriter. It has a multiplicity of uses, including the reproduction of headings and drawings.

Then an addressing machine speeds up the process of communication. This requires filing cards and cabinets, and an up-to-date list of members and families.

All of this essential equipment requires working space, and preferably not in the minister's study.

Which brings up the question of church management. Where an office secretary cannot be provided by the local budget, it should be possible to organize help on a voluntary basis. Every congregation contains members whose talents are lying dormant for lack of opportunity to exercise them.

It is better for the minister, or preferably some of the elders, to organize a team of competent helpers than to expect the minister to type his own stencils, run off the copies, address envelopes, and put them in the mail.

The congregation that takes seriously the task of keeping in touch with its people will find the money necessary for part-time secretarial help. To get things started a team of volunteers can be utilized.

In the modern church the telephone is taken for granted, it is a vital link with the community. Here again it should be put to good use both by the minister and other members of the church staff.

A brief telephone query regarding a person who is ill will guide the minister in determining when and where he should visit. Pastoral calls cannot be made by telephone, but the waste of much time can be prevented by strategic use of this handy instrument.

Office equipment should not be regarded as an excuse for sending out a steady flow of meaningless mimeographs. However it should be kept in regular use, to publicize the Sunday and mid-week program, to invite participation in congregational activities, and to make known to all the membership what is happening in the congregation.

Office equipment is only part of the communications machinery. Inside the church building audio-visual aids should be used in the church school, youth groups, and for adult Christian education. Every congregation should have a good-sized screen and a slide projector, preferably one that will show filmstrips. A moving-picture projector will make it possible to use films, and many excellent ones can be rented which communicate the mission as well as the message of Christianity.

Almost every youth organization can make use of a record player. By providing this in the Christian education budget the church does away with the embarrassment and risk of borrowing someone's private property.

The capital outlay for adequate equipment for the church office and for Christian education is not large when it is spread over the years for which service can be expected. Today's congregations should be just as ready to provide what is necessary in the way of office and audio-visual equipment as to modernize the kitchen in which the ladies prepare the occasional church supper. ★

DR. J. LOGAN-VENCTA
speaking at the
centenary celebrations
at Iere Village, where
the work in Trinidad
began.



100 YEARS IN TRINIDAD

Hundreds of people stood in the hot Trinidad sunshine on the docks of Port-of-Spain on January 3rd to witness the arrival of a small group of people in a little boat. This was the reenactment of a great historical event which took place exactly 100 years ago to that day.

It was on January 3rd, 1868 that the Rev. John Morton and his wife and little daughter landed in Port-of-Spain to begin his ministry to the East Indian people of Trinidad.

Looking on as the Right Rev. Wilfred Lockhart, moderator of the United Church of Canada and his wife stepped ashore were two of John Morton's grandchildren, Mrs. Helen Easterbrook of Erindale, Ontario and Jack Morton of Trinidad.

Sir Lindsay Grant, a grandson of the Rev. Kenneth Grant who landed in Trinidad two years after the Mortons, was also at dockside.

After this re-enacted landing there was a service of thanksgiving for the work of John Morton and his fellow missionaries and local workers, and for all that God had done for the people of that island in the past 100 years of the life of the Presbyterian Church. Dr. Eric Williams, the prime minister of Trinidad and Tobago, spoke in glowing terms of the church's past work in education and implored the church to minister to the needs of the young people of the land.

He lauded the church for its accomplishments, particularly in the field of education, then challenged it to continue pioneering. The prime minister called on the church to give special consideration to the needs of the country's youth in technical and cultural training.

Trinidad's 18% unemployment rate, her economic squeeze with declining oil production, and the continual drain of some of her best young people to Canada and the United States, were seen as prompting Dr. Williams' appeal. "Either we keep pace with scientific and technological change or we consign ourselves to a falling standard of living," he said.

The next day while the prime minister was introducing a new budget and startling tax increases, the church voted at a special synod meeting to establish a new vocational school as a centenary project. One of the major courses at the new school is expected to be agriculture, as the country endeavours to get young people to return to the farms.

The synod also voted to ordain its first woman minister.

Mary Naimool, who is already ministering on the Siparia charge, will be ordained this spring.

The first week of centenary observances also included large public meetings in San Fernando in the southern part of the island, and in Port-of-Spain, and an outdoor commemorative service at Iere Village where U.S. missionaries worked for a few years in the 1840s and where John Morton established his first mission and school in 1868.

Our church was represented by the moderator of general assembly, the Rev. Dr. J. Logan-Vencta, the chairman of the sub-executive of our overseas missions, the Rev. D. G. Neil, and the Rev. David Murphy. Their presence in Trinidad made the significant point that The Presbyterian Church in Canada was responsible for the birth of the Trinidad Church and for its nurture until 1925, when the United Church of Canada continued this partnership with the Trinidad Church which we had carried on for 57 years.

At Queen's Hall in Port-of-Spain, Dr. Logan-Vencta gave a stirring address on the theme "The Next Hundred Years" before a large audience and many distinguished visitors, among whom was the governor-general of Trinidad and Tobago, Sir Solomon Hochoy.

The first week of celebrations held an air of excitement, vigour and optimism as this Presbyterian Church in Trinidad and Grenada stepped into its second century. It was refreshing to see the large number of young people who were involved in the celebrations and to witness the efficiency and sense of purpose which penetrated all the activities. It was a fitting example of the forward-looking spirit of this church that in the midst of the celebrations the synod announced plans to ordain its first woman minister.

Through our church in Guyana we are partners with them and the United Church of Jamaica and Grand Cayman in the recently formed Caribbean Assembly of Reformed Churches. One of our missionaries, the Rev. David Murphy, has been appointed to serve for three years in Trinidad with the Presbyterian Church in Trinidad and Grenada and the Caribbean Assembly. Thus, our historical link is being restored by participation in the mission of Christ in the Caribbean. ★



WINDY WEATHER

"He bringeth the wind out of his treasures." Ps. 135:7



■ Does anyone take note these days of the direction in which the wind is blowing at the spring equinox — "when the sun crosses the line"? Certainly it was closely observed in the days preceding modern weather forecasting. According to old-time students of the seasons it was a reliable clue to the weather for several weeks to come.

Somehow I seem not to have noticed as many boys out with their kites during the early days of spring as I think I remember a few years ago. With or without the kite-flyers, however, the month of March is at hand. It has not changed noticeably, and remains a month of winds, not all of them pleasant zephyrs of spring by any means.

Most of us remember the story of Pentecost when the Spirit of God came upon the first Christians in the form of fire — and wind (Acts 2). Surely when the Spirit of God comes at times over some people still, he comes softly and gently, almost without their knowing — much like the warm, gentle breezes of spring. The Spirit of God comes to some of us like this — quietly but irresistibly, in a wooing and winning way.

The King James English translation of Luke's Greek in Acts, however, speaks of the Spirit coming "as the rushing of a mighty wind". Certainly he has often come like that, too, with great and stirring power. The church has experienced this, and we pray for its renewal in our times — a renewal of the spirit of a permanent and effective revival of our life. At Pentecost, the first followers of the Christian way began to feel the promise of their Lord was being fulfilled: with great power they gave their witness to him (Luke 24: 49, cf. Acts 4:33). We still pray that there may indeed be a quickening and a bracing of all the powers of righteousness in the church today.

At other times, the wind in scriptural writings is referred to as a "winnowing" force, something which effectively separates the good grain from the chaff (Psalm 1:4, 35:5); it parts the false from the true, the artificial from the real. But it may sometimes also come as a blight — the wind and the Spirit of God. They say that the sirocco wind starts in the heart of Africa and, passing over whole tracts of country, leaves nothing but destruction behind it. God's Spirit sometimes even comes like that. He is not always so welcome! He may remind us that to be the people of God does not protect us from his sometimes devastating power, but exposes us more

openly to his more devastating judgment (cf. Amos 7:8).

If you read the story of Pentecost from the New English Bible, you will note a re-phrasing of the words that describe the wind of the Spirit: "There came from the sky a noise like that of a strong driving wind." That presents us with an equally important understanding of the function of the Holy Spirit. The church needs this kind of power working within today, too? Possibly this is even what it is now experiencing: a powerful, driving force that will not be resisted! Perhaps some of the social trends and attitudes that today we deplore are just God's way of shaking the church out of its lethargy and apathy, driving it out on roads it is reluctant to walk! We are all too slowly coming awake to the fact that for too long the church has been resting on its oars and content with its laurels. An American preacher has said that too many in the church are too satisfied with the spirit expressed in the hymn,

*"If on a quiet sea,
Toward Heaven I calmly sail."*

We need the experience of a violent blast, a mighty, rushing, *driving* wind. It seems that nothing less will do the job that needs doing by the church of Jesus Christ. John Milton once said: "To every good and peaceable man it must in nature be a hateful thing to be a displeaser and molester of thousands; much better would it like him doubtless to be a messenger of gladness and contentment. . . . But when God commands to take the trumpet to blow a dolorous jarring blast, it lies not in man's will what he shall say or what he shall conceal."

We may not relish the winds of God any more than we relish some of the winds of March. But when he brings the wind forth out of his treasures, we must try to understand what his purpose for us is. We must set our sails in his winds, ready to be guided, or driven, through storm or high seas, on the mission of his will.

PRAYER

Almighty God, who must sometimes drive thy church when it will not willingly take the path thou hast ordained, grant thy church today the refreshing and reviving winds of renewal and power engendered by thy Holy Spirit. So may thy kingdom come in us with power. In Jesus' name. Amen. ★

BY D. GLENN CAMPBELL



A CHRISTIAN service worker with refugees in Vietnam.



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WATER AND FERTILIZER produce crops in India.



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"The mathematics of hunger is only the beginning of a geometric progression which makes atomic weaponry modest in comparison with the world hunger 'time bomb!'"

So says James McCracken, executive director of Church World Service.

How can you help the hungry? Presbyterians in Canada offer Christian aid to all who suffer from any cause through their individual response to the annual appeal of the committee on inter-church aid, refugee and world service.

This year Sunday, March 24, has been suggested for that purpose, and envelopes, posters and bulletins are available in quantity.

The returns depend upon the number who respond to the appeal. One dollar only from every Presbyterian member and adherent in Canada would bring in over \$300,000 for aid to others.

In 1967 we contributed \$44,823, and started that year with a larger balance than usual, \$16,169. This enabled your committee to send \$20,000 directly to the mission councils on the Bhil and Jhansi fields in India, to continue the work of relief and rehabilitation started there in 1965 and 1966.

Another \$3,000 went to the Geneva headquarters of the World Presbyterian Alliance, for inter-church aid and other special projects.

The world service program of the World Council of Churches received \$14,000 from our church in 1967. Also sent through the WCC for designated use was \$5,500 for refugee work in the Middle East, \$8,000 for refugees

in Vietnam, and \$250 for a mission to lepers.

This year one of the urgent areas of need is in Africa, as a result of the conflict between Nigeria and Biafra. The World Council has joined with the All Africa Conference of Churches in an appeal for \$250,000 for victims of the fighting there, irrespective of religion, politics or geography.

Already the WCC has voted \$30,000 towards the cost of medicines and medical equipment for Biafra, and the International Red Cross has undertaken to airlift it in.

Vietnam has some two million refugees, largely peasants whose villages and fields have been destroyed by war. Through Asian Christian Service, an operational agency formed by the churches of South East Asia, hundreds of tons of rice and meat, clothing and medicine, are being distributed. The church agency is also providing teams of doctors, engineers and social workers.

In the Middle East the World Council of Churches requires a minimum of two million dollars to rehabilitate and care for hundreds of thousands of refugees. So far just over \$875,000 in cash has been received, and \$701,000 in material aid.

In addition to our specific commitments in India we support, through the WCC, the Committee on Relief and Gift Supplies of the Christian Council of India. Last year in the famine areas of Bihar and Uttar Pradesh, 1,234,454 persons were helped by food-for-work programs.

Your general assembly's committee must always stand prepared to give instant aid in time of disaster, such as a typhoon or earthquake.

The annual appeal for inter-church aid, refugee and world service is your opportunity, through your church, of giving aid in the name of Christ when and where it is needed most. ★

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A week in the Hilton Hotel, Port-of-Spain, where the Presbyterian Church centennial celebrations include a music festival at San Fernando, an art and crafts exhibition, and open air services.

A week in the Park Hotel, Georgetown, with visits to the Guyana Presbyterian Church. Sightseeing will be arranged in both places.

The tour will be conducted by the editor of The Presbyterian Record.

The cost for 15 days, including air fare, hotel accommodation, breakfast and dinner, transfers between airports and hotels, will be approximately \$539.00. The exact cost will be determined when the itinerary for local tours is confirmed.

Write now to:

Trinidad and Guyana Tour,
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50 Wynford Drive,
Don Mills, Ont.

NEWS

Report from Africa

The overseas secretary of The Presbyterian Church in Canada, the Rev. Dr. E. H. Johnson, returned on February 3 from a month's visit to Biafra, formerly the eastern region, and Nigeria. To visit the two areas Dr. Johnson travelled 25,000 miles and made two separate trips from Europe to Africa.

His main objective was to visit missionaries and Christian friends on both sides of the conflict. Dr. Johnson had extended consultations with top government officials including the governor of Biafra, Colonel Ojukwu and the military governor and commander-in-chief of Nigeria, General Gowon. When in Biafra he visited Ronald McGraw at Itu and Miss Dorothy Bulmer at Ohafia. Both of these missionaries are in good health and are continuing their work. They are suffering no special hardships except shortage of some goods which can no longer be imported because of the blockade.

In Lagos Dr. Johnson visited the Rev. and Mrs. Russell Hall. They are deeply involved in construction of the new church in Lagos and in two vigorous extension charges on Victoria Island and in Ajegunle.

Dr. Johnson was involved in many discussions looking to a peaceable solution of the present conflict. He observed that while the official positions of Nigeria and Biafra are diamet-

rically opposed to one another, there is at the same time a strong desire on both sides to find a reasonable and constructive outcome rather than the destruction and disaster which will result if the present fighting continues.

In Biafra he was a guest of Dr. and Mrs. Akanu Ibiam who are in charge of the official guest house of the Biafra government. Both are well and Dr. Ibiam as adviser to the governor is deeply involved in Biafran leadership. They continue to play an active role as Christians in both church and community.

Dr. Johnson also had a day's consultation with the clerk of synod, the Rev. Nwachuku Eme, on developments in church and mission in Biafra.

Many of the leaders in both Lagos and Biafra expressed deep gratitude that The Presbyterian Church in Canada cared sufficiently about their problems to send someone to sit with them and share their concerns.

International affairs

One hundred Canadians met in Knox Presbyterian Church, Ottawa, January 30 — February 1, at the 11th annual churchmen's seminar on international affairs.

"Christian Responsibility in a Revolutionary World" was the theme of the seminar arranged by the Canadian Council of Churches.

One of the speakers, the Rev. David MacDonald, M.P., of P. E. I., described the five major revolutions of our day as the communication revolution, the organization revolution embracing the urban populations of the world, the knowledge explosions, the social revolution, and the revolution of responsibility and opportunity. It is the task of the Christian to participate fully in them.

Presbyteries changed

Three presbyteries in the Synod of Hamilton and London became two in January as boundaries were realigned by order of the general assembly.

At Seaforth, Ont., on January 9 the Presbytery of Stratford-Huron was constituted. The Rev. James Ferguson of Stratford was elected moderator and the Rev. David J. Crawford of Listowel was elected clerk.

On the same day the Bruce-Maitland Presbytery came into being at Walkerton, Ont. The moderator is the Rev. T. J. McKinney of Teeswater and the clerk is the Rev. James R. Weir of Kincardine.

Also on the same date the Presby-



UNUSUAL IN DESIGN is the Lagos Presbyterian Church, Nigeria, now nearing completion. It is located on the main road from the international airport leading to Lagos island.

tery of Calgary was enlarged to include the Presbytery of Macleod. These amalgamations mean that there are now 46 presbyteries in The Presbyterian Church in Canada.

The Middle East

Israel will withdraw from territory taken during the Arab/Israeli war provided the Arab states recognize her right to exist and there are sufficient guarantees of security, predicts a booklet entitled *Israel and the Arabs—the Way Forward*.

The booklet has been prepared by a committee appointed by the joint international department of the British Council of Churches and the Conference of British Missionary Societies. While not an official statement of the British Council's views, it is published by the council to help people understand the issues.

To provide the necessary security, says the pamphlet, Christians should work for the following: (a) arms to be balanced at a minimum; (b) frontiers patrolled by UN forces on both sides and demilitarized, at least in the case of Sinai, until it is possible to provide (c) international guarantees either by the two great powers or some "intermediate force" from Europe.

Whether the Arabs will recognize Israel's existence depends on whether resentment of past injustices can be removed, fears of Zionist expansion allayed, the refugee problem solved with increased aid, especially from Europe, and Israel demonstrates flexibility on the Jerusalem issue.

On grounds of humanity and expediency, the booklet appeals to Israel to heed the UN demand to accept the 150,000 refugees who registered to return to the West Bank. It also urges the Arabs to stop inciting refugees to resistance. A plea is made that Europe bear a heavier share of the contributions to UNRWA, "hitherto mainly borne by America and Britain."

Bible Society gains

In 1967 the Canadian Bible Society distributed 777,283 copies of the scriptures in 77 languages in Canada. This was a 67 per cent increase over the previous year and 265,000 more than in any year since 1808 when Bible Society work began in Canada. Sixty-four thousand volumes were in French, 50,000 more than in 1966.

Among the distribution projects of Canada's centennial year were more than 125,000 of Today's English Version (T.E.V.) New Testament; 77,000 "Strength For Today", a booklet of

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scripture passages for hospital patients; and 97,000 Gospels of St. John in English and French of distribution at Expo '67, and other centennial events. Other scripture distribution included 574 volumes of Braille and 6,224 records of scripture readings for the blind, and 23,296 English and French Bibles and Testaments for citizenship courts.

For Bible Society work outside Canada, for the first time in history, the Canadian Bible Society provided \$750,000 for the translation, printing and distribution of the scriptures in 150 countries. This 10% increase over the previous year was made possible through the increased contributions and legacies from the Christian people and the congregations of all denominations in Canada.

To meet the unprecedented demand for the Scriptures in the world the Canadian Bible Society has pledged \$800,000 towards the 1968 world budget of seven and one-half million dollars.

Stewardship rally

On Sunday afternoon, January 21, 74 men of the Presbytery of Lanark and Renfrew met in St. Andrew's Church, Arnprior, Ont., to hear the Rev. Basil E. Howell, comptroller of The Presbyterian Church in Canada speak on "The Theological Implications of a Budget." Following Mr. Howell's address the men were divided into discussion groups from which questions were directed to Mr. Howell on the whole realm of finances within the structure of the Presbyterian Church. The use of monies contributed to the general assembly's budget and the purpose of aims of the National Development Fund were thoroughly explained to the men of the presbytery.



HARVEY YOUNG, Rev. B. E. Howell and Russell Cowan at the stewardship rally in Arnprior.

Two factions in south

A two-day conference to settle differences between a liberal and a conservative faction of the Presbyterian Church U.S. has ended with both sides resolved to pursue their separate courses.

A leader of Concerned Presbyterians, a conservative group, said his organization would continue to oppose ecumenical movements and a new church emphasis on social problems.

Spokesmen for the Fellowship of Concern, the liberal faction, said they would not cease efforts towards "a more vital role for our church in the struggle for social justice and the search for Christian unity."

Both Dr. Marshall Dendy, moderator of the denomination, and a former moderator, the Rev. William Elliott of Dallas, said during the meeting that the factionalism was weakening the church and that the two factions should disband.

The church in its policy resolutions has recently moved away from traditional Southern church attitudes on social questions.

Women's seminar

Sixty women from the Caribbean, U.S.A. and Canada will discuss mutual concerns at a Caribbean-American Seminar June 28 to July 7 at Union Theological College, Jamaica. The seminar is for women of the Presbyterian and Reformed Churches, and three from The Presbyterian Church in Canada are invited to participate. Each delegate will be responsible for her own expenses, room and board costs \$60. Travel is approximately \$186 return on an excursion rate. If you are interested in attending, write to: Miss Olive Grant, 39 Wilberton Rd., Toronto 7, Ont.

Ewart College

A private bill to incorporate Ewart College is being presented to the Ontario Legislature. With its adoption Ewart College will have the power to grant degrees in Christian education. Permission to take this forward step was granted by the 1967 general assembly.

A new scholarship for first year students in the special two year course at Ewart College was made possible by a gift of \$500 from St. Andrew's W. A., Fort Erie, Ont.

Three churches in one

Three suburban congregations will use one church building if plans of Anglican, Presbyterian and United churches in North York, Ont., are followed through.

In the Leslie Street - Finch Avenue district north of Toronto the three denominations are studying a one-building project. It would include two

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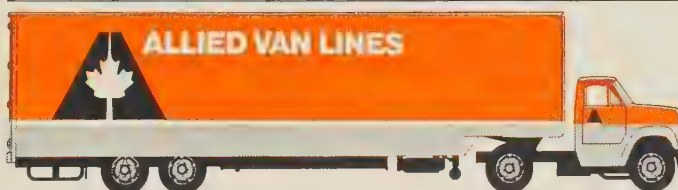


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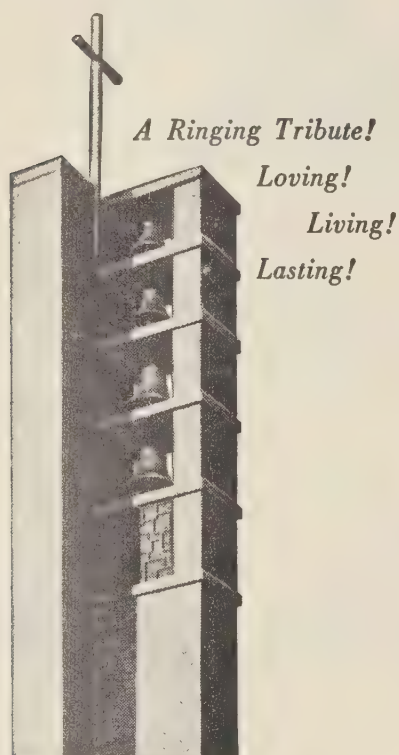
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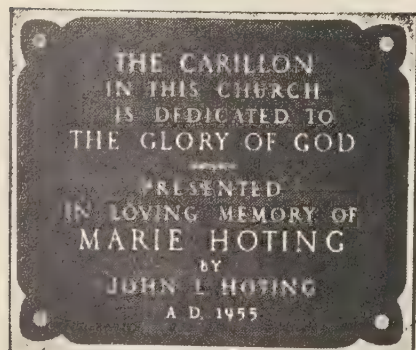
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At their annual meetings the congregations of St. Cyprian's Anglican Church, Iona Presbyterian Church and Hillcrest United Church voted in favour of one building. St. Cyprian's now has a portable church, the United and Presbyterian services are held in schools.

Four sub-committees have studied all phases of the proposal since last September. Estimated cost of the joint building is \$180,000.

A working committee composed of four laymen from each congregation plus the three clergymen, with power to add, is being set up.

The ministers involved are the Rev. John Simmons, Anglican; the Rev. Douglas Crocker, Presbyterian; and the Rev. Douglas Brown, United Church. Membership in the three churches totals about 700.

St. Andrew's Presbyterian Church, Quebec, on Sunday, February 18th. His excellency read the lessons.

Major the Rev. P. Lyle Sams is now stationed at Valcartier, Quebec.

Rev. Dr. Jean Cruvellier has succeeded the Rev. J. Vander Wal as moderator of the Presbytery of Quebec.



VICTOR FORD

The Rev. Victor E. Ford of Knox Church, New Westminster, B.C. is retiring after more than 40 years in the ministry on March 31. He and his

wife will live in Haney, B.C. Mr. Ford lost his sight some years ago but continued in the active ministry. He has served in Nova Scotia, Bermuda, Vancouver and New Westminster.

Capt. the Rev. Donald S. Moore is now a chaplain at Camp Borden, Ont., having completed a training course in British Columbia.

The Presbyterian Church of Saint David, Halifax, N.S., has elected its first women elders, believed to be the first in the Atlantic provinces. They are Mrs. F. R. Ashworth and Mrs. David Chard.

PERSONALS

Their excellencies the Governor General of Canada and Mrs. Roland Michener attended divine service at

Dick Van Dyke in ALTAR EGOS

From a new book published by Fleming H. Revell Co., Westwood, New Jersey
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THE SERMON

And let the wife be obedient to her husband . . .

The Rev. Alex MacDonald has resigned as dean of the Saskatoon Residence, Saskatoon, and has been appointed to the South Edmonton congregation, Alberta.

The Rev. Fred Reed of Yorkton, Sask., has been appointed to White Rock, B.C.

The Rev. Tony Plomp of Saskatoon has been appointed to Richmond, B.C.

The Rev. Robert Wyber has resigned from St. Stephen's congregation, Regina, and will be working as a community development officer.



PRESBYTERIAN MEN



Our PM personality this month lives in Lethbridge, Alta., but was born in Orillia, Ont., where he joined the church at age 14. Later he moved to Toronto where he met his wife Helen, and

Wm. H. Jackman soon afterward moved to Regina and joined First Church there. He became active as leader of the junior Bible class and an elder, and began working with PM. Soon he was appointed by Assiniboia Presbytery as a representative on the PM council.

During his eight years in Regina Bill travelled many miles contacting other men of Saskatchewan and engaging them in leadership training. A few years ago he moved to Lethbridge, and already has made a good contribution in St. Andrew's Church. He is on the session and a member of the evangelism and social action committee and again is active in men's work. For the past two years Bill led the adult Bible class and this year is teaching the grade four children.

St. Andrew's has a unique project for youth. They have taken over a downtown store where the city's young people have a coffee house, the "Inn Purple". It has been operating for about seven months. Bill was on the action committee of session that began this project, run by young people with adult advisers.

In business Bill is parts manager for Fred King Motors Co. Ltd., the Chrysler dealership in Lethbridge. He and his wife have three daughters, Kathy 8, Paula 6, and Patti 4. Bill enjoys woodworking but admits he hasn't been able to use this talent since leaving Regina. Last year he was selected to represent Alberta Synod on the national committee of PM.

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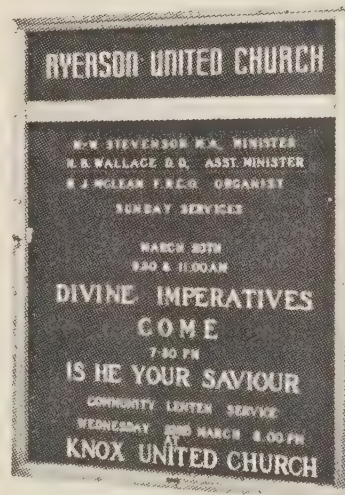
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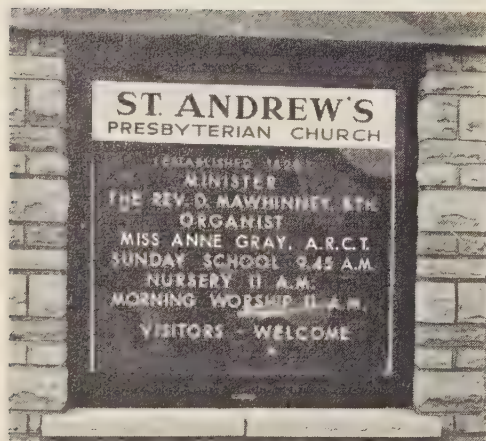
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VERA GROVES AND C. ALEX DUFF of Montreal West Church, Que., show plaques commemorating her 25 years as organist and choir director, and his 20 years service in the church school. The Vera Groves plaque will be awarded annually to the junior choir member showing most progress, and the Duff plaque to the "young man of the year" in the work of the church.



AT THE DEDICATION of the Christian education building of Knox Church, Selkirk, Man., January 21, are from left, Mrs. E. Bryant, a senior member, Rev. Ivan R. Carroll and Lefoy Bruneau, extension committee chairman.



THIS SIGN was the centennial project of St. Andrew's Church, Prescott, Ont.

■ A new Christian education building has been dedicated at *Knox Church, Ayton, Ont.* The work was done mainly by voluntary labour.

■ At the 41st anniversary service of *St. John's Church, Pugwash, N.S.*, ten hymnbooks were dedicated in memory of Alton and Leone MacLeod, given by Mr. and Mrs. Arthur Demings, Miss Julia Demings and Miss Lila Demings. The flowers were in memory of John MacLean, Mr. and

Mrs. William Langille and former members of the ladies' aid.

■ A Communion table, made by Frank Jonkman, was presented to *Grace Church, Kinnaird, B.C.*, by the session, the Rev. Jack Wiseman, Mr. Jonkman and Jim Macbeth.

■ *St. John's Church, Pugwash, N.S.*, has a new electric organ.

■ Sod has been turned for the new *Chalmers Church, Hamilton, Ont.*



GRACE CHURCH, Kinnaird, B.C., has rebuilt the tower and front entrance, and applied stucco to the whole building, as a centennial project.



A PAINTING was given to Rev. Ron Witt, who is leaving Calvin Church, Port Arthur, Ont., to work as a community development officer with the Department of Indian Affairs. Making the presentation on behalf of the congregation is Deborah Jensen.



AN ORGAN was given to Knox Church, Palmerston, Ont., by Jack Leakey, centre, in memory of his wife, for many years a choir member. Rev. Frederick Neill is shown receiving the key, at right is Mrs. W. Hawke, organist.



THE MORTGAGE on the hall of First Church, Nelson, B.C., has been burned. Shown, from left, are Mrs. A. L. Stevens, R. L. Bruce, E. R. Hircok, catechist, Mrs. D. T. Heddle, oldest member of the church, Mrs. H. N. Jorgenson, W. A. president and F. Selby.

BOOK CHAT

Structure must serve mission

TOWARD A RADICAL CHURCH,
by Joseph C. McLelland.

● The thesis of this book is made quite explicit at the beginning: "we need to break through into a truly radical view of the church, in which structure serves mission and through which ecumenicity allows much greater diversity than present conversations assume." This idea is pursued with the utmost tenacity, and explored in every direction. In the process we are presented with searching critiques of conservative denominationalism (including The Presbyterian Church in Canada) and dedicated ecumenists (including The United Church of Canada).

The church exists for mission. Hence all church structure, all ordering of the church's life, should be determined by this fact. For this reason churches that are in bondage to their tradition are called to account because this "prevents them from thinking about church structure and church activity in terms of the future." The emphasis of the ecumenical movement on organic unity is also challenged, because this presupposes some form of authoritarian episcopacy as the centre of unity, and it fails to allow for the kind of diversity that mission demands.

Dr. McLelland examines the New Testament evidence and finds there that church structure is determined by mission, and therefore is necessarily fluid and diverse. The episcopacy that did develop at a later stage of church experience was born of historic necessity, and did not represent a necessary development from the apostolic period. Moreover there is evidence that this original episcopate was corporate in character, reflecting the principle of collegiality. An examination of the reformers, both Scottish and European, indicates that Presbyterian policy was not anti-episcopal, except as that included a concept of apostolic succession. The Presbyterian system simply represents an alternative form of church order to historic episcopacy, and is itself episcopal in character.

The point of all this investigation is now plain: tradition, when properly understood, is open to the demands of the present and the future. Tradition is not intended to "imprison and embalm



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Christ in former ways of thinking and speaking and acting," but is intended rather to serve the demands of mission.

What is needed, then, are new models of church order, models "constructed with tomorrow in view". But what kind of models will have tomorrow in view? Some characteristics emerge, though the outlines remain somewhat obscure. They possess no general pattern, no ideal organization, no blueprint. They will be conciliar in form. They will allow for diversity, while not permitting this diversity to harden into division. The structures that now most closely resemble such a model are our present councils of churches. Such councils must be allowed to assume more and more churchly functions, and be given greater authority, thus taking on episcopal functions, and providing corporate oversight.

Dr. McLelland acknowledges that such councils could only be regarded as a starting point. But they do meet the qualifications already claimed as necessary to mission; they are conciliar in form, allowing for diversity and yet providing the degree of unity necessary for mission.

This is a very stimulating book, offering a serious challenge to the pre-suppositions of the denominational traditionalist and the traditional ecumenist. No Presbyterian can afford to ignore it. (Ryerson, \$6.)

J. C. Hay

Robbers Of Freedom

THE SMUG MINORITY, by Pierre Berton

● These are fighting words. Pierre takes on the whole establishment — the Canadian Manufacturers' Association, Chambers of Commerce from Halifax to Vancouver, lawyers and their laws weighted against the poor, the whole band of reactionaries who are robbing many people in this land of their chance for freedom.

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The author acknowledges his debt to Professor John Porter's *The Vertical Mosaic*, a study of social class and power in Canada. Berton pens a popular version of Porter's rather scholarly treatment which has been with us now over two years. He under-

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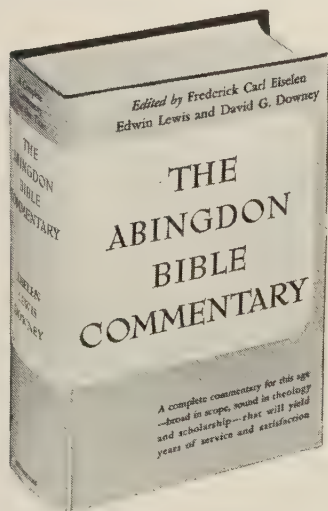
By Joseph C. McLelland

The changing role of the church in modern society is the subject of this enlightening volume. The author, well-known writer and lecturer Joseph C. McLelland, defines the 'radical church' as one which is "rooted in hope and therefore able to serve the demands of the future . . ." Expanding his controversial speech to the Presbyterian Congress in June, 1967, Dr. McLelland advocates a "federal" model of ecumenism to replace the traditional episcopacy. Drawing on his experience in the past decade of ecumenical dialogue, he develops his model of the conciliar church of the future, mobile and flexible.

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scores the thesis of John Porter that "the short-sightedness of a WASP — dominated power elite so in-bred in its composition and so narrow in its attitudes . . . has seriously stultified the spirit and potential of the nation." In the realm of poverty, Berton has documented this thesis ably. Many of his case histories dramatize the grim struggle of up to seven million Canadians whose day by day existence veers toward disaster as a consequence of financial restrictions and the accompanying health hazards. In total, Berton's revelations are a shattering blow to the complacency so often found in statements of Chambers of Commerce throughout the land. In this particular year, when so much of the Establishment is blocking the adoption of a national medicare plan, Berton's words are of special significance.

One could have hoped for some expansion of the positive aspects Berton sees in the technological revolution of our time. Perhaps this subject is going to be treated in another of this writer's best sellers.

In two sections of the book, Pierre Berton uses a delightful style of writing: namely his "Dialogue with Myself." In these sections we sample the dialogue that formed the basis of many of the interviews that Berton used in preparing this book. Perhaps if his hopes are realized, and most of us in the years ahead do break into the freedom of truer leisure, Berton will have time to dialogue with Calvin himself. So often in his book the author refers to the strictures of the Calvinist work ethic which is no longer applicable to our time. It is hoped that Berton will go back beyond the Calvinists to find the humanness in Calvin himself, who spoke of the advantages of just having fun, and the joys of good humour.

This book will be hotly debated, praised and damned. I assure you that once you pick it up, you will not lightly put it down. (McClelland & Stewart, \$5.95 cloth, \$2.50 paper)

Donald M. Warne

RECORDINGS

● Two CBC releases, *Century* and *Vimy*, (two-disc albums obtainable at \$5 each from CBC Publications, Box 500, Terminal A, Toronto) document important events of 1967. *Century* is a recording of the special 90-minute CBC radio production broadcast January 1, 1967 in celebration of centen-

enjoyable



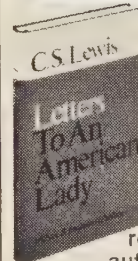
GOD IN ACTION—

Frederick M. Morris. The seven sermons which comprise this lovely volume were delivered by the author from his pulpit at St. Thomas Church (Episcopal), in New York City. Prepared as

Lenten meditations, they were presented on Palm Sunday, Good Friday, and Easter Sunday, 1967. Each of the sermons addresses itself to one facet of the redemptive process, which, the author believes, "remains to be completed in history, so far as its full consequences are concerned."

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THE MOUNTAIN THAT MOVED—Edward England. In October of 1966 a mountain of coal slag looming over the gray Welsh town of Aberfan slid indiscriminately over terraced homes, cottages, and over the Pantglas Junior School. This is the poignant story of that tragedy, of the men and women who survived it, and the human and spiritual resources it called into play. Included are a score of dramatic photographs. Cloth, \$3.80

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nial. The fruits of extensive research in memoirs, history books, archives and dusty newspaper files are combined with a vibrant musical score and the voices of some of the country's finest actors and thus, by means of the evocative powers of radio, the eventful century is brilliantly telescoped.

As regards *Vimy* — although it will be of interest to survivors of World War I, I cannot recommend it as a time-spending agent of any great usefulness.

At a time when musical insight is so often forced aside by mere finger technique, the art of true pianism is in serious danger. In life, glister and superficiality, the glance and the quip are avoidance — and common; substance is involvement — and rare. "Life is living, not avoiding" says octogenarian pianist Artur Schnabel, brushing aside any suggestion that his current 114-recital season is too much for a man of his years. We look to him and to a few others, for excitement without pyrotechnics, for strength without brutality, for richness without voluptuousness — and for real tenderness. Rubinstein's art is, I think, as well synthesised as it could ever be in his recording of the Chopin Nocturnes (RCA Victor LSC — 7050). These strange and wonderful pieces will carry you through many moods. Whether a Rubinstein can add to a Chopin is open to question but there is deep revelation in these performances of stature and thrust.

Max Rudolf and the Cincinnati Symphony Orchestra have recorded a symphony (No. 28 in C major, K. 200), and an almost-symphony (the Serenade No. 9 in D major, K. 320) by Mozart on Decca Gold Label DL 10129. The "Posthorn" Serenade, as it is called, takes its name from the coiled instrument, a kind of bugle, which the driver of the mail coach blew to announce to the residents in the countryside that the mail had arrived. It is used in the sixth of this charming works' seven short movements.

Anton Bruckner (at 72) and Brahms (at 63), died in Vienna in 1896 and 1897 respectively. The perpetual nearness of Brahms throughout his career undoubtedly contributed to the slow development of the shy, obsequious Bruckner. He began to break his own ground, however, with his 7th Symphony (in E major) which was completed in 1883 and which has also been recorded by the Cincinnati Orchestra under Rudolf (Decca Gold Label DL 10139).

It is very hard to listen to Bruckner's music with an open mind. For my own part, I find myself spotting influences — Brahms, Elgar, Wagner,

for instance. But yet in a real sense, Bruckner is a new experience for the person whose meat has been the classics. This Seventh symphony is for hearing in warmth and gentle light at the end of a good day — and it will crown your satisfaction.

March and April will see choirs of all denominations across the country singing special Passiontide music such as Bach's St. Matthew and St. John Passions. It is perhaps good to remember what moving and helpful devotional experiences these works can be when we bestir ourselves to attend live performances of them.

Recordings, Mr. Gould, have not taken over yet! YET!!

Alan H. Cowle

YOUTH NEWS

Youth delegates to the fourth assembly of the World Council of Churches at Uppsala, Sweden, July 4-20, have been named by the Canadian Council of Churches.

They are: Larry Saunders, Toronto, Anglican; Glen McDonnell, Queen's University, S. C. M., Roman Catholic; Janet Hull, Halifax, C. G. I. T., United Church; Brian Thorpe, Saskatchewan, United Church; James Mackie, Ottawa, Presbyterian; Sharon Palisak, Winnipeg, S. C. M., United Church.

Hamilton and London Synod PYPS members will hold a reunion in St. Andrew's Church, Wallacetown, Ont., on Saturday, April 20. For information contact Mrs. Alan Candy, 167 Arkell St., Hamilton, or Mrs. Ronald Ford, R.R. 3, Dutton.

BUDGET RECEIPTS

Receipts for the general assembly's 1967 budget totalled \$2,013,581, the first time that The Presbyterian Church in Canada has exceeded two million dollars.

Contributions from congregations up to the closing of the books for 1967 were \$1,956,396, to which is added \$57,185 late receipts for 1966.

Since January 15 over \$65,000 in delayed receipts for 1967 have been received. These will appear in this year's accounts.

The total income for general purposes in 1967 was \$2,353,350, of which \$102,220 came from bequests.

Expenditures on the current account totalled \$2,197,793.

The above figures are not final until the audit is completed.

A ROAD TO ADVENTURE, by D. G. Neil

■ The Road to Adventure, Guyana, is a six hour adventure of some 50 miles from the capital city of Georgetown.

We stayed with Suchi, an attractive teen-ager, who is proud of her Brahman and Chatri grandparents. Her parents were the first couple to be married in the Burns Memorial Church in Georgetown. Like many Guyanese of Indian background, this fine featured family stresses education. One brother is in England studying law, another is a medical doctor and the youngest is following in their footsteps. I am told that there are hundreds of Guyanese in the Toronto area who have degrees or are obtaining them, not to mention those studying in other areas of Canada, the U.S.A. and England.

David, a slim, soft-spoken Guyanese, who was raised in a Hindu family but is now one of the 12 ministers serving the Presbyterian Church in Guyana, picked us up at 7:30 a.m. His car like most is small, and has the usual right-hand drive. To drive in the Caribbean is an experience one never forgets. Horns toot incessantly. The middle line of the road is no man's land. The roads are narrow, often complicated by pot holes and congested not only with bicycles, motor bikes, pedestrians but also by sheep, goats, dogs, donkeys and cattle. To miss by inches, seemingly, is as good as a mile.

We caught the eight o'clock ferry across the Demerara River — there is no bridge — and began the 20 mile winding drive to Parika. The countryside is something like southern Ontario in June. The rice crops look like spring wheat and the ground is flat with numerous trees and bushes. The combine parked in the small farm yard added to the Canadian picture.

The illusion doesn't last long as one sees women walking barefoot and carrying large baskets or pails of water on their heads. Also, the brownish gray donkeys pulling small carts and the farmer, dressed in faded pastel coloured shirt and trousers driving three large Brahman cattle made me think of Israel in biblical times.

The dock at Parika had the usual market of tropical fruit and vegetables. I particularly like the tiny bananas, called figs, as well as the sweet, succulent pineapple.

The ferry that takes one across the 17-mile-wide, muddy brown waters of the Essequibo River is large and in need of paint but is efficiently handled.

We sailed close to the islands making a stop at Hogg Island and Wake-naam. Here, on the stelling (dock) we caught a glimpse of Miss Athalie Read, one of our deaconesses. Miss Read serves our two congregations on this six mile long and one mile wide island and is the only white person living there.

One would imagine that there was no habitation beyond the bush that lined the water's edge but this is in error. Hidden from view are numerous small villages with tiny wooden houses on stilts. In a way, it demonstrates one of the great problems of the country. Much of the 83,000 square miles is uncultivated and little of its natural resources are used. During our three hour crossing there were few if any boats plying up and down. The contrast with the St. Clair River between

Sarnia and Detroit could not be greater.

Arriving at Adventure, we drove two miles to our large, rambling Sarnia manse. We walked beneath the pretty flamboyant trees and the graceful palms, passed a thatched shed complete with open hearth to the tiny but immaculate home of frail, 86-year-old Mrs. Ramdas. Here David, assisted by his catechist, celebrated Communion with the simple, familiar words we know so well. It is in this adventure of faith that one of the greatest ills of the country, the suspicion and underlying hostility between the African Negro and the East Indian can be healed. In him, who on the night on which he was betrayed took bread, lies the power and love that removes the wall of division that alienates men bringing peace. ★



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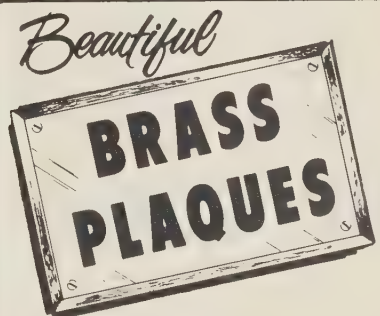
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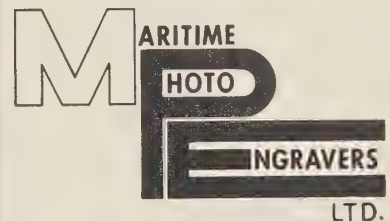
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ALLIANCE continued from page 15

Alliance, including the Reformed Presbyterian Church of Cuba which was received in 1967. Union with the International Congregational Council in 1970 is being voted upon by members of the Alliance before June 30, 1968.

The Rev. Harry G. Williams, a Jamaican minister who now resides in Trinidad as clerk of the Caribbean Assembly of Reformed Churches, was elected chairman of the North American Area Council. The new vice-chairman is a lay member of the Presbyterian Church in the U.S., Judge John A. Fulton of Louisville, Kentucky.

Representing the Presbyterian Church in Canada were: Dr. Ross K. Cameron, Dr. J. L. W. McLean, Miss Louise Reith, Prof. A. L. Farris, Rev. Charles C. Cochrane, Rev. Wallace MacKinnon, Mr. Harold M. Jackson and Dr. DeC. H. Rayner. ★

IN MEMORIAM

COCKBURN, JOHN M., 83, elder, Duff's Church, Puslinch, Ont., Dec. 25.

DAVIS, HARRY MEILL, Dixie Church, Mississauga, Ont., Jan. 11.

DEPEW, JOHN J., 86, elder and member of the board, St. John's Church, Bradford, Ont., Jan. 13.

FITCHETT, MRS. MYRTLE, 75, Life member, W.M.S., Knox Church, Thedford, Ont., Jan. 17.

GAYNOR, JAMES A., 62, elder and board secretary, Centreville Church, South Monaghan, Ont., Jan. 17.

GLEN, CLIFFORD, elder, St. Paul's Church, Amherst Island, Ont., Jan. 7.

HAMPSHIRE, WILLIAM JAMES LAIRD, 95, elder and Sunday school superintendent of Boston Church, Esquimaux, near Milton, Ont., Jan. 13.

KERR, WILLIAM, 72, elder, Robert Campbell Memorial Church, Montreal, Jan. 15.

LEATHERBY, LLOYD AVERELL, 67, member of the board, former Sunday school superintendent, St. Andrew's Church, Coldwater, Ont., Jan. 4.

MORRISON, DONALD JOHN, 79, session clerk, St. Andrew's Church, South Lancaster, Ont., Jan. 28.

MORRISON, GEORGE, elder, board chairman, Central Church, Vancouver, B.C., Jan. 3.

MUNN, JOHN IRVING, 72, elder, St. Andrew's Church, Atikokan, Ont., Dec. 4.

RIDDELL, MRS. C. FLETCHER, 54, Ladies' Aid President, W.M.S. and Sunday school worker, Latona Church, Ont., Jan. 14.



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ROBERTSON, GEORGE A., 79, elder and choir leader, Knox Church, Tara, Ont., Jan. 30.

ROSE, MRS. V. G. St. David's Church, St. John's, Nfld., honorary president Newfoundland Presbyterian W.M.S. (E.D.), Jan. 16.

SHARP, G. J., 99, elder, Alberton Church, P.E.I., Jan. 10.

STEWART, CHARLES NORMAN, 88, elder, Central Church, Galt, Ont., Jan. 14.

WELLS, ROY, 89, elder, St. Andrew's Church, Dresden, Ont., Jan. 12.

BIBLE READINGS

March 1	—	Jonah 4: 7-11
March 2	—	2 Tim. 1: 1-11
March 3	—	2 Tim. 1: 12-18
March 4	—	2 Tim. 2: 1-7
March 5	—	2 Tim. 2: 8-14
March 6	—	2 Tim. 2: 15-26
March 7	—	2 Tim. 3: 1-9
March 8	—	2 Tim. 3: 10-17
March 9	—	2 Tim. 4: 1-8
March 10	—	2 Tim. 4: 9-22
March 11	—	Proverbs 10: 1-11
March 12	—	Proverbs 10: 12-22
March 13	—	Proverbs 10: 23-32
March 14	—	Proverbs 11: 1-17
March 15	—	Proverbs 11: 18-31
March 16	—	Proverbs 12: 1-13
March 17	—	Proverbs 12: 14-28
March 18	—	Psalms 92
March 19	—	Psalms 93
March 20	—	Psalms 94: 1-11
March 21	—	Psalms 94: 12-23
March 22	—	Psalms 95
March 23	—	Luke 17: 1-10
March 24	—	Luke 17: 11-19
March 25	—	Luke 17: 20-37
March 26	—	Luke 18: 1-8
March 27	—	Luke 18: 9-14
March 28	—	Luke 18: 15-17
March 29	—	Luke 18: 18-30
March 30	—	Luke 18: 31-34
March 31	—	Luke 18: 35-43

CHURCH CALENDAR

INDUCTIONS

Galt, St. Andrew's, Ont., Rev. William Campbell, Jan. 4.
Sunny Corner, N.B., Rev. Benjamin Short, Feb. 8.

VACANCIES & INTERIM MODERATORS

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St. Stephen, St. Stephen's, N.B., Rev. H. Lyall Orr, Greenock Church, St. Andrew's.
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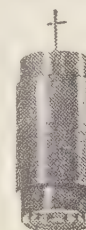
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NDF news



NATIONAL DEVELOPMENT FUND
THE PRESBYTERIAN CHURCH IN CANADA

Our people from across Canada seem to be hungry for news of the National Development Fund. This is a movement in the form of a campaign. Development of our Church and its quality is a *Must* today. We can make no offering to Christ, the King and Head of the Whole Church, less than the best—and His Church is set in a rough old world today. As never before we must let our light shine before men—light which is really a reflection of Christ Himself.

Warfare, hunger, clashes of the classes, national jealousies and hatreds, and divisions are causing

strife in families, in communities and in the whole body of this world's people.

We must have more 'in the ministry', not only in numbers but in training and in what will enable us to reach all the needy areas of the world's population. Men are going farther and faster than ever before. The Church's frontiers must be out there where men are.

This is why our Church is involved now in this campaign—to make Christ's campaign possible.

Following are some interesting statistics:

February 9th, 1968

Presbytery	Campaigns Held or in Progress	Campaigns Planned for 1968	Campaign Dates not yet Announced	Presbytery	Campaigns Held or in Progress	Campaigns Planned for 1968	Campaign Dates not yet Announced
ATLANTIC PROVINCES				NIAGARA— WESTERN ONTARIO			
Cape Breton	—	26	—	Guelph-Saugeen	4	3	31
Newfoundland	1	—	5	Hamilton	5	—	37
Pictou	2	53	—	Niagara	8	3	12
Halifax & Lunenburg	9	9	—	Paris	6	2	11
Saint John	2	22	—	London	—	—	37
Miramichi	2	21	—	Chatham	14	2	7
Prince Edward Island	5	35	—	Sarnia	4	5	17
	21	166	5	Stratford	—	8	5
				Huron-Maitland	1	6	19
				Bruce	1	2	17
					43	31	193
QUEBEC				MANITOBA-NORTH- WESTERN ONTARIO			
Quebec	2	—	14	Superior	2	3	2
Montreal	6	37	12	Lake of the Woods	—	4	1
	8	37	26	Winnipeg	5	3	11
				Brandon	6	3	25
EASTERN ONTARIO					13	13	39
Glengarry	5	8	2	SASKATCHEWAN			
Ottawa	5	12	7	Assiniboia	—	—	21
Lanark & Renfrew	6	—	14	Prince Albert	2	1	9
Brockville	13	2	2	Saskatoon	1	—	14
Kingston	13	2	6		3	1	44
	42	24	31				
TORONTO CENTRAL & NORTHERN				ALBERTA			
Peterborough	2	18	8	Peace River	—	1	14
Lindsay	8	—	13	Edmonton	3	6	5
East Toronto—Group 1	4	4	—	Red Deer	4	2	11
Group 2	7	2	1	Calgary	2	1	8
Group 3	2	—	6	MacLeod	1	—	5
Group 4	4	4	—		10	10	43
Group 5	3	3	3	BRITISH COLUMBIA			
Group 6	4	2	1	Kootenay	5	—	3
West Toronto	16	10	16	Kamloops	8	—	1
Brampton	10	5	16	Westminster	5	6	23
Barrie	—	63	—	Victoria	—	—	8
Temiskaming	—	—	7		18	6	35
Algoma & North Bay	2	3	12				
	62	114	83				

NATIONAL DEVELOPMENT FUND

THE PRESBYTERIAN CHURCH IN CANADA

TREASURY REPORT

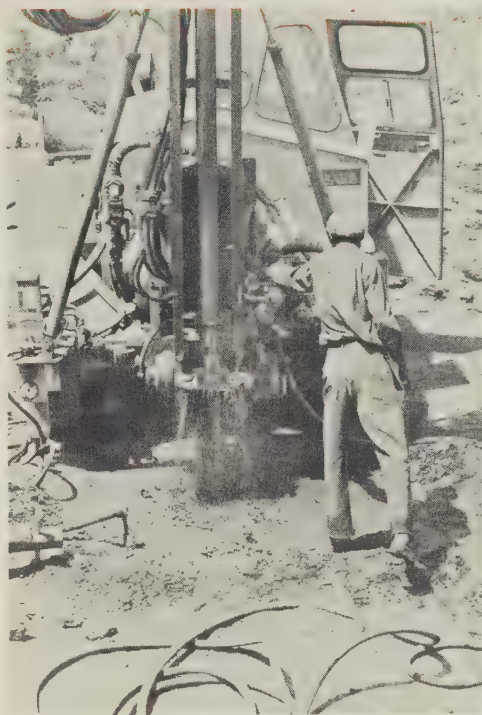
February 8th, 1968

REGION	No. of Congs.	Advance Gifts Received to date	Congregation Gifts Received to date	Allocations accepted by Congregations to date	Grand Totals
Atlantic Provinces	192	\$ 5,740	\$ 5,954	\$ 6,826	\$ 18,520
Quebec	71	93,595	86,149	76,660	256,404
Eastern Ontario	97	157,835	81,029	4,000	242,864
Toronto Central & Northern	259	212,492	209,791	253,378	675,661
Niagara-Western Ont.	267	19,385	277,876	118,953	416,214
Manitoba - North Western Ontario	65	19,120	510	62,458	82,088
Saskatchewan	48	1,250	4,856	—	6,106
Alberta	63	82,230	1,009	20,000	103,239
British Columbia	59	11,977	1,168	6,161	19,306
TOTALS	1,121	\$603,624	\$668,342	\$548,436	\$1,820,402

The Miracle of Water



Premi looks at the cracked barren earth stretched out in a crooked pattern. "Will it never rain in India again?" She knows that lack of water means a shortage of food for millions of boys and girls in India.



"What is this?" she asks as a big machine came into view. Premi along with a fearsome crowd of villagers watches it lumber down the dusty road. Dogs barked, chickens scattered, children peered timidly from windows and doorways as the well-driller roars, cutting into the earth.



Suddenly there is a rush of water, shooting out around the air hammer. The pumphead is installed. Ten-year-old Tara stares in surprise. She has pulled water from the earth in a bucket but never before has she seen water flowing into a jar with such surprising ease.



Water makes a startling difference to the land. It will help the hybrid seeds to grow into tall stalks of grain.

Through Inter-Church Aid, Refugee and World Service boys and girls may have a part in giving to children of India **THE MIRACLE**

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—photos by Kergyma Features

***“If I can do it at 63,
they can do it at 23.”***

... challenging words from Paul-Emile Cardinal Leger as he left New York City to minister to the lepers of Africa. He hoped that “many young people, full of life, would come to help build a better world.”

While inviting all Christians to build “a world of justice in charity, through service of their fellowmen”, he did not expect everyone to respond by merely imitating him.

Response to such a call leaves involvement open to every form of service. Not many can match the symbolic value of the Cardinal's response, but during International Human Relations Year we can commit ourselves to a greater awareness of the needs of others.



OVERSEAS MISSIONS

PRESBYTERIAN RECORD

APRIL, 1968





First in a series leading up to the fourth assembly
of the World Council of Churches, July 4 - 20
By C. I. ITTY

Towards

■ How should we, as Christians, live in the world today? Is there any difference between a Christian and a non-Christian in the manner in which each conducts his daily life in the work-a-day world? If so, what are the characteristics of the Christian style of life in our time. Who are some of the contemporary Christian saints and what are the common features of their profiles? How do they differ from the saints of the previous periods in history? Does the traditional Christian teaching on ethics and values, continue to be of help to the laymen and women who live in a fast changing and increasingly complex society? If not, where can they seek help for discerning decisions? What are some of the new manifestations of sin in the personal and corporate life of man today? How does a Christian express his concern for love, justice, and peace in the world of today? How does he celebrate his joy and share it with others?

These and similar questions which lie behind many of the specific and concrete issues which laymen and women are constantly facing in daily life, will be on the agenda of the forthcoming Assembly of the World Council of Churches, at Uppsala. These questions will be discussed in one of the six sections which has chosen as its title, "Towards a New Style of Living."

It is the first time such a topic concerning daily life and conduct has been accepted as one of the main themes for consideration by an assembly of the World Council of Churches and, in this respect, the Uppsala assembly is making a new departure.

Many factors have contributed to the urgency and importance of this topic. Among them, three need special mention. The most important factor is the rapid pace of social change in our present period of history. Radical changes have taken place in all realms of life and thought. The world of today is quite different from the world of the previous century. The impact of modernization is destroying the age-old social structures, patterns of community, codes of conduct, traditional attitudes and values of the Asian and African society. In western society recent developments in science and technology have brought about new concepts of waste, new forms of leisure, new attitudes to nature, new understanding of man and his capabilities. At the same time, increasing urbanization is disrupting traditional patterns of community and social

a new

organization and opening up new social needs and possibilities. Developments in transport and communication are transforming the traditionally homogeneous societies into pluralistic ones and making every nation an integral part of an interdependent world. Quest for development in the southern half of the world and the unprecedented affluence in the north, have brought about new attitudes to money and material wealth and new questions of economic justice. The changing status of women and men patterns and the pattern of family life, presents new issues on man-woman relationships. It is obvious and inevitable that these changed and changing new situations require new patterns of living. Hence, the quest for new styles of living has become a universal and urgent concern.

A SECOND FACTOR

The second factor which may be mentioned in this connection, is the recent developments in Christian theology. Since the days of Dietrich Bonhoeffer, a new theological outlook — for want of a better term often called "new theology" — has been becoming popular. Though the main thrust of this "New theology" has been the interpretation of the gospel in terms and thought forms of the contemporary world, it has also been concerned about the Christian way of life at the present time. The following passage from Bonhoeffer's *Letters and Papers from Prison* expresses most clearly this new thinking:

"To be a Christian does not mean to be religious in a particular way, to cultivate some particular form of aestheticism (as a sinner, a penitent, or a saint) but to be a man. It is not some religious act which makes a Christian what he is, but participation in the sufferings of God in the life of the world."

These, and similar passages from Bonhoeffer's writings, have inspired many Christian theologians as well as laity, to develop such concepts as "holy worldliness", "religionless Christianity", "man for others", "to be a Christian means to be human", etc. Such new theological thinking on Christian life and morality have created sufficient appeal and interest to warrant necessary and urgent ecumenical discussion. Some of the new theologians advocate a "new morality", which is sufficiently controversial to make the ecumenical

style of

debate lively and heated.

A third contributory factor to the necessity for such an ecumenical discussion is the recent development in the ecumenical movement. In the initial stages of the movement questions of "faith and order" that account for the confessional divisions, loomed large in inter-church conversations. Even when questions of "life and work" were discussed there was a tendency to limit the discussion to the life and work of the churches as corporate bodies, rather than extending it to include the life and work of individual Christians in the secular world. But today, the ecumenical movement has grown sufficiently to take up issues being raised by lay men and women from their living experiences in the world. The quest for a new style of living is one such issue which is vital and relevant as much for the ordinary members of the church as anybody else. Besides, the increasing participation of the Orthodox churches in the ecumenical movement has brought a new spirituality — orthodox and oriental — into the ecumenical heritage. The confrontation between western Protestants and eastern Orthodox has meant a new dialogue between the two types of spirituality which they represent. Therefore, the discussion on new styles of living, has become an interesting point of ecumenical dialogue between the two major traditions in the ecumenical movement.

The title, "Towards a New Style of Living" implies a recognition that new styles of living are both possible and necessary. This means that the Christian way of life takes different manifestations not only in different stages of history but in different social contexts. In this connection, some may question the use of the word "style" in the singular.

FOUR MAJOR AREAS

Although it is not possible to predict how the discussion at Uppsala will proceed, judging from the recently published preparatory documents, it is quite possible that Section VI will deal with this topic as it affects four major areas of human relationship, namely Youth and Age, Men and Women, Rich and Poor and Person and Community.

(a) *Youth and Age* The tension between generations is one of the universal problems of our time.

living

How are we to establish communication between generations (Often not just two but three and even four generations live at the same time). How to develop existing tensions into creative and constructive channels, enabling each generation to make its due contribution to the welfare and progress of the entire community. What role should the churches play in this world-wide problem?

(b) *Men and Women* The new status of women in society, their increasing participation in professional life and their changing role in family life have created a new situation which gives rise to new attitudes to and new patterns of men-women relations. Urban anonymity developments, in contraceptives, increasing social mobility and such other factors are creating new sexual attitudes and patterns of behaviour which need to be examined from the Christian perspective.

(c) *Rich and Poor* In this fast-shrinking world of ours, the concept of "neighbour" includes any person in need in any part of the world. The question of relationship and mutual responsibility between rich and poor, today includes not only individuals but also rich and poor nations. What kind of responsibility, and what styles of life, are required of a Christian whether he belongs to the privileged minority or to the poor majority of humanity?

(d) *Person and Community* Two opposite trends on the world scene today are the trend towards collectivisation and the trend towards individualism, often in protest against the former. In this process, how can men and women be helped to avoid the two extreme trends and develop the concept of the person-in-community, whereby both the dignity and uniqueness of the person as well as his social responsibility are respected and enhanced. At the same time, what is the Christian responsibility in changing social structures which are oppressive, reactionary and inhuman?

It is appropriate that this topic of Section VI will be discussed in relation to the main theme of the Assembly, "Behold, I make all things new." The new style of living is a real possibility for a Christian because of him who has come and is coming to make all things new. The new life that we have is his gift; the new life that we will have is his promise. ★

THE AUTHOR is Associate Secretary, Department of the Laity, World Council of Churches

EDITORIALS

Drinking and Driving

■ For some years now The Presbyterian Church in Canada, through the board of evangelism and social action, has pressed for amendment of the criminal code of Canada to enable breathalyzer tests to become compulsory for impaired drivers.

The tragic collision in Ontario in February, in which two students for the ministry were killed and four students sent to hospital with severe internal injuries, has brought the urgent need for change in the law to the attention of the public. What happened that day?

"Seven young students had just won a hockey game. They had played well. The trip from Toronto to South River and Powassan, Ontario, for two charity games, had been exciting.

"When they climbed back into the car for the return trip, there was laughter, happiness and fun. Most of them were in theology or pre-divinity studies. Two were just two months away from ordination as ministers of The United Church of Canada. Their team had been called The God Squad, in jest.

"A few miles away a man, too, climbed into his car. He was unsteady on his feet after a visit to a beverage room. When he bought gas a few minutes later, the gas station attendant smelled the alcohol on his breath. He wondered whether he should call police. He didn't.

"Later on the two cars met. For the students it was the momentary horror of another car looming ahead, lights out, on the wrong side of the road, at high speed — then the tearing, searing crash of metal and then — blackness.

"When the wreckage was cleared from the scene, near Sundridge, Ontario, there were three bodies. One man had driven to his own destruction, but he had taken two other innocent lives with him. They would never become ministers to others." (From a letter from the Emmanuel College Student Society)

In 1965 our general assembly asked the government of Canada to repeal the section of the Criminal Code that protects a citizen from giving a sample of blood, urine, breath or bodily substance to determine whether impairment by alcohol or narcotic drugs is indicated.

The Province of Saskatchewan has enacted legislation providing for suspension or revocation of the license of a driver suspected of driving while under the influence of intoxicating liquor who refused to give a sample of his breath. While this may seem contrary to federal law, the Supreme Court of Canada ruled in 1958 that the Saskatchewan legislation is valid.

In England the wide use of breathalyzer tests in recent months has demonstrated statistically that the number of highway accidents can be reduced when impaired drivers are kept off the roads.

The Hon. Mr. Justice E. L. Haines, in an address to the Canadian Federation on Alcohol Problems, gave these reasons for repealing the pertinent section of the Criminal Code: 1. It gives to a motorist charged with driving while intoxicated or while impaired an immunity given no other motorist charged with any other offence. It discriminates in favour of the drinking driver. 2. It constitutes an unwarranted exception to the rules of evidence. 3. It protects the guilty but not the innocent. 4. It is an obstacle to law enforcement. 5. It is in the interest of public safety that true disclosure be made of the blood alcohol of all drivers.

The aim of our church and all who press for this reform is not punitive. It is to protect the driver against himself as well as damage to others. The driver who collided with the students near Sundridge might be alive today if he had undergone a breathalyzer test.

Again we urge the government of Canada to follow the example of England and Saskatchewan. Remove from the law the section that discriminates in favour of the drinking driver. For his own sake and the sake of innocent people penalize the motorist who refuses to take the breathalyzer test.★



PRESBYTERIAN RECORD

APRIL, 1968
VOL. XCIII NO. 4

□ The ancient university town of Uppsala, 41 miles northwest of Stockholm, Sweden, will be the scene of the fourth assembly of the World Council of Churches, July 4 to 20.

The two delegates from our church will be Rev. Dr. L. H. Fowler, secretary of the administrative council, and the Rev. George H. Young, minister of Paterson Memorial Church, Sarnia. James Mackie of St. Andrew's Church, Ottawa, has been appointed by the Canadian Council of Churches as a youth delegate.

Some 2,250 people will attend the fourth assembly. Of these 800 will be voting delegates from the 223 member churches of the Orthodox, Protestant, Anglican and Old Catholic confessions.

"Behold, I Make All Things New" is the theme. The fourth assembly will focus on six major topics. In six sections the delegates will consider: The Church's Unity in a Shrinking World, The Church in Mission, The Churches' Role in Social and Economic Development, The Churches' Role in International Affairs, The Worship of God in a Secular Age, and Towards a New Style of Living.

After consideration of reports prepared by these sections, the Assembly will seek to point the direction in which the ecumenical movement should proceed for the next six years. World Council policy and program will be set on the basis of recommendations from 30 committees.

Host for the Uppsala meeting is the Ecumenical Council of Sweden. Plenary sessions will be held in a new and well-equipped sports hall. Worship services are to be in the historic Uppsala Cathedral. Delegates, press and others will be housed in modern university student apartments.

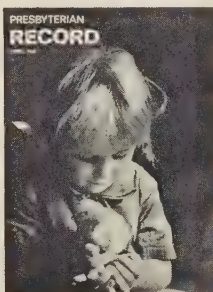
Taking advantage of contemporary techniques, conference planners have scheduled a number of non-verbal presentations. These will feature the concerns of youth, Christian education, and mission in a world of cities. ★

in this issue

- 2 Towards A New Style of Living, *C. I. Itty*
- 6 Pungent and Pertinent, *Wayne A. Smith*
- 10 Who Is He? *B. David Hostetter*
- 12 You Were Asking? *L. H. Fowler*
- 13 The Easter Key, a meditation, *D. Glenn Campbell*
- 14 What (Some) Students Think, *Valerie M. Dunn*
- 16 How To Help A Friend In Sorrow, *R. C. Plant*
- 18 Experiments In Youth Ministry, *DeCourcy H. Rayner*

departments

- | | |
|---|---------------------|
| 8 Letters | 31 Recordings |
| 22 News | 31 Youth News |
| 22 Altar Egos | 32 Presbyterian Men |
| 26 Church Cameos | 32 In Memoriam |
| 26 Personals | 33 Church Calendar |
| 27 Book Chat | 34 Bible Readings |
| 35 Children's Story, <i>Beth McIntosh</i> | |



cover story

Lorilee was five years old when her mother, Mrs. Alice Kimoff, took this picture of her tenderly holding a little chick. They live on the outskirts of Victoria, British Columbia.

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Pungent and Pertinent

WHO NEEDS FAITH AT WORK?

By Wayne A. Smith



■ During one weekend in mid-February, "Faith at work" came to Don Mills, Ontario, the Toronto suburb where I live. Someone had given me a subscription to their magazine, so I had a little knowledge of the movement, but that was my first Faith at Work conference.

There are going to be more of them in Canada. The Rev. Gordon Hunter, a United Church minister, was appointed national director for Faith at Work in Canada just last year, and he will see to it that conferences are held in many other centres. Plans are underway already for similar gatherings in Moncton, Peterborough and Saskatoon.

Faith at Work is essentially a laymen's movement, but ministers are not excluded. In fact ministers of various denominations have had considerable contact with the movement since its origin in the United States several decades ago, and testify that it has been an authentic work of the Spirit of God in the lives of many of their people. Its emphasis is on the individual Christian and his relationship with the Holy Spirit.

And these people are forthright and direct. During the conference I attended, the current patterns of group dynamics, identifying issues, warming people up to a gradual process of self-awareness were all given scant attention. The appeal to personal commitment to Christ was direct, specific and even insistent. The Rev. Bruce MacDougall, a United Church minister from Sudbury, gave a theme address in which he said "Christ only comes alive for us when we give him the specifics of our lives. We don't come alive just in general."

The special emphasis upon personal

experience was carried through by Mr. MacDougall who said this about his own ministry, "I thought that you lead from strength in the ministry, but it was in my weakness that God really made me come alive." Speaking against the trend toward disillusionment that is in evidence in much of the ministry, Mr. MacDougall claimed that the pastoral ministry is a great place to be, providing you are authentically carrying on a ministry for Jesus Christ.

This direct, specific approach with its clear identification of things in our lives which many of us prefer not to surrender created quite a bit of uneasiness among many who attended. Indeed, one might object that the approach was entirely too personal and individualistic. I would argue that

the emphasis on the Holy Spirit should be strongly balanced by an emphasis on Jesus Christ and the word of scripture.

But I would further argue that you don't discard a movement just because a few people got carried away with their own experience and try to high-pressure other people into the same mould (this happened); any more than we write off the church because of those who go to the opposite extreme and neglect their discipleship completely (and this happens all the time).

Some at the conference were able to make a clear witness to their faith in Christ and state with great joy and assurance that he had transformed their lives. Others now claim that the conference helped them find life in Christ for the first time. A couple on the



"I think we need a new church school teacher, poor ol' Smith seems to have missed the point."

LIFE'S GREATEST INVESTMENT -CITIZENS OF TOMORROW!



In the interest of needy children around the world and as a grateful tribute to the late Dr. Daniel A. Poling, Minister, Author, World Traveler, Editor of the Christian Herald, and beloved member of the Board of Directors Christian Children's Fund, who died in February of this year, we re-run this story. As your own tribute to the memory of this great man you may wish to respond to this appeal on behalf of needy children.

Dr. Daniel Poling served on the Christian Children's Fund Board of Directors for many years. Following one of his trips abroad he wrote the following:

"... I have felt the fingers of thousands of little children tangle in mine. Korean and Japanese children, Taiwanese children, Chinese children in Hong Kong, children in India from the high Himalayas to the burning south, Arab babies in Jordan, Armenian babies in Lebanon, the little ones in Naples and the tragic orphans who have fled from the Red purge in East Germany. These youngsters by the thousands were in CCF orphanages.

"In India I have visited several times at Always Settlement. Here is one of the most effective answers to Communism I observed in all Asia. The children's schooling includes Bible teaching, which is emphasized in CCF Homes throughout the world. Here is not only a Home with usual school

facilities but also an experimental farm, a dairy, weaving shops, carpentry and other workshops.

"But what of the future?" people ask me. Surely it is to the future that CCF's orphan 'adoption' and the support of the homes, this people-to-people vast enterprise, contributes. The Christian Children's Fund with its homes scattered around the world has become the most unique and responsible agency in the whole field."

Today more than 80,000 girls and boys in more than 50 countries are being provided loving care, health, education and Christian training in CCF's 700 completely owned or affiliated Homes. For just \$12 per month (\$144 per year) you, or your group, can sponsor a lovely girl or boy. You receive your "adoptee's" personal history, photo and description of the Home. Right now sponsors are needed most in INDIA, HONG KONG, FORMOSA, KOREA, SOUTH AMERICA. Will you assist a needy child this year?

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4:00 P.M. It's anyone's guess!

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Pungent cont'd.

verge of divorce felt that the weekend had helped salvage their marriage. These are refreshing things to happen.

And it was good to see six congregations of several denominations closely co-operating in bringing such a conference into being.

Thirty-eight families opened their homes to coffee parties and "talk it over" groups. Plenary sessions filled a high school auditorium. Young people dropped in on Saturday night, and many carried fresh inspiration and concern back to their churches and elsewhere the next day.

There were a number of things I could have wished had happened a little differently. But I am also sure many things happened that would not have unless the Holy Spirit had been at work through some of his committed people.

If Faith at Work comes to your community, I am sure you will find that God will use it as a means of commitment and renewal for your people. But if you do not want to be changed, leave it alone. ★

LETTERS

LET ELDERS TEACH

It beats me how we in The Presbyterian Church in Canada can countenance the lofty answer given to a question in "You Were Asking?", January issue.

The question was, "Should an elder, in visiting his district, expound doctrine?"

No trade union man could have phrased the answer better. It could quite easily have come from the chairman of Local 666 of the Federation of Teaching Elders.

Realizing that the answer given is strictly from the textbook, I am wondering if we should not be formulating a new one in the light of the present situation and a fresh look at scripture. After all, there are not enough "teaching" elders to go around, and one could justifiably question whether much of what is lumped under the heading is in fact "teaching". Surely this is a time for mobilizing the whole church, even the ruling elders.

Paul's exhortation to Timothy to "put that teaching into the charge of men you can trust, such men as will be competent to teach others." (N.E.B.) cannot apply only at the theological college level, it must apply at the congregational level also. Therefore if a ruling elder shows enthusiasm and initiative, direct him, encourage him and teach him but do not squelch him with the letter of the law on the pretext of safe-guarding doctrine.

Rexdale, Ont.

Robert D. Birse

MAHOOD'S SERMONS

Since my article "Sermons Are Obsolete" appeared in The Record I have been humbled and thrilled by communications from people who claim their lives have been changed by something I said in a sermon, in some cases long after they ought to have forgotten according to the experts. Obviously the Holy Spirit of God was working. I pass this along as an encouragement to other preachers, because if my poor preaching has by God's grace been that effective, think of the impact the good preachers have made on the thousands who have heard them. The seeds we sow may seem to fall on stones, but some obviously grow, and we have no conception of action until those stones are pushed aside by young tender green shoots. Praise God for his new life in Christ.

Nanaimo, B.C.

Dennis H. Mahood

SERMON MONOLOGUES

After reading Rev. Edward McKinlay's letter in the March issue I'm tempted to remark, "A plague on both your houses!" No doubt critics such as Dukelow and Mahood overstate their case. But when one reads McKinlay's suggestion that "analyses of the modern predicament and the like (are) all too common in the pulpit today" and should be obsolete, one is tempted to scream out of sheer frustration. Has McKinlay read the Old Testament prophets or the gospel conflict stories and parables or the letters of Paul? These biblical "sermons" certainly dealt with contemporary social "predicaments" in the light of Christian faith.

I suspect that McKinlay has also failed to make a necessary distinction between the proclamation of the

Christian gospel and the present sermon format. If we examine the "preaching" format of the Bible we find it was much less rigid than our present pulpit sermon. Questions and even criticisms were likely to be received from the audience; in Christ's ministry group participation and response were actively encouraged. The "proclamation of the word" was not synonymous with a monologue style.

The monologue sermon may still be one effective means of communication — and I for one believe it can be if used properly — but it is not a sacrosanct form or even the most effective form in the specialized world of the 20th century.

Arlington, Virginia

(Rev.) Kenneth Barker

"RELIGIOUS" CARDS

A.K. Mason's letter in the March Record gave me pause for thought as I am one of the guilty ones to which he refers. I send many Christmas cards because it is the Christmas season, and I try to purchase as pretty cards as my budget will permit. I write my own message of love, joy and peace. A memorial church window or a so called picture of the babe in the manger with a verse of scripture as depicted by some artist leaves me cold. A written message reiterating the 11th commandment that we love one another is to me the highest honour we can bestow upon the Christ child at this season of the year, and perhaps expresses the true meaning of Christmas. I too stand to be corrected.

Little Britain, Ont.

May Goodwin

AID TO NORTH VIETNAM

The provision of medical aid by the World Council of Churches to North Vietnam is, in my opinion, both unnecessary and unwise. Since the USSR is able to provide six billion dollars annually to sustain the aggression of these people against their southern neighbour, it is quite able to look after the wounded, etc. It is also evident that such aid, coming largely from western nations, simply encourages a continuance of the southern thrust of athiestic communism. The WCC action does not surprise me considering some of its other pronouncements, but it does provide an added reason why many Christians will have to consider very carefully the use made

directly or indirectly of the finances they provide.

Cobden, Ont. *(Rev.) R. Keith Earls*

LIKED THE POSTSCRIPT

How good of Dr. W. Gordon Maclean, in his "Post-script to the Blueprint" to come to the brink of the dilemma and say that "... the church has wellnigh forgotten that she has souls to save." But surely the crux of the issue is that the church hardly knows what "souls" are, or what it means "to save" them.

In an after-lecture discussion, headed by a leading churchman who had just stated that missionaries no longer go to other countries to save souls, a question was asked "Then what would you substitute for 'saving of souls' as the reason for a missionary's going abroad?" Without making any effort to reply to the question, the leader accused the questioner of being so archaic as to believe in a tripartite universe; earth in the middle, heaven above and hell beneath — and changed the subject.

Surely Dr. Maclean is right in saying that, "Today one of the first conditions to be realized must be the organization of Christian knowledge . . ." May God help us.

Winnipeg

(Miss) Isabel J. Allison

I wrote a letter of protest against the diabolical article "Blueprint for a new model" and now I wish to commend Rev. Maclean on his splendid Post-script.

He has summed up the whole matter in an intellectual and spiritually wise manner.

Rev. Maclean mentions that "the fear of God should come first in our religious life." Christ said in his sermon on the mount St. Matthew 6: 33, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." What other instruction do we need?

North Surrey, B.C.

(Mrs.) E. L. Kennedy

MIND POLLUTION?

The article on pollution in a recent Record may be timely, but why is so little concern expressed in the church and secular press about the far more deadly pollution of the mind? Are the lungs and stomach more vital than the brain? Does not moral

continued on page 32

By B. DAVID HOSTETTER



THE AGONY IN THE GARDEN OF GETHSEMANE
Albert Decaris (French)

Who is he?

JESUS ASKED HIS DISCIPLES:
Who do men say that I am?

THE DISCIPLES ANSWERED:

Some men say that you are Elijah.

You are a man that can call down fire from heaven.

You can scatter a herd of pigs and exorcise demons.

You can breathe life into the dead and make them live.

You can survive in the wilderness, living on nothing.

You can live from a barrel of flour that never runs out.

The cruse of oil never runs dry, nor the cask of wine.

Some men say that you are Elijah.

JESUS ASKED HIS DISCIPLES:

Who do men say that I am?

THE DISCIPLES ANSWERED:

Some men say that you are Moses.

You speak with the firmness of one who knows God.

You are not easily contradicted nor confounded.

Your words are strong and yet they are gentle.

You are yourself strong and yet you are gentle.

Your actions are strong and yet they are gentle.

The leader is surrounded by those who follow him.

He is heard and heeded by those who want the truth.

Your word is your bond and we are bonded by your word.

Your promises are true and they are promises we need.

Your demands are hard and yet they are full of promise.

Your law is more than words, your law is living love.

JESUS ASKED HIS DISCIPLES:

Who do men say that I am?

HIS DISCIPLES ANSWERED:

Some men say that you are John the Baptist all over again.

You have a passion for justice among the sons of men.

You are not content with things as they are now.

You want badly the life of peace and the day of equality.

You are not content with surface actions and surface feelings.

The hidden motives of men, the deep desires of their being,

The knowledge they have of God and of themselves, These are the things that are your concern.

Not the trivialities of the day,

Not: to shave or not to shave that is the question.

Not: what colour shall I wear today and how long my sleeves?

Not: how long shall I wear my hair and what's the best wine to drink with fish?

Your concerns are the concerns of divine humanity:

With what face shall I look upon the face of the poor?

How many shirts shall I keep in my drawer when this man has no shirt?

How shall I heal the sick and feed the hungry and bring water to dry lands?

JESUS ASKED HIS DISCIPLES:

Who do men say that I am?

PETER ANSWERED FOR THE DISCIPLES:

You are the Christ, the Son of the Living God.

At your baptism by John you were anointed to rule.

You are a living son of David the King.

You have the divine right of kings.

You can lead the people to overthrow the tyrant.

You can collect the tax that the foreigner takes.

You can rule with the rod of iron and with the wand of miracle.

You are invincible because death can not touch you.

We will be invincible because death can not touch us.

Ours will be a kingdom that has no end.

Ours will be power incorruptible and immortal.

AND JESUS ANSWERED PETER AND SAID:

You are right, you are right, you are right.

You are wrong, you are wrong, you are wrong.

You are right when you listen to the voice of God.

You are wrong when you heed the voice of pride.

We will be invincible but death will touch us both.

We will have honour but only after shame.

We will have life but only after death.

We will be winnowed by the winds of God.

We will be sifted as flour is sifted.

We will be graded by the examination of a cross.

So, Peter my friend, you are right and you are wrong.

CENTURIES afterwards it was asked:

Who is he this Jesus of Nazareth?

Who is he this Jesus the Christ?

Who is he this Son of the living God?

AND SOME ANSWERED:

He is the wisest teacher yet to live.

His sayings will be repeated till the end of time.

His stories will be told by parents to their children.

The story of his life is the story of truth in a world of lies.

BUT OTHERS SAID:

He is not merely wise, he is wisdom.

He is not only truthful, he is the truth.

He is not only thoughtful, he is the thought of God.

He has, in human mind, the mind of God.

THE SKEPTIC SAID:

What foolishness this is! The mind of what God?

If there is a god, then who can know him?

If there is a god, why can't I see him?

I can't believe in what I cannot see. (continued)

Who is he? *(continued)*

AND THIS REPLY:

Do you believe in love you cannot see?

We believe in love that can be seen.

We believe in love that has been seen.

We believe in God whose face of love

Was clearly seen in Jesus of Nazareth.

THE SKEPTIC UNCONVINCED:

What utter nonsense! That spellbinder!

That brainwasher! That funspoiler!

That silly lamb to be led to the slaughter.

Only a fool would believe in him!

HIS DISCIPLES PROTEST:

He will not let you play God forever! ! . . .

He can free the man who is caught

In the twists and turns of his own mind.

He can free the spirit of a man who drowns

In the whirlpools of self-pity and self-delusion.

He puts to work the body and the mind of the man

Who will do his will in the service of God and man.

THE SKEPTIC MUTTERS:

I will be no one's servant.

THEY COMMENT: Except your own.

AND STILL SOME ASK:

Who is this Jesus, the Son of the living God?

AND SOME ANSWER:

He is too good to be true.

He is too good to be a real man.

No such goodness is possible in a human being.

No such godness is possible in a human being.

He may have seemed to be a man but he was not.

He was a living reflection of the invisible God.

The pure Spirit of God could not be contaminated in human form.

HIS DISCIPLES REPLY:

He is too God to be proud,

He is willing to be a real man.

His goodness is the goodness of simplicity.

He broke bread with us and ate our fish.

He took with us a cup of wine refreshing.

His hunger and his sweat were real enough.

His death was terrible enough.

Only his life after death seemed unreal.

The new reality was hard to understand.

He was at once within our reach and beyond our reach.

He was alive again, He is alive again, and we shall live again.

He is the immortal who became mortal.

He is the invisible who became visible.

He is the eternal who became historic.

The years are measured from his time.

Our lives are measured by his life.

He took the limits of our lives.

He gives the limitless of his.

Who is he? This Man?

This is the favourite of God and his angels.

This is the Son of Mary in the line of David.

This is the friend of the children,

And the enemy of the hypocrite.

The man of simplicity,

The God of complexity,

The man of mystery,

The Saviour of the world. ★

THE AUTHOR is minister of St. John and St. Stephen Presbyterian Church, Saint John N.B.

YOU WERE ASKING?

Q Does a person have to receive Communion to be saved?

A No. The great gospel texts, such as Ephesians 2:8, are not linked with the receiving of the Lord's Supper. But, with a deep bow of respect in the direction of my Highland ancestors who were believers but not communicants, I must say that to believe in Jesus Christ and to decline his proffered means of grace doesn't go rightly together.

Q In Isaiah 40:2 we read, "for she hath received double for her sins." Is this not vindictive?

A It's poetry. Let's begin with that fact. One interpretation of the verse is based on

what was supposed to be a business practice of those times, that a debtor's statement of debts could be posted in the marketplace by his creditors. A friend could fold it over to conceal the amount, and write his name on the fold as a guarantee he would pay the debt. This was known as "the double", and would mean here that the Lord has assumed the debts of Jerusalem. However, this interpretation does not commend itself to many scholars. Some see the verse as a reflection of Exodus 22:4, the law of theft. I have taken the verse to mean there is nothing cheap about faith. The Christian, by believing, does not escape penalties — which would be an easy way to get out of trouble — but usually pay to the full and more. For-

giveness is not cheap, either the forgiveness we receive from one another, or the forgiveness we receive from God.

Q What do you think about the value of the sermon these days?

A I have no desire to get into the current controversy. But let me remark that the "children of this world are in their generation wiser than the children of light." Hitler did pretty well for himself — for a while — in his "sermons", didn't he?

Send questions to: Rev. Dr. L. H. Fowler, 174 Yonge St. S., Aurora, Ont. Include name and address, for information only.



The Easter Key

"Why search among the dead for one who lives?"—Luke 24:5 (NEB)

AT THE BEGINNING of this decade a book of sermons was published by Leslie D. Weatherhead, then of City Temple, London, England, with the title, *Key Next Door*. This was also the title of the first sermon in the book, a sermon on faith. The theme of the sermon was that there is much about this life that we do not understand but one day all will be made clear.

Dr. Weatherhead began his sermon by relating a story about an empty house he was wanting very much to inspect. The doors were locked, of course, and little could be seen through the windows. A card in a lower window, however, announced: "Key next door." When he had gone a little farther and obtained the key, he was able to return and look the house over at his leisure. So, he said, there are many things about our life that we cannot understand until we have proceeded a little farther along the way. That was a good illustration and a good sermon.

Some people feel much the same way about the resurrection of Jesus. There is much they do not understand. They seek confirmation elsewhere. They look for "the key next door." But from the beginning, it was obvious that the key to an understanding of Easter was within man's easy grasp, if indeed a key were needed at all. The Lord was *there* in the experience of the disciples. The Lord is *here*, if we but read the signs aright today. There is no other key we need! John the Baptist sent off his followers to ask of Jesus whether he was the one who should come, or should they wait for another. The answer of Jesus to those men then — "Go and tell John what you have seen and heard" — is much the same that might be made to any such enquiry today.

We are familiar with Presbyterian observance of the Sacrament of the Lord's Supper. For one thing, it means to us the celebration of "the real Presence" of the risen Lord with us. This is why our too-solemn faces and joyless voices are out of place in an observance of the Sacrament. And this is one of the reasons that the communion we have about the Lord's Table is "holy", the Lord himself is Host and really with us!

To be sure, there are many of us who have yet to grasp this. Robert William Dale died in 1895, but his lectures on the atonement have made a permanent contribution to theological literature. Some of you are likely

familiar with the now-familiar story of the occasion when he was writing an Easter sermon. Halfway through, it came to him as it had never really come to him before that Jesus Christ actually was risen and alive.

" 'Christ is alive,' I said to myself: 'alive!' and then I paused — 'alive! Can that really be true — living as really as I am?' I got up and walked about repeating, 'Christ is living!' 'Christ is living!' At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory; yes, Christ lives! It was to me a new discovery. I thought all along I had believed it; but not until that moment did I feel sure about it. I then said: 'My people shall know it; I shall preach about it again and again until they believe it as I do now.' "

So there began the practice of singing in his church one Easter hymn every Sunday morning, and for months after this was the one great theme in every sermon of Dr. Dale's — the risen, living Christ is a reality — now. This was the discovery the disciples made a couple of thousand years ago. This was a vivid experience in their lives. This was what made the difference in their approach to life, and this was what gave rise to the Christian Church. The key was not to be found anywhere else but in their own experience.

Kenneth Scott Latourette wrote: "Through 19 centuries Christians have shared in an experience which they have felt they could best describe as being with a Presence which they have associated with the historic Jesus . . . and with the eternal God. Of their honesty in reporting that enduring and repeated experience there can be no doubt. Nor can there be doubt that through that experience they themselves have been transformed."

Let us then learn to look for the living Christ neither in Joseph's garden nor in some of the creeds and confessions of previous generations, meaningful though they be. He is here — now!

PRAYER

O God of light and life, who dost offer us the gift of a life that possesses the quality of immortality even now, make us humble enough to accept the gift in faith. Teach us really to lay hold of the Easter faith, the key to understanding today and hope for tomorrow. In the name of the Lord of life and king of glory. Amen.★

By D. GLENN CAMPBELL



What

● THE WORLD ● THEIR

BY VALERIE M. DUNN

WHAT ABOUT THE PROBLEMS troubling today's youth; the generation gap, and the role of the university and church in our rapidly-changing world? These were among topics examined by a panel of students at the annual meeting of the Presbyterian Committee on Higher Learning in Toronto during February.

Discussion focused on "The New Mutants," an article by Leslie A. Fiedler, professor of English at New York State University, Buffalo. It talks about the outlook and life situation of the under-25 generation, who Fiedler thinks are not only alienated from society but celebrate that alienation, not wishing to see it end. The 20th century "mutants" are interested in exploring the "inner space" of man and investigating his psychic possibilities.

Panelists included David Depoe of the Company of Young Canadians, stationed in Toronto's hippie Yorkville village; Sherri Anderson, a post-graduate psychology student working with the Toronto Anti-Draft Program; Glenn Lindsay, in first year at Glendon College, York University, who is thinking of a diplomatic career, and Jim Duke, president, Student Christian Movement of the University of Toronto. The Rev. Dr. George Hopton, a Presbyterian minister who is a humanities professor at York University, was moderator.

There's a real difference in the goals and life style of today and 20 years ago, Miss Anderson pointed out. "But the young are not so much rejecting the past as they are refusing to be bound by it."

David Depoe believed rejection goes too far because the older generation refers only to what was done in their day, instead of making their experience relevant to the present.

The resistance of youth to Remembrance Day observ-

ances is a good example. Many young people today do not believe in "just wars" and so refuse to regard World War II as an occasion for thanksgiving.

Is there really any need to be negative? Glenn Lindsay didn't think so. "It's bad for my generation to knock everything . . . but it is now we must be concerned about."

INSTITUTIONALIZING HYPOCRISY

Fiedler said that the church and university were in the business of institutionalizing hypocrisy. Did the panel agree?

"The university is not honest, there is a lack of freedom there — free thought seldom happens," said Jim Duke. "It's just a means to an end, you go so you can make a buck."

"Most universities are like a sausage factory," added Glenn Lindsay. "In you go and bang! You are processed into a BA."

Isn't there a possibility that the young idealists may in their turn become part of the establishment?

"Yes," agreed David Depoe. Say I became Mayor of Toronto and tried to institute the kinds of things I have been working for. Maybe in my turn I wouldn't recognize that things are changing fast, and I wouldn't be relevant. "Democratic institutions have to implement changes faster, to keep up with changing social factors."

"The problem is not solved by changing bureaucracy," added Sherri. "What must change is the way people are treated as objects."

The church just wasn't changing fast enough, it was generally agreed.

"Church people don't realize that the church stopped



(some) students think about

ES • UNIVERSITY • RELIGION • THE CHURCH • THE FUTURE

being relevant about 100 years ago," said David Depoe. Today it must analyse the relevant social values and institutionalize them instead of those of the past. "For instance, this idea of going to church on Sunday morning and singing 200-year-old hymn tunes is absurd!"

Glenn Lindsay saw religion as mainly a personal thing. "There should be guidelines for our own personal religion rather than institutionalization." But he agreed that failure is inherent in the church as presently set up, because it can't change fast enough.

David Depoe believed that people don't get personal meaning from the church because it hasn't recognized and institutionalized new values.

He was challenged from the floor. Must the church just wait for people to come to their senses? People and the world are urging change, and behind this is God who is the Changer.

Glenn agreed it would be wrong for the church to just figure out what is happening and run off in that direction. Church youth also dislike what the institutional church is doing, so they go off and try to work things out in their own way.

IS HONESTY POSSIBLE?

"It's impossible to exist in a society with true honesty," came from the floor. Ideals must be compromised. You become a hypocrite and in turn your kids don't trust you.

But wasn't Christ the first person to get men to remove their masks? commented another. Couldn't love break this hapless wheel?

"All of the things I define and find important, Jesus said already," Sherri noted, although she couldn't find reality in events which happened 2,000 years ago.

"We talk about the church being people but all they really do is build up the institution," said Jim. Others present disagreed. A minister felt stress was laid on helping individuals. Another believed that wherever people gather an institution will always arise. But that when perpetuated for its own sake instead of to do a task, it is wrong.

How did the panel view the future?

David Depoe saw much hope. But he wanted to see people "free to do more human things than work from 9 to 5 in some crummy office." The Yorkville hippies may be foreshadowing the values of tomorrow's world.

Glenn thought that we are on a wheel, turning, with no new ideas, just a new emphasis. "Each individual is isolated," he believed, "and we have to be selfish. But we also must realize we are part of the world and work to change it for the better."

Copies of the article being discussed had been sent in advance to members of the Committee on Higher Learning, which met for the whole weekend.

The 33 members include university professors and others in academic life, ministers, students, and representatives of national church boards. They come together once a year, and at this meeting elected Dr. Louis J. Shein, head of the Russian department at Hamilton's McMaster University, as chairman and Dr. George Hop-ton as vice-chairman.

The committee's function includes helping to co-ordinate, encourage and approve the terms of appointments of university chaplains and other workers. They follow a policy of co-operation in the campus ministry with other denominations, and work closely with student movements and agencies such as the YWCA. ★

WHEN MY WIFE was stricken with what the doctor called a last illness, I stepped out of the house one day just as a clergyman acquaintance was driving by. He recognized me, slammed on his brakes, backed up and got out.

"How's your wife?" he asked. I heard nothing in his question but curiosity and formality. We had argued in the past on theological grounds; I knew he had tried to win some of my people to his denomination.

I answered his questions courteously, and when he felt he could leave, he gave me a professional smile and said, "Well, chin up—knees down!" With that he got into his car and drove off. He left me churning inside, in no fit humour to go to hospital visiting.

A few days later I drove to a neighbouring town to keep a weekly engagement. A fellow clergyman met me for coffee. As we sat together, he said, "How is she?" I told him. As the full significance of my words became clear, tears ran down his cheeks. He attempted no glib words of comfort, quoted no scripture texts, gave me no urgent messages of faith. Like Jesus, he quietly wept. I have never been so comforted and so warmed by Christian love as I was at that moment.

*D*uring the following months, I have watched with interest the effect such encounters have had upon me, and have formulated some suggestions for those who want to express sympathy. Of course each of us is an individual. What helps one may not help another. I can only say that my experience leads me to make these comments.

Don't say it unless you honestly feel it.

Clergy worry about conducting funerals because we know that one who mourns is more sensitive to insincerity than at other times. In normal social intercourse, some flattery, some exaggeration may be acceptable. But when someone hurts, only careful truth can comfort. Such words can properly come from those who have shared better times, not from casual acquaintances.

People I didn't recognize would sidle up to me in the hospital corridor or in the city streets and ask, with unction, "How's your wife?" I'd always reply "Fine, thanks" even though I knew she was dying. Her anguish was too sacred to share with strangers. To me that question is on a par with, "Do you love your wife?"

A few years ago I baptized, received into church membership, and buried a man my own age, who knew for over half a year that he had a fatal disease. Between treatments he would go to work and try hard to arrange his affairs so his wife and children would be left with some security.

I got to know him quite well, and we talked frankly about death, because he knew my wife had received a similar sentence. One evening he was in a foul humour because casual acquaintances had kept asking him how he felt, and how things were going. They seemed to have a morbid interest in the rumors circulating about his condition. "How are you, Craig? How are you?" he mimicked their tones. "Wouldn't they get a surprise if I told them how I really am?" He laughed. Next time I'm asked that question I'll look them calmly in the eye and say "dying of course!" Then he thought a moment and added, "No, I won't do that, because then they would feel the necessity to sympathize. They wouldn't know

how and we'd both be embarrassed."

Don't express yourself in extravagant terms.

How hard we struggle to say words that will be helpful. Some years ago it was the custom at funerals to preach something called a "eulogy". Therein the clergyman would extol the departed's virtues in the presence of the family who often knew the minister was making a fool of himself.

Good taste, of course, prevents us from candor that hurts, but wisdom ought to prevent us from effusiveness. Most of us who are faced with serious dislocation of personal lives are deeply grateful when it is not brought to our attention with monotonous regularity.

Most of the congregation takes an interest in the clergyman's personal life. As I stood in the pulpit, every worshipper knew that we momentarily expected a summons to the hospital room and the long struggle with pain

How to help a friend in sorrow

By R. C. Plant

would be ended. Can you imagine the difficulty that would be mine if every person, on the way out of church, expressed sympathy or asked questions?

I discussed this with my wife's doctor, who was also a member of our session. We agreed that, unusual as it might be, an announcement might be made to spare the family constant comments. One Sunday I said: "The condition of my wife remains unchanged. I am deeply grateful for your concern, and ask you only to realize how difficult it is for me to answer your oft-repeated questions. Please be assured that I will accept your silence as the deepest and kindest expression of sympathy."

To help further, I let it be known that three family friends would always be aware of the situation, and questions could be directed their way. The peace, the comfortable silence, was wonderful. Each of us went

his way, doing what was necessary, but feeling the love expressed in courteous quiet.

Don't tell about some experience of your own that is similar.

Everyone who suffers or mourns has an intensely personal relationship to his pain. It is not comforting to tell him that this happened to your Aunt Susie, and this is how she felt and reacted, and how she was helped.

No firm conclusions can be drawn from the reaction of any illness as suffered by one individual. Doctors know that a patient who ought to live two years, according to the textbooks, sometimes lives 20, as one woman did who had the same disease. Further, no one can explain spontaneous remission, and to tell a patient that your friend or relative reacted in such a way to a similar situation is irrelevant, and not at all comforting.

Listen more than you talk; don't be afraid of silence.

*A
minister's
advice on
what
to say when
tragedy strikes...
and what
not
to say*

When I was an administrative officer with the Royal Canadian Air Force in India, it became my task to arrange a reception for senior officers who flew out from Ottawa to inspect our district headquarters.

I had a friend whose sense of humour and dislike of this event led him to go down the reception line murmuring, "My grandmother died tonight." He reported in great glee that without exception these very important people from Ottawa had replied with a variant on, "How nice! Certainly glad to meet you."

Much of our social life is lived on that level, because it is made up of people wrapped up in their own affairs. When I was inducted into my present charge, a long-time friend and collaborator made the trip across the city to share in the celebration. As she went through the church receiving line, she did not give her own name, but rather the one by which her readers know her.

Speaking to one of our women she said, "I am Marsha Moore!" The other woman smiled, said, "I'm glad you're here," and started to move her towards the waiting dignitaries. But the doughty Scots grandmother was not to be put off. "You didn't hear what I said! I am Marsha Moore!" Her guide stopped, realized she had read this woman's views every week for many years in *Onward*, and gave her the interested attention she deserved.

People like to be recognized and listened to. When someone suffers from the death of a loved one, it is an experience of great significance, and an opportunity to talk about it is very helpful.

Mourners like to tell the full story about the final day, what the deceased did on arising, the breakfast menu, the activities, moment by moment. A wise comforter will encourage the talk and listen quietly.

You may think this is morbid, but it is actually therapeutic. It helps those who are deserted by the death of a relative to gain a healthy acceptance of the fact. He is dead. He will not be back. It takes quite a while for the reality to make itself felt.

Finally, don't tell about the man who had no feet, because it is cold comfort to the man who has no shoes.

Surely you have seen that pious placard in prominent places: "I complained because I had no shoes until I met a man who had no feet." The truth is far from that. Better expressed it might say: "I complained because I had no shoes, even though I met a man who had no feet."

A woman in hospital for incurables said to me: "I am not comforted at all by these people who come into my room to tell me how much more fortunate I am than someone else they know whose condition is more horrible."

I have received and kept, many letters of sympathy. I have kept them because each one is signed by a person who cared enough to write; I shall always be grateful. This is much more comforting than verbal expressions which come from those who are not close friends.

Sometimes I feel that deep personal sympathy should not be spoken unless the speaker is close enough to say without affectation, "I love you." If you couldn't say that, perhaps you had better write a formal note and not attempt to discuss the reason for sorrow.

*I*t is not easy to be truly sympathetic, and much more difficult to express it well. Sometimes professionals, even those who have been through it themselves, make horrible blunders.

When the surgeon first told me that my wife had a short time to live, the news circulated among friends and fellow clergy rather quickly. Some came for miles to sit with me, and were deeply appreciated. One letter, which was read with mixed emotions by my wife's family, came from an older clergyman who had been through the same thing.

"Sorry to hear the news about your wife," he wrote. "Don't despair. I lost my wife when I was your age and of course married again, a wonderful woman, and have been completely happy since!"

I have always felt that the letter should have been signed, "Your comforter, Bildad," and addressed to Job.★
Reprinted with permission from "The United Church Observer." The author is minister of Wesley Mimico United Church, Toronto 14.



DRAMA is used during worship by Teen and Twenty Chapel.

■ Behind the staid walls of many church buildings today experiments in reaching the youth of Canada are taking shape. Let us look at some of the developments in our own church.

In the town of Kirkland Lake in Ontario the Rev. Kenneth J. Wilson is in the second year of a novel approach to college students.

The new Northern Ontario College of Applied Arts and Technology has brought them to Kirkland Lake in large numbers. Residences are not ready yet, so they are scattered in rooms and boarding houses. In his first contacts last year Ken Wilson found that not many of those students are interested in the church as it exists.

So he started a weekly luncheon discussion in the church basement. The group is small, never more than eight or ten, but they join enthusiastically in a discussion of real life situations. The boys do most of the talking. A college teacher, Robert Jones, supports the minister in providing discreet direction where needed.

Only two of these young men have a Presbyterian background, and all of them were anti-church if not anti-Christian at first. The one thing that they had in common when the discussion group was formed was the fact that all professed to be agnostics.

It takes patience and wisdom to stay with youth of that kind week after week. I joined the luncheon one day last November. It happened to be a significant occasion, for at the close Ken Wilson inquired whether, after a year of debate, these students would like to study the Bible.

All six at that luncheon agreed that it might be a good idea to discover what God's Word had to say to them. So the next evening found them gathered at the supper table in the basement of St. Andrew's Church.

There the students read in turn from a popular translation of the New Testament. They listened while Bob Jones quoted from John Stott's paperback, "Basic Christianity". Now the agnostics, by their own decision, come together weekly to see what Christ has to say to them as they seek the solution to the problems of youth.

One of the results of this experiment in Kirkland Lake has been to lead the young minister to re-evaluate our Christian education program. It is useless, he says, to speak of Christian education in terms of nurturing faith when with youth of this kind there is no faith to nurture. Traditional young peoples' programs hold no appeal for agnostics, wild horses couldn't drag them to a Y.P.S. convention.

Ken Wilson has found that it takes persistent visitation, discreet counselling, and the prospect of good food in the company of like-minded students, to get a discussion

Experiments



group together.

ORILLIA'S YOUTH CENTRE

Part of the many centennial year projects of the Presbyterian Church in Orillia, Ontario, was the opening of a coffee house and recreation centre in the church basement. Ashes were cleared from a storage room, the former coal bin was made into a modern kitchen, and 3,600 square feet of unused underground area became a panelled recreation centre.

The coffee house, which has been in use for more than a year, will seat over 100 at round tables. It has a stereo unit with two turn tables and jacks to receive electric guitars. Primarily it is for high school students, who drop in on the way home from school on Wednesday and Friday afternoons. But it gets good use on Saturday evenings and Sunday, and adults gather there for a "coffee break with a difference" on Wednesday mornings.

Over 100 travel posters decorate the walls of the coffee house and the adjoining recreation centre. Two billiard tables, table tennis, shuffleboard courts and other games are provided.

Orillia has a mixture of programs, some quite informal, others centred on serious study. The once neglected basement, used only for a dumping area, has now become a bright attractive area that is in constant use.

THE CLOWN IN BOLTON

Not far from Toronto is the village of Bolton, with a population of 2,200 or so. There, in Caven Presbyterian Church, is the coffee house known as "The Clown".

It gets its name from a painting that the minister, the Rev. Warren McKinnon, bought in the French Pavilion at Expo. Part of the church basement has been transformed into the coffee house, decorated with candles, bottles and red-and-white chequered tablecloths.

The Clown is open on Sunday evenings from 7.30 to 10.30. It is an inter-church project, the only youth centre in Bolton, which has no high school. So far it has been sponsored by the committee on evangelism and social action in the joint Presbyterian charge of Bolton and Nashville, but the local United Church women have volunteered to help financially and in other ways.

Programs are carefully planned, in fact students meet on Sunday afternoons to rehearse folk music, decorate the coffee house, and set up the refreshments. The minister, dressed in casual clothes, gives a brief talk during the evening on some theme of current interest, such as the interest of the Beatles in meditation. Mr. McKinnon often leads the folk singing, and he plays the guitar and saxophone as well.

As many as 75 teenagers fill "The Clown" on a Sunday evening. The local newspaper has described it as the best thing that has ever happened to the community.

continued overleaf

in youth ministry

BY DECOURCY H. RAYNER



A CONTEMPORARY youth service in Ingersoll, Ont.



COFFEE HOUSES operate in Bolton, Ont. (left) and Orillia (above).

what's it all about?

Remember the day you told your parents you had decided to go overseas with CUSO, to enter the ministry, to help in a downtown coffeehouse, to work for the church, or to join the Company of Young Canadians?

"Money's not good enough . . ."
"You're everyone's servant . . ."
"You can't be yourself . . ."
"There's no family security . . ."

You were confronted with some of these comments. The truth is that the ordained ministry or other related vocations offers reasonably paid, exciting and challenging vocations requiring professional competence from men and women. Avoid the preconceived ideas — find out for yourself what's it all about:

Committee on Recruitment & Vocations

The Presbyterian Church in Canada

50 Wynford Drive, Don Mills, Ontario

Please send me the low down on the following areas of involvement:

☐ ordained ministry
☐ deaconess & Christian Education

☐ overseas service (ordained ministry)
☐ overseas service (lay person)

☐ lay service in Canada (C.Y.C., Summer of Service)

Name

Address

Congregation Age

EXPERIMENTS *Continued*

TEEN AND TWENTY

The founder of the modern approach to youth in Ontario, if not in all Canada, is the group known as the Teen and Twenty Chapel. At first it travelled widely, even into the U.S.A., providing a band and folk singers to lead a service in modern tempo. When a fire in January destroyed Queen Street East Presbyterian Church, Toronto, most of the Teen and Twenty band instruments were lost.

Now a permanent home has been found in downtown St. Andrew's Church, and Teen and Twenty Chapel is experimenting in the use of drama and dialogue during worship. An after service coffee house provides for intimate dialogue and discussion which often lead to close personal contacts with a variety of young people.

Week-night activities are possible now that the chapel is located in one place. A drama group is rehearsing a play "The Good Samaritan" based on the news story of the girl who was murdered in New York while spectators stood by and did nothing. Folk singing is taught, and an art workshop is being formed.

The chapel has a monthly publication for exchange of youth opinion. It published sheet music of original songs and has put out two recordings so far. It is still experimenting with band and folk music.

In searching for an avenue of service the Teen and Twenty Chapel members have begun a ministry to youth in reform institutions. For example, services have been conducted in the Ontario Training Centre near Brampton, Ontario, in co-operation with the chaplain. He has offered to train the chapel members in counselling so that they can render some service to young men and women whom they contact.

For the time being Teen and Twenty Chapel is concentrating on one spot, but its members hope to resume travel in a limited way when their program at St. Andrew's Church is better established.

THE VOICE OF YOUTH

The influence of the Teen and Twenty Chapel has extended out to Western Ontario, where a new group has come into being, known as the "Voice of Youth."

In February 400 people attended the first contemporary worship service one Sunday evening in St. Paul's Presbyterian Church, Ingersoll. Led by a new band called "The Prophets", the Voice of Youth attempts to give dynamic expression of the Christian faith. The first service brought requests for visits to other parts of Ontario.

The Rev. John Pace, who has been minister at St. Paul's since last summer, was previously a part-time chaplain with Teen and Twenty Chapel. Now that the later has turned its attention to downtown Toronto, he organized the Voice of Youth with the intention of providing a travelling group trained to appeal to modern youth in terms of their music and singing.

A living church, says Mr. Pace, is an experimental church. He quotes the words of Van der Hauvel, "If we want to worship in our day of creative doubt, we shall have to discover that the heart of our society beats in its experiments." ★

20

PRESBYTERIAN RECORD



**Last year, the Basilian Fathers
at Michael Power High School ran off all
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newsletters on a Gestetner 200 Offset.
They saved themselves \$2,281.34.**

**Maybe you should be running things
yourself too.**

"Frankly, we were all set to buy someone else's machine," confessed Father Stortz, the vice principal. "But Gestetner's economy story changed our minds."

(A Gestetner salesman had explained how they could save up to 40% in outside printing costs.)

"We did even better than that," he continued, "for instance, exam booklets cost 6¢ each from a printer. And we need 24,000 a year. But with Gestetner we run them off for 2¢ each and never have to worry about stock orders or delivery problems."

Father Stortz is proud of his Drum Corps, the internationally known Michael Power Knights. And to meet their budget, Gestetner saves money on itineraries, reports and the band magazine.

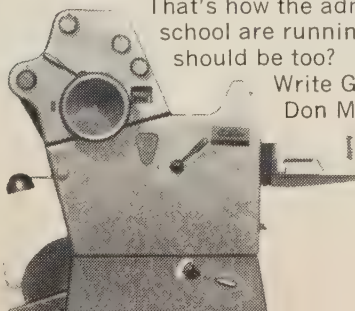
In fact, everything in the school that is printed, they print themselves.

"The paper masters are so clean and easy to type," said Mrs. Carolan, school secretary. "And they're about 1/3 the cost of a stencil."

"I'd say the machine paid for itself the first year," said Father Stortz. "I can't recommend Gestetner highly enough."

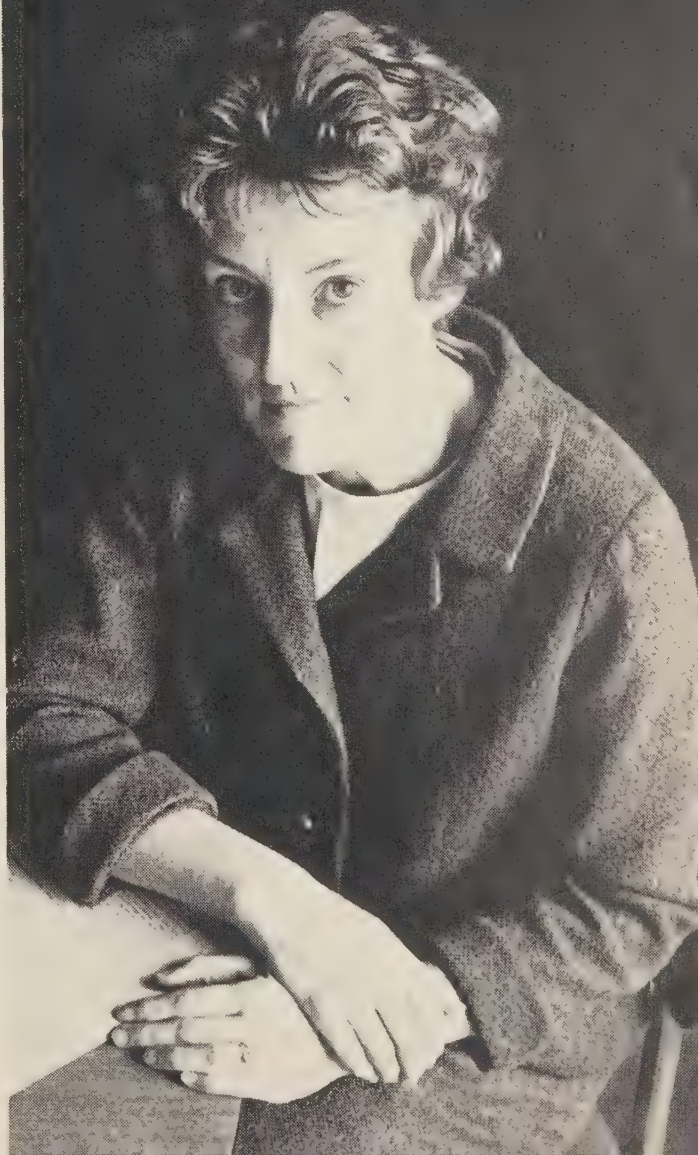
That's how the administrators of a busy high school are running things. Isn't that how you should be too?

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run things yourself.



Australian Church

Presbyteries of the Presbyterian Church in Australia are voting this year on a proposed basis for one national church. At present there are six state Presbyterian churches, each with its own general assembly, although there is a national general assembly.

Revisions of the proposed basis of union between the Methodist, Congregational and Presbyterian churches in Australia were requested by the general assembly, after study by state assemblies and presbyteries.

The 1966 census shows that the proportion of Presbyterians in all states has decreased since 1961. Methodists and Anglicans also show a decline.

The Roman Catholic and Orthodox Churches showed large increases in Australia during the five year period.

Our human resources

At the beginning of this year The Presbyterian Church in Canada had 828 ordained ministers on its roll. This figure, as well as the breakdown of this manpower that follows, was given at the January conference on recruitment and vocations by Dr. H. A. Doig, home missions secretary.

He listed the ministers in the following categories:

pastoral relationships	588	71 %
assistant or		
associate ministers	15	1.8%
retired	75	9 %
overseas service	21	2.5%
chaplaincy (armed		
forces)	11	.7%
secretaries and		
executives	25	3 %
secular teachers	28	3.3%
theological teachers	13	1.5%
chaplains in institutions	6	.7%
social service	14	1.7%
studying	10	1.2%
religious work but		
non-Presbyterian	6	.7%
minister without charge		
(in transit)	4	.5%
out of Canada	7	.8%
industry, commerce and		
secular business	5	.6%

Dr. Doig compared our 71% of ministers engaged in pastoral relationships (parish minister or stated supply) to the United Presbyterian Church in the U.S.A. with only 52%

of its ministers in pastorates.

In order to keep the church's mobility healthy a four per cent (21 charges) vacancy is desirable rather than the present vacancies in seven home missions and 57 self-supporting charges. Many of the latter could be relocated, amalgamated or closed.

Ten new churches must be opened every year at a national cost of \$8,000-\$9,000 each to enable The Presbyterian Church in Canada to maintain an extension program. However the budget will allow only two new churches in 1968.

No presbytery has presented home missions with any concrete new ministry proposal during the past two years. The state of manpower and money determines the growth of our church.

Money Matters

All but six presbyteries were represented at a Conveners' Conference sponsored by the board of stewardship and budget in February. Archie Dancey of Oshawa, chairman of the board, presided.

Dr. Nordan Murphy, executive director of the stewardship and benevolence section of the National Council of Churches in the U.S.A., was the theme speaker.

A bank manager, Roy Bridge of Toronto, evaluated money management materials. Accounting procedures in the local congregation were presented by James Barbour, assistant to the comptroller of the Presbyterian Church in Canada.

Small groups discussed ways and means of promoting not only support for, but understanding of, the total mission of the church.

The Record Committee

The problem of producing a church magazine in the face of rising costs was one theme for discussion at the annual meeting of The Record committee on February 27.

The committee, made up of ten laymen, three lay women and five ministers representative of various areas of the church, reviewed the financial statement and the circulation report.

Although 29 congregations have

Dick Van Dyke in ALTAR EGOS

From a new book published by Fleming H. Revell Co., Westwood, New Jersey
(in Canada G. R. Welch & Co., Toronto)



SUNDAY MORNING

"Really, Mrs. Allen, sitting in the front pew isn't nearly as bad as you think."

joined the Every Home Plan in the past three months, 20 other congregations have dropped it. Subscriptions are down 1,358 from the same date last year.

Presbytery conveners were asked to report on promotion, but replies have come from only five of the 46 presbyteries so far.

A small committee was appointed to make immediate plans for promotion of The Presbyterian Record.

Presiding over the one-day meeting was Miss Helen Allen, the Toronto journalist who is convener of The Record committee.

Refresher Course

An experiment in ministerial education was carried out by Presbyterian College, Montreal, from January 30 to February 8, when 15 ministers participated in what one described as a "re-treading." The "Program for Continuing Ministerial Education" was a refresher course emphasizing contemporary thought in various areas of Christian concern. The participants came from five provinces.

Lectures and seminars covered four fields. The theology of Barth, Bonhoeffer and de Chardin was studied under Prof. D. N. MacMillan. Prof. Charles Scobie gave lectures on "Recent Developments in New Testament Studies" and Prof. H. K. Markell gave a course on "Roman Catholicism in Transition." All three professors are on the college staff. Principal Munro Peaston of the Diocesan Theological College dealt with the theme of "Conversation in Depth."

A guide to prayer

The Presbyterian Prayer Partnership provides a free folder suggesting themes for prayer for a two-month period. It deals with matters of concern and individuals at work in all areas of the church's life.

For your copy for April and May write to the Rev. B. E. Howell, 50 Wynford Drive, Don Mills, Ont.

Regional conference

A regional church school winter conference was held for ministers, leaders and teachers from churches in the eastern part of Toronto East Presbytery, at Melville Church, West Hill, Ont., February 17. A highlight was *A Story of Joseph*; a movie filmed and directed by teachers and pupils of the junior department at Knox Church, Agincourt.

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THE LORD IS RISEN INDEED St. Luke 24:34

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At the stewardship and budget conference on February 20th the National Development Fund "had a go." There has been close co-operation between that board and the NDF committee from the beginning of the campaign and these two endeavours help and complement each other. It is important that they be kept separate at local and bookkeeping levels. The NDF campaign for \$5,500,000 must succeed or there will be a scar on the face of our church for many, many years to come.

The question was asked — have we news of some smaller congregations? Larger congregations "going over the top" we can understand — what of small congregations? Following are some examples:

Congregation	Participation	Target
Dean, Sharon, N.S.	\$ 770.	\$ 780.
Tyne Valley, P.E.I.	1,062.	279.
Freeland, P.E.I.	1,053.	462.
Lot 14, P.E.I.	507.	
Victoria West, P.E.I.	702.	84.
The Church of the Good Shepherd, Port Cartier Quebec	7,500.	4,302.
Braeside, Ontario	250.	235.
St. Andrews, South Mountain, Ont.	1,391.	1,341.
Knox, Iroquois, Ontario	4,924.	4,788.
St. Andrew's & St. James', Cardinal, Ont.	4,675.	5,093.
St. Timothy's, Ajax, Ontario	1,943.	276.
St. Andrew's, Roslin, Ont.	482.	225.
St. Paul's, Nobleton, Ont. ...	2,500.	2,493.
Ukrainian, Hamilton, Ont. ...	205.	210.

It's not too late in '68

— campaigns held this year will cut the overall costs of reaching our goal by several thousands of dollars

Following are some interesting statistics:

Presbytery	Campaigns held or in progress	Campaigns planned for 1968	Campaign dates not yet Announced
Atlantic Provinces	22	166	4
Quebec	20	26	25
Eastern Ontario	48	30	25
Toronto-Central & Northern Ontario	71	104	85
Niagara—			
Western Ontario	62	28	183
Manitoba—			
North Western Ontario	14	10	41
Saskatchewan	3	—	46
Alberta	11	7	46
British Columbia	19	26	14

TREASURY REPORT

March 1st, 1968

REGION	No. of Congregations	Advance Gifts Received to date	Congregation Gifts Received to date	Allocations accepted by Congregations to date	Grand Totals
Atlantic Provinces	192	\$ 5,740	\$ 7,578	\$ 7,804	\$ 21,122
Quebec	71	93,595	86,569	87,290	267,454
Eastern Ontario	97	158,335	85,993	75,167	319,495
Toronto-Central & Northern Ontario	259	214,492	227,155	345,809	787,456
Niagara-Western Ontario	267	19,385	280,810	183,251	483,446
Manitoba-North Western Ontario	65	19,120	584	81,946	101,650
Saskatchewan	48	1,250	4,856	800	6,906
Alberta	63	82,230	1,159	28,311	111,700
British Columbia	59	11,977	4,048	15,161	31,186
TOTALS	1,121	606,124	698,752	825,539	2,130,415

Y.W. Conference

Young women of the Montreal-Ottawa, Toronto-Kingston and Hamilton-London synods are invited to attend a young women's conference in Central Church, Hamilton, May 3, 4 and 5, sponsored by Hamilton Presbyterian W.M.S. The theme is "Come Alive" and the program will include Bible study, discussion, drama, a panel and forum, music and pictures, and recreation. For information write to Mrs. John Laing, 65 Cameron Ave. S., Hamilton, Ont.

Great War souvenirs

Producer Peter Kelly of CBC Toronto is preparing a 90-minute special program about World War I to be telecast Nov. 11. He would like to hear from veterans or others with photos, souvenirs or personal recollections, such as stories and anecdotes, for possible use on the telecast.

Write to: Mr. P. Kelly, CBC-TV Features Department, Box 500, Terminal "A", Toronto 1, Ont.

Church of Scotland

The latest figures from the Church of Scotland indicate that a majority of presbyteries favour the admission of women to the ministry.

Forty presbyteries are in favour, 18 are against, and two presbyteries recorded a tie vote.

French camp

Camp d'Action Biblique for French-speaking children of junior age and up will be held at Richmond, Que., July 1-14. Some English-speaking children who can get along in French will be admitted. Two weeks of camping, hiking, swimming and Bible study will cost \$30. For details write: Rev. Yves Cruvellier, 6710 Chester, Montreal 29 or Rev. Gerald Doran, Box 698, Richmond, Que.

Mission volunteers

A group of 184 Methodist volunteers, mostly in their early 20s, left Sydney by air to engage in work at missions on the islands of New Guinea and New Ireland northeast of Australia. They include carpenters, mechanics, electricians, secretaries, nurses and teachers. Their work will include the construction of new high schools and other buildings. All volunteers paid their own fares for the mission expedition. Some will spend from one to three months in the mission field, but 34 have volunteered for a full year.

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Trinidad-Guyana Tour

A 16-day tour of Trinidad and Guyana will be conducted by the editor of the Record this summer.

Timed to include highlights of the Presbyterian centennial in Trinidad, the tour will leave Toronto on Tuesday, July 23, arriving in Port-of-Spain that evening.

On Monday July 29 the group will fly to Georgetown, capital of Guyana, and remain in that South American country for eight days.

The return trip includes a 20-hour overnight stay on the island of Antigua. The tour will arrive back in Toronto on August 7.

Compass Ski Club

Scotland's first Christian Ski Centre was formally opened and dedicated in December at Glenshee Lodge one and a half miles south of the Spittal of Glenshee. Lord Birsay performed the opening ceremony.

The Compass Ski Club was initiated last March by the Rev. Bill Shannon, Warden of St. Ninian's Training Centre, Crieff.

As well as providing a Christian centre for skiers, the aim of the club is to provide good ski-ing facilities and expert tuition for beginners. Ski-

ing equipment will be for hire. The Compass Ski Club is non-denominational and has received encouragement from all the major churches.

New church formed

More than 2,000 persons joined in a ceremony at Port Moresby, New Guinea, celebrating the creation of the United Church of Papua, and the British Solomon Islands. The church was formed by the merger of the Methodist Church in Melanesia, the United Church in Port Moresby, and the Papua Ecclesia, an indigenous church. The new church embraces more than 270,000 persons living on the eastern end of New Guinea and the group of Solomon Islands, under British protectorate.

East German churches

Under the new penal code passed by the Chamber of Deputies in the German Democratic Republic (East Germany), Christian churches lose a large part of the legal protection they have enjoyed since 1871 as public corporations.

The new law gives them the status of a private enterprise. Affronts to the

church and the disturbance of worship services, public blasphemy and misuse of the pulpit will no longer be punished by law. In future property damage will be treated as an offence against "personal and private property."

The code also stipulates that no one may be persecuted on account of his faith, nor shall anyone be compelled to attend religious services or prevented from attending them.

Training ministers

Seminars will largely replace lectures and preparation for the ministry will become a year-round venture when the Hama School of Theology at Springfield, Ohio, inaugurates its new four-year curriculum in June. The major emphasis will be on a "style of life" — combining ministry and study — that will become a life-time pattern for the student planning to enter the ministry. According to the president, Dr. F. K. Wentz, their goal "is to relate education to the life of the clergyman and not the college life which the student has just left behind."

Greek prisoners

Patriarch Alexei of the Russian Orthodox Church has appealed to Greek Orthodox Archbishop Ieronymos of Athens to use his "influence" in seeking the release of political prisoners in Greece. In a message broadcast by the Soviet Radio, Patriarch Alexei expressed "anxiety over the fate of the sons and daughters of the Greek people who have long been unjustly imprisoned for their views and their desire for freedom and democracy."

French priests strike

All the Roman Catholic priests in Lens, France, a northern mining community, went "on strike" to demonstrate support for miners thrown out of work by the closing of local mine pits. Although a few have changed their minds, most of the priests are continuing the strike and have been joined by rabbis.

Chinese Church choir

The public is invited to attend a presentation of Stainer's *Crucifixion* by the choir of the Chinese Presbyterian Church, 177 Beverley Street, Toronto, on Good Friday, April 12, at 8 p.m.

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BOOK CHAT

Too much diversity?

ON NOT LEAVING IT TO THE SNAKE, by Harvey Cox

This is a strange book on first reading. Its strangeness lies in the fact that the author seems to be writing about a wide variety of diverse subjects, and the relationship between these subjects is by no means obvious. He deals with such themes as the place and purpose of theology, theology and the future, the church in East Germany, and the Christian-Marxist encounter. He examines authors from the past (Franz Kafka, a Czech Jew who wrote in German) and from the present (the French Marxist, Roger Garaudy, and a Canadian theologian, Leslie Dewart). He looks at the church and the future, the church in relationship to the city, the new breed of ministers in American churches, and even includes an appendix on the statute of limitations in relationship to Nazi crimes. The book has all the appearances of a theological potpourri.

But there is an underlying theme uniting these diverse subjects (with the exception of the Appendix). The theme is hinted at in the intriguing title which comes from Cox's by now familiar interpretation of the temptation story. He insists here (as he insisted also in *The Secular City* and *God's Revolution and Man's Responsibility*) that Adam and Eve's sin was not the sin of pride but the sin of sloth. Sloth he defines as man's unwillingness to be everything he was intended to be. Adam and Eve refused to take responsibility for deciding their own fate. They left it to the snake. Hence, the primary sin is not the sin of pride, but the sin of passivity. Their sin was the sin of refusing to be a man. That is, they refused to "accept the terrifying duty of deciding who I would be rather than merely interjecting the stereotypes that others assign me." (P. xvi) He adds further by way of interpretation: "Man is that creature who is created to shape and act his own destiny. Whenever he relinquishes that privilege to someone else, he ceases to be a man." (P. xvi) Now, the point is — such an understanding of man and his relationship to God and his fellows means an attitude of openness; openness to man, to the world, to the future. And this is the thread of continuity. This is the theme that unites the diverse subjects.

Item His examination of some con-

temporary theological emphases as in terms of their openness to the future, and the capacity of the theology represented to relate to the future. The concern of theology is with the God who comes, and theology must become the theology of the future. This is the basis on which he criticizes a great deal of past and present theological concerns. "Rather than helping the prophets greet a revolution to-morrow, we theologians are more interested in dissecting the cadaver of yesterday's pieties." (P. 15)

Item He is happy about the fact that there is presently a very meaningful dialogue going on between Christianity and communism in East Germany and he urges more of the same. He sees this as representative of a Christianity that is open to the revolutionary character of today's world.

Item He attempts an analysis of Leslie Dewart's difficult book, *The Future of Belief*, and he approves of Dewart's rejection of metaphysical theology because metaphysical theology encourages static categories of thought which can find no room for radical change.

Item He calls for a church that is "willing to enter every concrete human crisis and struggle there for whatever reconciliation and justice can be wrung from the situation itself." (P.95) This demands far less concern for ecclesiastical buildings and ecclesiastical machinery, and a greater willingness to become involved in human need. This outlook he sees evidenced in the new breed of socially activist clergymen, whose approach to society is not in terms of social service, but in terms of political organization.

In all honesty I like this emphasis. I think we need it in our day. But I have two objections: one is against the book, and the other against Harvey Cox. Although there is a unity in the midst of its diversity, the diversity is so great that there is not enough opportunity to explore the subjects at depth. In this book he is continually opening doors through which he never quite seems to enter. He conducts a series of commando raids but never really occupies the territory. He arouses our curiosity, but never satisfies it. And I have somewhat against Harvey Cox. The theme of this book, based on his interpretation of the temptation story, misses a whole dimension of the biblical witness; i.e. the sovereignty of God, which sovereignty is a very significant aspect of the temptation story which he cheerfully ignores. In asserting man's freedom, he fails to take into account what that freedom means in the light of divine sovereignty. Now, I don't

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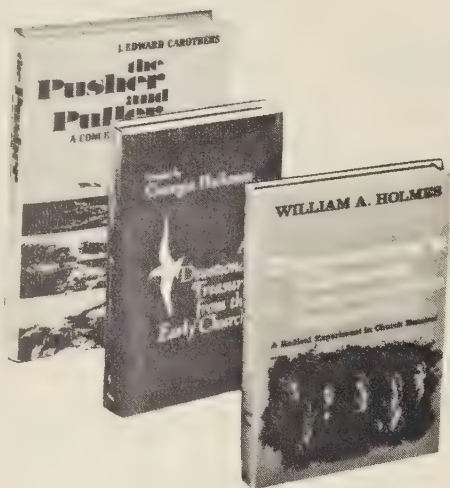
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Tomorrow's Church: A Cosmopolitan Community

William A. Holmes. The setting—a suburban church in Dallas, Texas, a church that has tried some radical experiments in renewal through worship, study, the arts, and communication. Says the author, "... the rewards are worth the risk." \$4.00

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want him just to assert divine sovereignty. Presbyterians generally do enough of that to satisfy the need. But the significance of divine sovereignty in our day needs exploring. So please, Harvey, no more books on human freedom. At least, not until you have taken a long and serious look at the meaning of the divine sovereignty for our day. (Collier-Macmillan, \$5.95)

J. C. Hay

Books here and there

THE CHINESE LOOKING-GLASS, by Dennis Bloodworth

"East is East and West is West and never the twain shall meet," wrote Kipling. Today, however, East and West are meeting in bloody encounter in Vietnam. And through modern communication media the whole world is watching.

The author has held up his "Chinese Looking-Glass" to show us a people much like ourselves. Before his eyes and those of his English-Chinese household, he gives a portrayal of Oriental life for readers of the English language. This should help towards an East-West relationship without a gun-in-pocket approach. (Secker & Warburg, \$7.95) Hugh MacMillan

STAMPS: THEIR LURE AND LORE, by Ken Conoley

Anecdotes about stamps, errors, unusual commemorative issues, forgeries and mysteries are among the absorbing tidbits in this lively book. The author, who is a stamp columnist and assistant news editor of the *Montreal Star* obviously enjoys the human-interest side of stamps, and has written a book that will interest both collectors and the general public. (Longmans, \$6.95)

THE STARS TONIGHT, by John and Cathleen Polgreen

If you are a student of the stars, here's the book for you. Clear-cut charts are given for each month and to help you remember the stars' names, interesting legends are related about them. A book for out-of-doors as well as in. Children and adults will like it. (Fitzhenry & Whiteside, \$4.95)

K. Geddes

A CATALOGUE OF SINS, by William F. May

These essays bring a profoundly Christian understanding of sin as it relates and applies to the human condition. There is a tendency for us to

think of sin in the abstract, but Dr. May's approach is problematical rather than systematic. Each sin is explored in its own right as it affects contemporary man in his relationship with God, the world and mankind. No attempt is made to trace sin back to first beginnings; the author deals with the sinful situations in which man finds himself today. The seven capital sins are included in the catalogue, but 20th century sins are included in this classical work. (Holt, Rinehart and Winston, \$4.95) Dennis H. Mahood

CALL FOR GOD, by Karl Barth

To read these sermons preached in a Basel prison is a deeply rewarding experience. The great theologian's preaching is majestically simple, warmly evangelical, and pointedly relevant. His prayers reveal a humble soul in reverence and adoration before a God whose grace is a never-ending source of wonder and excitement. A necessary reminder to us all of what it means to preach the gospel. (Fitzhenry & Whiteside, \$4.55)

Allan L. Farris

CANADIAN SCENERY, by N. P. Willis, illustrated by W. H. Bartlett

Two priceless volumes of early Canadian history, beautifully illustrated by the drawings of the famous W. H. Bartlett. This is a facsimile of an edition published in London, England about 1840. Detailed descriptions of Eastern Canada, and a record of the impressions of early emigrants make these books of more than historical interest. (Peter Martin Associates, \$35)

TWENTY LETTERS TO A FRIEND, by Svetlana Alliluyeva (Fitzhenry & Whiteside, \$6.95) SVETLANA,

The Story of Stalin's Daughter, by Martin Ebon (General Publishing, \$6.25)

Svetlana, Stalin's daughter, expresses her feelings about her life in Russia in *Twenty Letters to A Friend*. She remembers her childhood as a happy experience. She loved her mother and found the fact of her suicide shocking. She loved her father, too, but came to fear him as she realized his part in the frightening events around her. Nevertheless, his death was hard for her to bear. Her nurse was a constant companion through these difficult times, and to her Svetlana attributes her sense of

the good. Svetlana loves Russia; it is her homeland. Her decision to leave it and her children was not easy.

Svetlana begins in Kalakankar, India, where she had gone after the death of her Indian communist husband. It flashes back to the death of her mother, brothers, husbands and father, and tells of her children. We learn the details of the political handling of her journey from India to Rome, Switzerland and New York. "Svetlana's arrival in New York completed an escape from tragedy and dramatized her spiritual rebirth." She has come to believe in God. For her, this means happiness — to live and enjoy life on this earth — and "that people should, together, work much for good." *Shirley Dredge*

PETER FIDLER: CANADA'S FORGOTTEN SURVEYOR,
by *J. G. MacGregor*

Love of Canada's west has given this author a consuming passion for his subject. Peter Fidler was one of Canada's greatest exploratory surveyors, yet many Canadians have never heard of this studious, loyal, dogged man. He comes alive in these pages. The reader's paddle sings as we follow Fidler through the uncharted lands now called Manitoba, Saskatchewan and Alberta. He is every bit on a par with David Thompson and Samuel Hearne. (McClelland and Stewart, \$10) *T. M. Bailey*

THE CHURCH IN THE MODERN WORLD,
edited by *C. Johnston and W. Roth*

The excellence of these 19 essays can be anticipated from the calibre and catholicity of the contributors. A word of warning, however! These are clearly intended for the reader with some theological competence. But the reward at the end is well worth the journey. I especially enjoyed David Hay's penetrating analysis of the nature of the ministry, George Johnston's blunt critique of Rome's doctrine of the church, Geddes MacGregor's incisive treatment of sanctification, and Ernest Gordon's pastoral testimony entitled "Communicating the Gospel." (Ryerson, \$6) *Bruce Molloy*

THE HORSEMEN
by *C. W. Harvison*

Recently retired as commissioner of the R.C.M.P., the author tells of his 36 years on the force. This is an insider's view of Canadian history as it happened, right up to the Rivard and Spencer and Munsinger cases. (McClelland and Stewart, \$7.50)

Briefly noted

ON BECOMING HUMAN,
by *Ross Snyder*

An unusual approach to the problem of becoming a real person that will be especially helpful to youth. (Welch, paper, \$2.25)

YOU AND THE NEW MORALITY,
by *James A. Pike*

The controversial California bishop discusses applications of the New Morality in 74 case histories. (Fitzhenry and Whiteside, \$4.55 cloth, \$1.70 paper)

IS ANYONE THERE?
by *Isaac Asimov*

Direct, provocative looks at science, conjecture and science fiction in readable essays by a noted science writer. (Doubleday, \$6.95)

THE NEW NUNS,
edited by *Sister M. Charles Borremeo*

The rapidly changing convent life in North America as described in this collection of essays makes revealing and absorbing reading. (General Publishing, \$6.25)

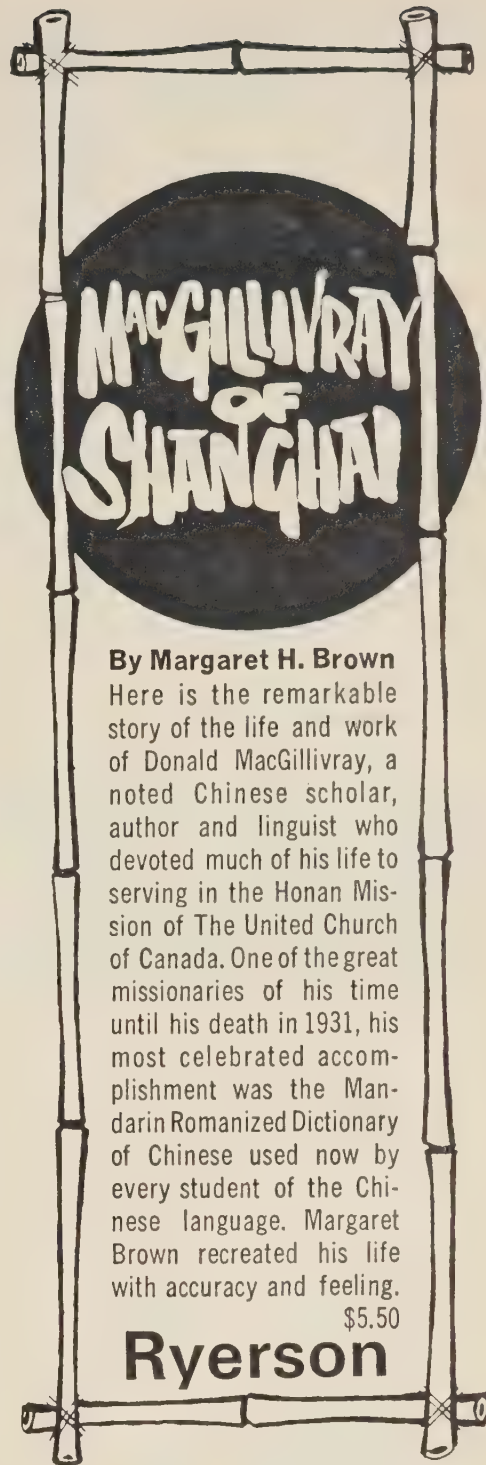
GREAT CARTOONS OF THE WORLD, edited by *John Bailey*

A rib-tickling compilation culled from the works of the world's foremost cartoonists. (Ambassador, \$6.50)

Paperbacks

Among several inexpensive paperback reprints now available is Wilder Penfield's *No Other Gods*, the sensitively told story of Abram and Sarai, set against the pageantry of biblical times. *Fast Fast Relief* is a provocative collection of Pierre Berton's columns from *The Toronto Daily Star*. Robert Thomas Allen takes a nostalgic look at his childhood in *When Toronto Was For Kids*. An unusual collection of off-beat and mysterious happenings in Canadian folklore appears under the title of *Exploring the Supernatural*, by R. S. Lambert. (Canadian Best Seller Library, McClelland and Stewart, each 95¢).

Religious oddities are examined in a special edition of Ripley's *Believe It Or Not!* — *The World of Religion* (Welch, 95¢) One of Frank G. Slaughter's better-known religious novels is *The Road To Bithynia*, a compelling tale built around the figure of Luke the physician. (Doubleday, \$1.95)



By Margaret H. Brown

Here is the remarkable story of the life and work of Donald MacGillivray, a noted Chinese scholar, author and linguist who devoted much of his life to serving in the Honan Mission of The United Church of Canada. One of the great missionaries of his time until his death in 1931, his most celebrated accomplishment was the Mandarin Romanized Dictionary of Chinese used now by every student of the Chinese language. Margaret Brown recreated his life with accuracy and feeling. \$5.50

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RECORDINGS

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● From Faure to Gershwin this month!

Musically speaking, the years of the 19th century were almost barren. Although in Europe, unmistakable signs of a cultural spring eventually began to show, much of the new music heard on the stage and in concert halls was vapid, derivative and unrefined. There was, however, as if to save the reputation of the time (the leaven in the lump?) a small number of lesser lights, scattered geographically who collectively by their individual local efforts, exercised a general pushing force on creativity. On the basis that in the country of the blind the one-eyed man is king, composers of this calibre, such as Faure (France), Elgar (England), Greig (Norway), Mahler (Austria) and others came to be regarded as greats — a verdict not substantiated in the light of more recent history. Nevertheless, the music of men like Faure and Greig, for instance, was so tastefully made as to have been a counter-influence to the booming and thunderings of Wagner and Brahms.

I feel it is suitable to recommend a recording of Faure's beautiful Requiem in Lent. It is on the Nonesuch label, H-71158, recorded in the church of St.-Eustache, Paris, under the direction of Fr. Emile Martin. The Reformed intellect has reacted much too negatively against the sentiments of the requiem mass and Faure's gentle, devotional setting of these timeless words has always been, for me, a comfort and an inspiration.

So Toronto is to lose Seiji Ozawa after four years (1965-69). While Canadians still have time, let them hear him. A recent recording with the Chicago Symphony Orchestra of Moussorgsky's "Pictures at an Exhibition", orchestrated by Ravel, and Benjamin Britten's "Young Person's Guide to the Orchestra" is a splendid example of the kind of sounds this miraculous young man can whip out of an orchestra. (Dynagroove LSC-2977). The music is colourful, tuneful and in the case of Britten, highly instructive.

Ozawa was born on 1st September 1935 in Manchuria, the third of four sons of a Buddhist dentist who played the samsien and a Christian mother who played the piano. In 1941, the family moved to Tokyo where Seiji became a church organist at the age of 12, studying for the next few years

at the prestigious Toho School of Music. His contemplated career as a solo pianist was cut short when the index fingers of both hands were broken in a school rugby game. By that time, however, conducting had captured his interest and he left Japan in a cargo boat bound for Europe in January 1959. He later became a protege of Leonard Bernstein and has earned enthusiastic press notices wherever he has worked. Toronto's loss (and I know this is a cliché!) is San Francisco's gain. Yea, verily.

One of the most interesting innovations of Ozawa's incumbency in Toronto has been his Jazz at the Symphony series. But, of course, the man who started all this crossing of musical tracks way back was George Gershwin, whose "Rhapsody in Blue" and Piano Concerto in F, with the brilliant Philippe Entremont as soloist, are on Columbia MS 7013 with Eugene Ormandy conducting the Philadelphia Orchestra.

I sat rooted, "sent" and tingling as I listened to this one — especially the piano concerto. Reviewers are not great buyers of records, but I bought this one for giving away — you could make new friends with it. It's exciting, well recorded, full of melodies to sing, hearty, bouncing — and altogether memorable.

Alan H. Cowle

YOUTH NEWS

National Conference

A national conference for Presbyterian young adults will be held at Christopher Lake Camp, north of Prince Albert, Sask., September 2-6, sponsored by National PYPS. It is open to all young adults across Canada. Information about travel grants and a resource program will be sent to ministers this month. The conference will be followed by a one-week national PYPS council meeting. For further information write: National Young Adult Conference, 50 Wynford Drive, Don Mills, Ont.

"Alive with Christ" was the theme of the East Toronto PYPS Winter Conference, held at St. Andrew's Church, Sutton, Ont., with 80 present. Three addresses were given by the Rev. Donald Campbell of Pierrefonds, Que., and these were discussed in small groups. Ideas were also shared in seminars on "Practical Christianity" and "I Believe in Christ."

■ *St. Andrew's Church, Aylmer, Que.*, has received children's choir gowns as a gift from Dr. Wallace and Mrs. McKay.

■ Twelve members of *First Church, Regina, Sask.*, who had received Canada Centennial Medals, were honoured at a dinner preceding the annual congregational meeting. In the group were five members of the board and one elder.

■ In memory of Dannie D. MacLeod hymn books were given by the family to *St. Paul's Church, Scotstown, Que.*

■ East Toronto Presbytery has given the *Korean Christian Fellowship*, which has met in Knox Church since September last, permission to form a congregation.

■ A burning bush pulpit fall was presented to *St. Andrew's Church, Scarborough, Ont.*, by Mrs. Eldon Andrews.

Anniversaries

166th — Drummond Hill, Niagara Falls, Ont., March 3, (Rev. W.J. McKeown).
24th — North Park, Toronto, Feb. 25, (Rev. George C. Vais).



BROWNIES AND GUIDES received certificates of registration following a youth church parade at Iona Church, Dartmouth, N.S. Shown with Rev. Willis Sayers are representatives of the Brownies, Guides, Rangers, Cubs and Scouts.



THE JUNIOR CHOIRS of Orillia Church, Ont., won two first prizes in the Kiwanis Music Festival, Toronto, and two \$25 awards. Shown are some of the members with director D. G. Brown. From left they are: Lorna Stewart, Laurie Rankin, Ruth Watson, Susan Crowe and Anne Kingsley. The church has four junior choirs, a sanctuary choir, two handbell choirs, an orchestra and a choral society.



A MEMORIAL WINDOW was dedicated in Knox Church, Dunnville, Ont., given by Robert Wheeler Bross in memory of his wife. Shown are Mr. Bross and Rev. E. C. McCullagh.

PERSONALS

● *Commander A. Gordon Faraday* has moved to Halifax to become the command chaplain of Maritime Command.

● *Captain W. W. MacNeill*, reserve chaplain in Toronto, took part in a special service in the Royal Air Force Church, St. Clement Danes, London, England, at which the 400 (City of Toronto) Squadron crest was placed there.

● The new member of the Canadian Senate, *the Hon. Richard J. S. Stanbury, Q.C.*, is an elder in Coldstream Presbyterian Church, Toronto, and a member of the administrative council of The Presbyterian Church in Canada.

● *Rev. Dr. Charles H. MacLean*, who has retired as deputy chaplain-general, has been called to Dresden and Rutherford, Ont.

● *Ivor Samuel*, elder at Willowdale Church, Willowdale, Ont. received the Boy Scouts of Canada Medal of Merit from the chief scout, Governor-General Roland Michener, for 40 years of outstanding service. The minister, the *Rev. Alex McLean*, was presented with a Boy Scouts' chaplain scarf by the church's company of Venturers when their new colours were designated.

● Presentations were made to the *Rev. Robert Cochrane* and his wife when they left St. John's Church, Toronto, at the end of February. Both were active in St. John's, especially in Christian education. Mr. Cochrane, former East Toronto Presbytery hospital chaplain, is now assistant minister at St. Enoch Church, Hamilton, Ont.

● The moderator of general assembly, *Rev. Dr. J. Logan-Vencta*, went back in February to the church in which he was ordained an elder. He preached at First Church, Port Colborne, Ont., to capacity congregations both morning and evening, and then conducted a period of open dialogue with those of other communions.

● The *Rev. T. E. Floyd Honey*, a United Church minister, has been appointed general secretary of the Canadian Council of Churches.

BUDGET RECEIPTS

At the end of February receipts from congregations for the general assembly's budget for two months totalled \$101,559 as against \$110,454 in 1967.

Expenditures for the same period were \$321,427 in 1968 as against \$287,461 last year.



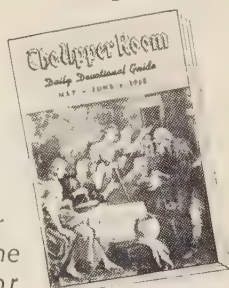
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PRESBYTERIAN MEN

Thirty men from the Lakehead gathered at the Quetico Conference Centre, the weekend of February 25, for a retreat sponsored by Superior Presbytery. Lectures on the authority of Christ, the Bible and the church were given by Prof. W. Stanford Reid of the University of Guelph.

The rebuilding of a church in Formosa was the centennial project of men in Shakespeare, Ont., and Knox, North Easthope churches. A cheque was presented to Miss Su Huei-ching, a post-graduate student at the University of Toronto and daughter of a Presbyterian minister.

"Facing Life's Top Priorities" is the theme of men's conferences to be held in four areas: Truro, N.S., May 3-5; Ottawa, Ont., May 24-26; London, Ont., May 31 to June 2; Banff, Alta., Sept. 27-29. Paul's letter to the Colossians will be the basis of study. Professor Charles H. H. Scobie of the Presbyterian College, Montreal, will be the theologian on the resource team. Others participating are prominent in the fields of science and education, including Dr. Forrest Bent, biologist, Acadia University, at the Truro conference; Dr. Frank C. Peters, psychologist at Waterloo Lutheran University and Dr. Merville O. Vincent, psychiatrist, at Homewood Sanitorium, Ottawa and London conferences, and Dr. Hugh Savage, psychologist, University of Saskatchewan, at the Banff conference.

LETTERS continued from page 9

deterioration usually precede economic, political and national collapse?

Many contemporary television programs, movies, books and magazines are spreading a type of pollution that corrupts individuals, families and nations more than any smog and sewage. Entertainment that used to be classed as not recommended for children is now not recommended for anyone. With so few decent movies currently showing in the theatres one wonders what will be polluting the airwaves and our homes on television ten years from now.

The entertainment business does not seem to share the responsibility of maintaining high standards of conduct among the nations' citizens. When debauchery is portrayed in plays as fashionable, modern and sophisticated it endangers impressionable people of

all ages. We may be thankful that despite the concentrated efforts of the entertainment world their dirty shows still do not represent typical Canadian behaviour. If this becomes the situation, our nation would be ungovernable by any political party.

Few in positions of leadership in government, education and the church rise to counteract the destructive teachings of Nietzsche, Marx and Darwin despite bitter experience with such beliefs under Hitler and Stalin. These philosophies contaminate the minds of college students and leave them open to atheism, communism and facism plus abuses in sex, alcohol and drugs.

How long can we ignore the stagnating influence on the church of theological innovators who endlessly speculate about the death of God, the accuracy of the Bible and the deity of Christ? The pollution these opportunists spread so confuse and paralyze student ministers, they are left with little that is positive and useful. Such distracted ministers cannot teach and lead their needy parishioners in a manner that will produce committed Christians and new recruits for the ministry.

Many types of pollution endanger us but the Christian church should be most concerned about the pollution of the human mind and spirit.
Enderby, B.C. *L. Craig MacNair*

IN MEMORIAM

MAC SWEEN, THE REV. CREBA A.—The death occurred on February 17 of the Rev. Creba A. MacSween, 50, minister of Campbellford and Burnbrae, Ont., and moderator of the Presbytery of Peterborough.

After four years in the Royal Canadian Navy during World War II Mr. MacSween was a public health officer, and then served in that capacity with the R.C.A.F. He studied arts at the University of Manitoba and theology at Knox College, Toronto, graduating in 1968.

He was a minister at Scotsburn, N.S. for three years, then at Hamilton, Bermuda before receiving a call to his last charge in 1966.

Surviving are his wife, the former Marjorie Christie, and two daughters, Mrs. T. L. (Sheila) Trott of Weston, Ont., and Auna at home.

CAMERON, JAMES WILBURN, 50, elder, Union Church, Thorburn, N.S., Feb. 19.

CATTO, ANDREW, elder, Knox Church, Tiverton, Ont., Feb. 25.

COLQUHOUN, MRS. J. G. A. (Annie M.), widow of the Rev. J. G. A. Colquhoun, Moncton, N.B., Feb. 15.

CONDIE, LEONARD EDWARD, elder and trustee, Erskine Church, Ottawa, Ont., Feb. 17.

FAIRBAIRN, WILLIAM V., 91, elder, St. Andrew's Church, Belleville, Ont., rep-

representative elder and presbytery treasurer, Feb. 7.

FERGUSON, MISS WINNIFRED M., principal, Missionary and Deaconess Training School (now Ewart College) 1927-39, superintendent, Penmarvian Home, 1939-57, daughter of the late Rev. James L. Ferguson, died in St. Petersburg, Florida, Feb. 29.

GALLOWAY, MRS. JOHN, 84, widow of the Rev. John Galloway, March 5.

HUNTER, MISS LAURA, organist and active women's worker, Morewood Church, Ont., Feb. 20.

JOHNSON, LAUCHIE, 60, session clerk and former treasurer, St. Andrew's Church, Westville, N.S., Feb. 14.

KUHNER, MANFRED RUDOLPH WALDERMAR, elder, board member, treasurer, and church school secretary-treasurer, Town of Mount Royal Church, Que., Feb. 18.

LANKIN, VINCENT B., 68, elder, Knox Church, Kincardine, Ont., Feb. 11.

MAITLAND, MRS. JENNIE G., 85, widow of Rev. H. P. Maitland, Feb. 23.

MINIELLY, VICTOR, 66, St. Andrew's Church, Wyoming, Ont., Feb. 6.

PAUL, MRS. WM. M., 95, life member of the W.M.S., Knox Church, Crysler, Ont., Feb. 10.

STEWART, MRS. MARGARET, 88 MacVicar Memorial Church, Outremont, Que., honorary life member, W.M.S., March 3.

TOPPS, HENRY STANLEY JOHN, 88, elder, Orillia Church, Ont., Feb. 1.

WHITTAKER, MISS LETTICE ELIZABETH, 92, trustee, former board secretary, Drummond Hill Church, Niagara Falls, Ont., honorary president of Niagara Presbyterial W.M.S.

CHURCH CALENDAR

INDUCTIONS

Medicine Hat, St. John's, Alta., Rev. D. C. Smith, Feb. 22.
Puce, St. Andrew's, Ont., Rev. J. L. Burgess, Jan. 30.
St. Lambert, St. Andrew's, Que., Rev. Arthur Van Seters, Feb. 22.
Windsor, Paulin Memorial, Ont., Rev. D. G. Cassidy, Jan. 12.

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(Continued overleaf)

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BIBLE READINGS

April 1 — Matthew 6:5-13
April 2 — I Cor. 1: 1-10
April 3 — Romans 12: 1-8
April 4 — Ephesians 6: 1-9
April 5 — 2 Cor. 8: 1-9
April 6 — I Peter 4: 1-10
April 7 — Matthew 26: 36-46
April 8 — John 18: 19-27
April 9 — John 18: 28-40
April 10 — John 19: 1-12
April 11 — John 19: 13-24
April 12 — John 19: 25-37
April 13 — John 19: 38-42
April 14 — John 20: 1-10
April 15 — John 20: 11-18
April 16 — John 20: 19-23
April 17 — John 20: 24-31
April 18 — John 21: 1-6
April 19 — John 21: 7-14
April 20 — John 21: 15-19
April 21 — John 21: 20-25
April 22 — Psalm 96
April 23 — Psalm 97
April 24 — Psalm 98
April 25 — Psalm 99
April 26 — Psalm 100
April 27 — Psalm 102: 18-28
April 28 — Psalm 103: 1-14
April 29 — Psalm 103: 15-22
April 30 — Psalm 104: 1-13

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"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters; . . ." Little Mokja's voice rose firm and clear from her white hospital bed. Holding tightly to her mother's hand, she whispered, "Don't worry, Mama, Sensei (doctor) says I'll be able to run and play like all my friends, when I go home. More than anything else in the world, I want to be able to run, and go to yochien (kindergarten). Please tell Sensei to hurry and make me well!"

Mrs. Yoon fought back the tears which threatened to fall, and in spite of her anxiety, managed a smile for her daughter. A quick glance at the clock on the wall — 7:55! In only five minutes now, the nurses would be coming to put Mokja to sleep. How grateful she was that her little girl was unafraid — in fact so eager for the operation which would mend the gaping hole in her heart.

It was strange how, in these past weeks of endless tests and preparations for this moment, the words of the 23rd psalm had been such a comfort to the family. Mrs. Yoon thought back to the day, almost five years now, when Mokja's grandfather, Chung Moksa (pastor) chose her name, Little Meadow. He had said then, that she would always rest in the Good Shepherd's care. Mokja's mother prayed now, with all her heart, that it might be so today.

Yoon Moksa, Mokja's father, had come to the hospital very early that morning. It was almost an hour's trip by densha (electric train) from their home in the pretty blue-roofed church at Nishinomiya, to the Kobe University hospital. In his eagerness to be with his little girl, he gave no thought to cooking rice for his own breakfast, though he left some bread and milk out, for the boys to eat. Sung Chol, at 11, and Sung Tek, at 10, were able to boil their own eggs, and find the mikans (mandarin oranges) on the shelf, before they went to school. In the month that their mother had been caring for Mokja at the hospital, the boys had learned a great deal about keeping house. The denki gama (electric rice-cooker) was a wonderful help with its automatic timer, for it meant that the rice never burned. Okachan (mother) slipped home as often as she could, to do washing and prepare the tasty udon (noodles) that they loved.



CHILDREN'S STORY

Little Meadow and her Shepherd

By Beth McIntosh

And she made enough hot kimchee (Korean cabbage pickle) to last Otochan (father) for a long time.

Yoon Moksa looked fondly at his wife, as she bent lovingly over Mokja. She was utterly weary, he could see. Her wan face reflected the strain of the long weeks of waiting for just the right moment to operate. Then yesterday had brought the shock of the doctors' sudden decision to operate a week earlier than they had planned. It seemed that Mokja's heart was weakening with every day's wait. Yoon Moksa prayed now that the healing ministry of the Lord Jesus while he lived on earth, might be continued this morning through the skilful hands of these doctors and nurses! And he prayed, too, that God might strengthen his wife for the even more critical weeks of care and waiting which would follow the operation.

"Otochan, mo sugu desu ka? (Will it be soon now, Daddy?) Mokja inquired eagerly.

"Mo sugu, (Soon now) dear," her father answered. And even as he spoke, two young nurses entered with the stretcher bed which would carry Mokja down the hall to where the large team of doctors waited. As she drifted off to sleep, Little Meadow smiled, probably at the thought of soon being able to run to yochien with her friends.

The clock struck eight, and the operation began. As Mokja's mother and father stood by the window, looking out over the pink cherry blossoms

below, they thought, with grateful hearts, of the many faithful women like Pak Gypsa (deacon) and Lee Gypsa, who had gathered every night at the church, for the past week to pray for Mokja's safety. They gave thanks, too, for the love of the Japanese pastor, Imai Sensei, whose congregation had held a special meeting last night, to remember Mokja's family.

Four months ago, the operation had seemed an impossible dream. Wherever would they find a thousand dollars to pay for it? But little by little it had come — from Sunday school offerings; from special church gifts; from little obasans (grandmothers) who gave what they could from their meagre earnings in market stalls, or as street cleaners. And much had come from far off Canada, as well. How widely stretched the good Shepherd's arms. Mrs. Yoon remembered how eager Mokja had been to find Canada on her brother's globe; and how pleased she had been, knowing that even on the other side of the world, there were people who wanted her to run and play.

Slowly the hours ticked by: 9 o'clock, 10 o'clock, 11 o'clock. Would that door never open? At last — half past 12, and Azukisawa Sensei appeared from the operating room — weary, but smiling!

"She's made it! Your Little Meadow is over the highest mountaintop now, kept safe in the care of her good Shepherd." ★

'68 men's conferences

Facing Life's Top Priorities

AS INDIVIDUALS

IN COMMUNITIES

No reason
for hunger,
students told

Saigon monk
in fiery suicide
'for peace'

U.S. loses
\$62 million
more gold

Hanoi say U.S. bombs
killed 20 in suburbs
TOKYO (UPI)—North
Viet Nam charged

National League
Eastern Division
W L T P
Montreal 37 18 10 84
New York 33 20 12 78
Boston 33 23 10 76
Pittsburgh 30 21 15 75
Cleveland 27 28 9 63
Detroit 23 23 12 66

THE PEOPLE LOOK FOR
A BILINGUAL LEADER

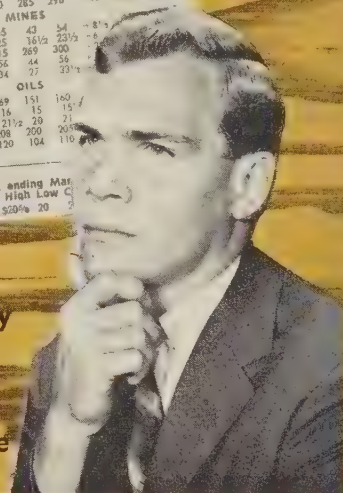
By The Canadian Institute of Public Opinion
The Liberal party is
the leader for the Liberal party is
the leader for the Liberal party is

Quebec police
to receive
new powers

QUEBEC (CP) — Quebec
provincial Police are going to
get a new name and new powers

INDUSTRIALS									
Gold	72633	57 1/4	6 3/4	4 1/2	— 1/2	8 1/4	6 1/4		
Revenue	41853	81 1/4	9 1/4	11 1/4	+1 1/4	11 1/4	8 1/4		
Leav Lim	52004	51 1/2	11 1/4	12 1/4	— 1	13 1/4	9 1/4		
Don Brew	40701	58 1/2	8 1/4	8 1/2	— 1/2	8 1/4	7 1/4		
Don Curiss	52410	300	285	290	— 15	340	255		
MINES									
N. Senator	1414560	65	42	54	— 8 1/2				
Min Ore	1248555	25	14 1/2	23 1/2	— 5				
PCE Expl	520502	315	269	300	— 5				
Conigo	495990	56	44	56	— 5				
Jonsmith	484900	34	27	33 1/2	— 5				
OILS									
Place Gas	84750	149	151	160	— 1				
Am Leduc	52600	16	15	15 1/2	— 1				
Calvert	52200	21 1/2	20	21	— 1				
Int Heilum	48700	208	200	205	— 8				
Petrol	47350	120	104	116	— 16				
Week ending Mar 25									
Stock		High	Low	Open	Close				
A	3892	520 1/4	20						

... seek ye first the kingdom of God ...
... ye have done it unto one of the least of these my
brethren, as ye have done it unto me ...
... blessed are the peacemakers ...
... what shall it profit a man, if he shall gain the
whole world and lose his own soul?



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A committee of the board of evangelism and social action.

PRESBYTERIAN RECORD

MAY, 1968



Koreans in Toronto

HUMAN RIGHTS

This is the International Year for Human Rights, so designated by the general assembly of the United Nations.

It is also the 150th anniversary of the birth of George Brown, the Scotsman who came to Canada from the United States in 1843 to establish a Presbyterian weekly known as *The Banner*.

Brown soon decided that "a purely political paper" was badly needed, and started *The Globe* in Toronto the following year. He was a fearless champion of human rights, and one of the fathers of Confederation.

"No country is more indebted to its leading statesman than Canada is to George Brown," said the Rev. John Thompson at the time of his death in 1880. He was delivering a memorial address in St. Andrew's Presbyterian Church, Sarnia, Ontario.

"No one who has taken an intelligent interest in the shaping of our country's fortunes, or who is moderately acquainted with her past history, but will readily admit that Canada occupies a very different position today from what she did when George Brown, as a young man, came into public life to do battle on her behalf. During those important years we passed from feudalism to recognized citizenship."

The injustices against which Brown fought in Upper Canada are past history and are better left buried. If he were alive today he would be contending for the rights of Indian Canadians and Eskimos, and of every under-privileged group in the world, just as tenaciously as he fought against slavery.

Let us see what progress has been made in the intervening years. It is best summed up in the document known as the Magna Carta for mankind, the Universal Declaration of Human Rights adopted by the general assembly of the United Nations in 1948.

This visionary declaration looks forward to "the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want."

On behalf of the peoples of the United Nations it reaffirms "their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women." It aspires to promotion of social progress and better standards of life in larger freedom.

To achieve this purpose the Universal Declaration of Human Rights embodies a charter for humanity that con-



1968

A magna carta for mankind from the United Nations

sists of 30 articles detailing the standards to which we should attempt to rise as a world community. Here are some of them in condensed form:

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Everyone has the right to life, liberty and security of person.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

All are equal before the law and are entitled without any discrimination to equal protection of the law.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Everyone has the right to leave any country, including his own, and to return to his country.

Everyone has the right to seek and to enjoy in other countries asylum from persecution.

Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Everyone has the right to own property alone as well as in association with others.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

Everyone, without any discrimination, has the right to equal pay for equal work.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory.

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.

Parents have a prior right to choose the kind of education that shall be given to their children.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Everyone has duties to the community in which alone the free and full development of his personality is possible.

Christian people should be heartened by the high standards set by the United Nations. We are well aware that the ideals of the charter for Humanity are yet to be realized in many parts of the world, including our own country. But they do set before us the goals towards which we should strive, the standards of achievement for all peoples and all nations. As we read in the Proverbs, "where there is no vision, the people perish". ★

This article is based on material published in "Human Relations," the periodical of the Ontario Human Rights Commission.

EDITORIAL

A Question of Humanity

We have come a long way since the days when George Brown made his eloquent plea for the abolition of slavery.

Speaking in Toronto in 1852 the editor of *The Globe* attacked those ministers and members of American churches who condoned the practice by keeping slaves themselves, and called upon the churches to declare slavery a heinous sin in the sight of God. He estimated that 660,563 slaves were held by professing Christians.

"The question is often put," said Mr. Brown, "what have we in Canada to do with American slavery? We have everything to do with it. It is a question of humanity, and no man has a right to refuse his aid, whatever it may be, in ameliorating the woes of his fellow-men. It is a question of Christianity; and no Christian can have a pure conscience who hesitates to lift his voice against a system which, under the sanction of a Christian altar, sets at defiance every principle of Christianity."

Today in the United States of America church leaders are in the forefront of the battle for human rights. As the late Dr. Martin Luther King, Jr. demonstrated by his life and his devotion unto death, Christian people cannot rest until discrimination is abolished and the dignity and worth of every human being is recognized.

A move in that direction was taken in the week following the assassination of Dr. King when the United States Congress passed the Civil Rights Bill. The next step is to implement a program to alleviate poverty and remove one of the causes of racial tension.

In Canada today we dare not point an accusing finger towards our southern neighbours, for we have much to do in the field of civil rights within our own country. Negroes and brown-skinned immigrants still have their problems in Canadian communities, prejudice remains even where legislation guarantees equality.

One of our concerns, as Christian people, should be the plight of the Indian Canadian. As the Rev. R. M. Ransom points out in *The Lively Acts*, that excellent review of our mission in Canada and overseas, the emphasis of the churches is shifting from the paternalism of the past to recognition of the responsibility of all Canadians for this situation in our midst. "The Indian problem," says Mr. Ransom, "will only be solved by Canadians as a whole, learning to see each other as fellow human beings, children of the one God, fellow citizens of the same country with differing needs but equal rights."

While the Indian is now the fastest growing ethnic group in Canada, the average life expectancy is 33 years, as compared to a Canadian average of 64 years. Over one third of the Indian population requires welfare relief. Only ten per cent of Indian teenagers are in high school, above grade eight 90% are dropouts!

Indian Canadians have still to be emancipated. Legislation to provide changes in the federal Indian Act that would guarantee self-determination on the reserves has been drafted, but is not on agenda of the House of Commons as yet.

In this International Year of Human Rights there is still much to be done in Canada. We hope that the Canadian Conference on Church and Society at the end of May, about which Madame Vanier writes in this magazine, will formulate lines of action.

To use George Brown's phrase, the movement for civil rights and liberties, for equality of education and opportunity, is not merely a question of humanity, it is basically a question of Christianity.

How can we profess the name of Christ if we let prejudice separate us from our fellow-countrymen?★



Sixty years
in Japan

□ This is the 60th anniversary year of the beginning of Christian mission among Koreans in Japan.

In the Orient, one's 60th year is considered the beginning of a new life. The 61st birthday is a time of joy, memories and hope. For the next decade the Korean Christian Church in Japan will place its emphasis upon outreach among the half million Koreans who form a minority in that populous country.

"Forward, following Christ into the world" is the theme adopted by the general assembly of that church for 1968-78. The aim is to renew the church, transform society, and share the hope of the gospel with the neighbouring peoples of the world.

It was the Young Men's Christian Association that began work among Korean students in Japan in the year 1907. Then from Korea pastors were sent to serve, and Korean congregations came into being here and there.

In 1927 the Presbyterian Church in Canada was called to co-ordinate and undergird the mission among Koreans in Japan. Beginning with Rev. Dr. Luther L. Young, Canadians have served with Koreans in the years since, except during the dark period of World War II.

After the war the church found herself reduced to 250 members, a tenth of the pre-war number. But with the help of our general board of missions and the Women's Missionary Society, the work was renewed.

Today there are 50 congregations of Korean Christians, and the membership in Japan is 2,000. While the church is small in size its people have re-dedicated themselves to Christ's cause and plan great things for this decade.

In late April and early May laity congresses are being held in each of the four presbyteries. The aim is to bring a new sense of mission to the lay members and to increase the momentum of the new life movement which begins with the 60th anniversary. ★



PRESBYTERIAN RECORD

MAY, 1968
VOL. XCIII NO. 5

in this issue

- 2 Human Rights
- 6 Pungent and Pertinent, *H. Glen Davis, Mrs. Effie Richmond*
- 10 Crisis = Danger + Opportunity, *Stuart B. Coles*
- 12 What Will Canada Say about Poverty? *Hon. Mme. Georges P. Vanier*
- 14 Heart Bank, a meditation, *D. Glenn Campbell*
- 15 Christians In Korea, *Dr. Marcel Pradervand*
- 16 Ewart College Graduates
- 16 You Were Asking? *L. H. Fowler*
- 17 So I'll Wear My Rummage, *Lola M. Green*
- 18 Bridging The Old And New, *Valerie M. Dunn*

departments

- | | |
|-----------------|--------------------------------------|
| 7 Letters | 30 Youth News |
| 20 News | 31 Church Cameos |
| 22 Altar Egos | 32 Personals |
| 26 New Churches | 32 Camping Information |
| 27 Book Chat | 33 In Memoriam |
| 29 Recordings | 33 Church Calendar |
| | 35 Children's Page, <i>Kika Cheh</i> |



cover story

Three ladies of the Korean Christian congregation in Toronto posed in their native dress for this colour photo in Knox Church chapel. It was taken by Valerie M. Dunn, whose story appears on page 18. From left to right, Mrs. Myung Soon Lee, Miss Yung Hae Lee, Mrs. Kyung Ja Choi.

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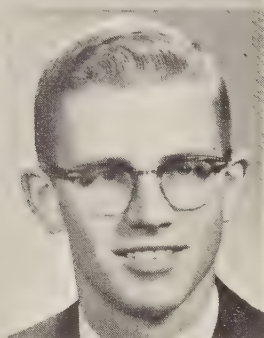
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Pungent and Pertinent

WHAT MATTERS MOST?

by H. Glen Davis,
Japan



■ I've just read the editorial plea for support of the National Development Fund in the February Record (it takes a month or two to get to Japan) and I'm more than a little put off by it. But just in case this letter is mistaken for a rap against the National Development Fund I am enclosing a small donation to that fund, not to bribe the editor into publishing my letter, but to show that I am all in favour of the fund itself, as any Presbyterian ought to be. It is not the N.D.F. that worries me; it is something far more crucial; it is the very lifeblood of the church that is at stake here and it has to do with the matter of priorities.

The editorial lists the top priorities for the N.D.F. along these lines: increase in ministers' stipend, refresher courses for ministers, research in Christian education and theological training, updating audio-visual facilities, church extension, and one short sentence mentions overseas missions in a vague sort of way. Then, at the end, I read these startling words: "The challenge of the National Development Fund is to give priority to the things that matter most." So I ask myself, "What are the things that matter most? Should clergymen's salaries, education, research, audio-visuals, and land for new Canadian congregations matter most to The Presbyterian Church in Canada?" God forbid!

Now don't get me wrong! I'd be the last one in the world to turn down a raise in my own monthly pay cheque. And if I had the chance, I'd be the first to enroll in a refresher course to help remedy my many theological and ministerial deficiencies. The other priorities listed are equally urgent but for all their urgency they certainly are not the things that matter most.

From resurrection day to the present

day the one thing that must always matter most to the Christian church has not changed. Some people call it "making disciples of all nations"; others call it "making men whole" or "making whole men"; and others are content with just plain "missionary work." But whatever label you stick on it there is no getting away from the essential missionary character of the church of Jesus Christ. The risen Lord established the church for one purpose: to carry out his mission to the world for the glory of God. Anything less is a betrayal of the name Christian. Two of your contributors to the same issue of the Record put their finger on the top priority. Professor C. H. H. Scobie said, "We need not just to support missions, but to be the mission." Then Dr. William Fitch said, "When a church loses the missionary vision, she loses her own soul."

You may well reply, "But that's elementary! All the priorities for the N.D.F. mentioned above presuppose that principle. Why, the whole motive behind the N.D.F. is the mission of the church. Everybody knows that! It goes without saying!" The problem is that everybody doesn't know it and it doesn't go without saying. It must be said over and over again. It must be said in our pulpits and in our church magazine (perhaps by replacing that page of self-satisfied nonesense about new pulpit falls and burned mortgages with an updated page on missions). It

must be said even in editorials on the N.D.F!

We are not raising money merely to pour some much-needed oil on the squeaking wheels of a dying machine. The church is not called to perpetuate an organization or an ecclesiastical tradition; it is called to carry the "good news for modern man" to modern men in every land under the satellites (whether artificial or real). A good start for our church would be to earmark a sizeable chunk of the N.D.F. for the implementation of an overseas program that for years has been stunted, curtailed, and cut back, just because we are more concerned with pruning the dying trees in our own little yard than with cultivating and harvesting the fruit of great forests that stretch a world away. ★

HOW FAR BEYOND THE CHURCH DOOR?

By Mrs. Effie Richmond,
Edmonton



■ I planned on attending Communion service today. I didn't make it! Why? Because a light wet snow fell last night and the sloping driveway to the nursing



"Talks"

Pungent cont'd.

home is extremely slippery. I am not too sure-footed at the best of times and dare not take a chance on slippery streets.

There is a congregation of almost a thousand at our church. Perhaps, I thought, there may be one member who lives somewhere near who will phone and offer to drive me to church. There are four or five of us Presbyterians here. Maybe some of the others would like to go too.

At five minutes to 11 I knew that once more I would miss Communion. Perhaps now my name will be removed from the church roll.

How many handicapped people are there in the nursing homes, auxiliary hospitals, housekeeping rooms, or even in their own homes in this and other cities, who would like to have gone to Communion this morning?

Did you have room in your car for one extra person this morning? You would have to drive blocks out of your way to pick up someone at a nursing home, you say. You like to sleep for a while on Sunday morning and you wouldn't have time to call for anyone? You left your roast in the oven and driving out of your way would make you late for dinner?

How far beyond the church doors does Christianity extend? I contemplated the question and the possible answer.

You might answer, "Far beyond the church doors. Think of all the money spent on missions, think of help given to disaster funds and towards the feeding of the hungry. True, but, this is *your money* that you are sending out to take care of your Christian duty. Is there any other facet of Christianity? Money comes from your wallet — love comes from your heart.

Love for the "least of these" generally requires some sacrifice. Does God really expect anyone to sacrifice time or comfort in order to help others? Jesus sacrificed all the comforts of life, as well as life itself, so that others might learn by his example to walk in the Christian way.

How far beyond the church doors does Christianity extend?

Do we always open our wallets and give all the help we can really afford to give to the Lord's work? Do we, instead, make sure we have enough to handle the comforts and luxuries to which we are accustomed, then give

the Lord a share of what is left over?

Do we ever go that extra mile and give service of love as well as service of money?

Do those of us with cars ever think of picking someone up for church, or taking a handicapped person out for a drive on a pleasant evening or afternoon? Perhaps someone would have to sacrifice and give up riding in the front seat, but would this be so very painful?

Yes, I, and I'm sure many other handicapped people would like to have gone to Communion service this morning. Instead I looked out at the snowy landscape and speculated, just how far beyond the church doors does Christianity extend?

The giving of money is necessary and practical. The giving of loving personal service radiates Christianity because it comes from the heart.

Does Christianity extend far beyond the church doors through services of love, or is Christianity, like money contributions, dealt with behind the closed doors of the church? ★

LETTERS

OBSELETE SERMONS

I agree completely with Mr. Mahood. The sermon is just as obsolete as the lecture, without allowance for feedback or other reinforcement, would be in schools or universities.

I am sure that Mr. Mahood *is* voicing the opinion, not only of the thousands who "are smothered in words" but also of the thousands who are not — because they have given up going to church. There are other ways in which to demonstrate the love of God and teach about the Word that was made flesh, than to present sermons. Christ did not limit himself to sermons, and he did not have TV, radio, and satellites at his disposal.

Jesus delivered sermons, such as his sermon on the mount, but his usual method of communication was to "draw out a response which brought the enquirer to a decision for or against him," as Mr. Mahood says. How many of our teaching elders do that today? Christ preached in the tradition which has become all but extinct in our churches, snowed under as we are by the "words, words, words," delivered in sermon from Sunday after Sunday.

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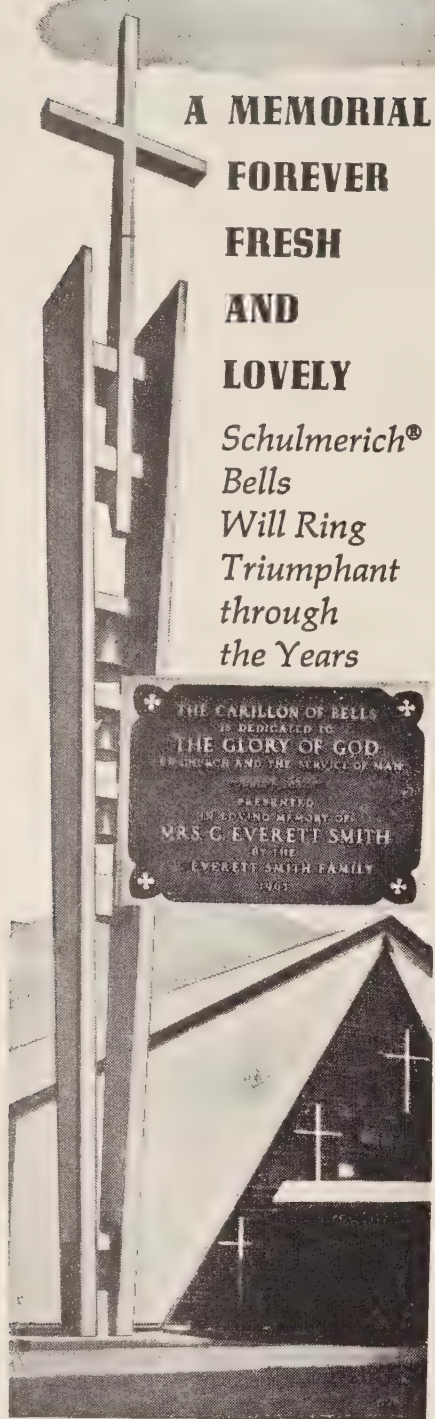
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LETTERS *Continued*

Christ was a *teacher* first and foremost. The question is, "are our teaching elders teaching?"

Edmonton

R. Gartshore

• • •

Why are people so anxious to get rid of the sermon?

At my cynical worst would it be right to suggest that the sermon is sometimes disturbing? But then that is what it is often meant to be. It is often meant to bring comfort; frequently it should bring hope; always it should compel us to re-evaluate our lives.

Or is it that people want to return to sacramentalism? Would that not turn the Communion service into some kind of a magical rite which automatically made us better, just because we had taken it? Surely the proper place for the Communion is after, and only after, the word has been preached. You have heard the word; you have been brought to the place of conviction; you are ready to accept the faith; then you should at once accept the Communion. Calvin seems to have been right when he suggested that there ought to be a Communion service at the end of every preaching service. Communion without the preaching, however, is pure pagan magic.

Harriston, Ont. *(Rev.) J. D. Wilkie*

A LAYMAN'S VIEW

The degree to which Mr. Mahood is right is open to question and certainly he has not covered all the problems but he has hit one of the right nails. That it is right, is so terribly obvious by the proportional decline in church members viz à viz the growing population of the country. The number of church members may not be declining; on the other hand, it is not growing appreciably and if it were possible to take an effective sampling of the membership population, one might get a rather rude shock at the advancing average age of membership. If our churches are emptying now, what price 20 years hence?

We are bored by these words, words, words on Sunday, and so we stay away, and yet the church makes us feel guilty; but even that lessens as the absence grows longer.

And what is the church going to do about us — us the absentees. One rather suspects it will do nothing —

new. It will alternately (a) revile us, and (b) gently invite us back "into the fold."

It will vacillate between (c) crying out — not too loudly — that young people are more interested in love of flowers than love of God, and (d) exhorting them to come back to God.

No individual has the right to criticize unless at the same time he offers some suggestions, so here they are. Who is willing to give them a try?

1. Let's forget the unwritten rule that church services must last 60 minutes, give or take 10%. Let's enjoy (or design) a service without a sermon. People won't stop learning; they will probably start learning — to worship. Concentration will then be on worship. Let's cease using the worship portion of our services as a build-up to the climax of a sermon with the final hymn and benediction as the denouement.

2. Let's read the Bible in church. Let's read other than the psalms and scattered favourite excerpts. Let's read the whole Bible or whole portions thereof, then our teaching (or preaching) elders could explain difficult sections and answer questions. Isn't this what teachers prepare themselves to do?

3. Let's have Communion services — services devoted solely to Communion instead of our current four or five times per year ritual of a regular Sunday morning church service with a neat, well-rehearsed little ceremony tacked on the end.

4. Let's have a service of *worship* or *Communion* at 9 a.m. or 9:30 a.m. or even Tuesday evening or at any time during the week. There might be some surprising results with the younger membership. One cannot simply abolish the established ritual of Sunday at 11 a.m.; by all means, continue it for those who desire it. But let's try to reach those for whom this ritual is no longer the answer.

Beaconsfield, Que. *John D. Wilkie*

DR. MCKINLAY REPLIES

In reply to Kenneth Barker's criticisms, not only have I read the "Old Testament prophets . . . the gospel conflict stories . . . the letters of Paul," I think I have probably understood them a good deal better than my erstwhile critic. Any man who regards the messages of the prophets as "analyses of the modern predicament," has sadly misunderstood their preaching. To be

sure they were painfully aware of their "modern predicament", and most assuredly addressed themselves to that situation, but to suggest, as does Kenneth Barker, that such was the burden of their preaching is sheer nonsense. Israel's situation, her relationship to the other nations, formed the background to their message, it was not the message itself. To see them as mere analysts of Israel's predicament is to confuse the *context* of their message with the *content* of their message! The prophets were men who spoke, not so much of Israel's predicament, as to her situation. Their message was not, "Behold Egypt or Assyria," but rather, "Behold your God!" The bur-

den of their prophetic word was not: "Thus analyseth the prophet," but rather, "Thus saith the Lord." They were not primarily critics of their time, but heralds of the living God!

The statement that in the Bible there were "questions and even criticisms . . . from the audience . . . (and that) in Christ's ministry group participation and response were actively encouraged," in no way invalidates my thesis, that in the New Testament, preaching is synonymous with *declaration*, not with discussion, as Kenneth Barker suggests. Curiously enough he passes by the main source for our knowledge of New Testament preaching, namely the Acts of the Apostles.

There, for all plainly to see, we have set down again and again, the preaching of the apostles. And note that it was never some philosophical treatise or dreary analysis of the current situation, but *always* the triumphant declaration of the mighty acts of God in Jesus Christ, incarnate, crucified, and risen from the dead. To be sure these men were aware of the situation to which they addressed their gospel; but they recognized — as we don't — that their task as preachers was not to discern the signs of the times, but to announce to men the bewildering good news that God has acted decisively in his Son for us men and our salvation.

Continued on page 32

CHANGES IN HUMAN RIGHTS LEGISLATION

Amendments To Ontario Human Rights Code

Under the Ontario Human Rights Code, no one can be discriminated against in employment, housing and public accommodation because of race, creed, colour, nationality, ancestry or place of origin.

HOUSING: Recent amendments bring all dwelling units under the Code. Previously, only apartment buildings with more than three self-contained units were covered by the Code. Now, all dwelling units are covered.

EMPLOYMENT: All employers, except for those specifically exempted, have now been brought under the jurisdiction of the Code.

Previously, employers with fewer than five employees were exempt. Now, all employers are covered.

Age Discrimination Act

No one between the ages of 40 and 65 can be denied employment, fired or discriminated against on the job because of his age. No one can be excluded from or denied full participation in trade union membership because of age.

TO FILE COMPLAINTS: To file complaints under either the Ontario Human Rights Code or the Age Discrimination Act, or to obtain literature or further information, contact:

THE ONTARIO HUMAN RIGHTS COMMISSION

Department of Labour

74 Victoria Street



Toronto 1, Ontario

Telephone: 365 - 4218

Windsor-Chatham Regional Office
Department of Labour
500 Ouellette Avenue
Windsor, Ontario
Tel.: CL. 6-8278

Northern Regional Office
Department of Labour
235 Bay Street
Port Arthur, Ontario
Tel.: 345-2101

Neither as a church, nor as individual Presbyterians

are we nowadays a breed distinguishable from other breeds of men. We are no longer marked by such traits as a sense of calling, a sense of outrage, a sense of humour. *There is a crisis of identity among us.* We no longer have a galvanizing vision of a beckoning future, an evangelical goal, a compelling motivation. Lacking this sense of the End, we do not know what to do with the present moment. We haven't a clue when we are reminded that according to Jesus Christ our business is to read the signs of the times and perceive a way through today's confusion into God's tomorrow. We drive in a fog, with our eyes glued to our rear-view mirror. *There is a crisis of purpose among us.*

Not in all our people but in most of us

there is a mounting sense of religious uncertainty and crumbling, and the consequent stubbornness of the frightened. Our Presbyterian ancestral religion was built out of an impressive array of complicated ideas or doctrines — but they are very old and very inflexible, unchanging ideas; and we don't know how to relate the actualities of our lives in the changing world to them. We know from that ancestral religion, for instance, that we ought to pray; and we strive intermittently to develop a life of prayer; but in our more candid moments we face the chilling suspicion that there is Nobody out there to listen to our prayers, and we do not have any satisfactory evidence that praying makes a solid difference in our scientific and business and family realities. We know that heaven is not "up there" above the bright blue or mushroom-clouded sky, and we know hell is not "down there", but we do not know what to do about relocating them. We know we are supposed to believe in the resurrection of the dead, but we do not possess any very lively view of reality for that life after death to which we are purportedly committed. *There is a crisis of conviction and of faith among us.*

Not in all our youth but in most of them

there is a mounting sense of a generation gap between themselves and the adults around them. Some commentators have characterized our youth today as either the drop-outs or the domesticated. Either they meekly swallow and do what their elders tell them in matters of faith and behaviour; or they revolt and drop out and do the contrary from what they think their elders want. *There is a crisis of transmission*, a crisis of alienation between the youth of the church and that other half, those twenty-five years old or more who occupy all the posts of church officialdom, management, and policy-making.

Not in all our elders but in most of them

there is a mounting sense of obsolescence, apathy and kindly cluelessness in the functioning of our church courts. The elders do not, deep down, trust their ministers; and in turn are themselves gutted by a sense of a matching distrust toward them,



both on the part of the ministers and on the part of the people. *There is a crisis of church government.* No youth allowed, and as few women as possible. The programs of the general assembly's agencies come "down" to the presbyteries, sessions and congregations not as helps and sources of strength but as boring and wearisome burdens, ever-increasing both in size and in the chaos of unimpressive competition with each other.

Not in all our pastors but in most of them

there is a mounting sense of desolation and debilitation, a loss of confidence in one's own calling, role, effectiveness. We do not behave with dynamic freedom, freedom to be a living, human kind of human, one who can really laugh, really cry, really curse, really bless, really communicate. *There is a crisis of ministry.* Our pastors are traditionally said to be "the teaching elders" but few of them have much feeling of achievement in communicating to the other men and women and youth of the church a sense of ministry and participation. The task of Christian education is not taken seriously in our seminaries. Our attitude toward deaconesses is barbaric.

Not in all our church school workers but in most of them

there is a mounting sense of working one's heart out in a losing cause, while the rest of the congregation is loafing. Several generations of dedicated effort to carry the church's educational task by means of the Sunday-school and related children's and youth organizations is today facing the shock of biblical bankruptcy by way of net result. The main line of the church's worship and administration is not seen as run-

DANGER + OPPORTUNITY

ning through the church school. Christian education is conceived as an optional side-activity which most Presbyterians outgrow at the moment they "are confirmed" into church membership. *There is a crisis of church education.* There is a state of hidden or open anarchy between what church members are really thinking today and what church officials are supposed to think and to teach. There is another kind of learning that our worship and our official theology and our church procedures have left out of account, or tried to suppress. That is, what soaks into people and becomes formative of their actual outlook and conduct — learning by osmosis from the contemporary culture. The "mind of the church" is inescapably therefore at sixes and sevens. We are, as we say, a non-plussed people.

Not in all our congregations but in most of them

the source batteries of our theological and spiritual power are getting very badly run down. The pew-sitters have had a roaring in their ears about "mission;" but our ways of worship have failed to include any functional opportunity for the hearers of the word to find out how to discover their personal and group and congregational mission, and how to go about *doing* it. We can whip up our enthusiasms and talents for building buildings and buying new pieces of real estate; but we do not know so much about communicating Christ. We can construct "Christian education wings;" but we are not so good at putting them into use. We do not know how to engage our neighbours, our teen-agers, our selves, in action-oriented Christian study. *There is a crisis of discipleship.* Our salt has lost its zing. If Presbyterianism were to disappear from our Canadian and overseas communities, how many of them would notice the loss? Would they notice any real difference in the flavour — or even the quantity — of their daily bread?

**Let us help one another
change our ways** — *our ways as congregations, as educationists, as pastors, as elders, as youth, as Presbyterian human beings.*

Our fathers in a former time of reformation called this changing of the outward and inward ways of Christian existence *repentance unto life*.

In our day this repentance unto life, this liberation that God wills and offers to us in the good news of his Christ, Jesus, means breaking out of our foolish and unnecessary bondages to out-worn structures. Some of these structures are in the realm of ideas and doctrines. Some of them relate to church property, church customs and procedures and regulations. Some of them relate to codes of human conduct, styles of life and attitude for persons and families, for business and recreation, for the local, national and international communities into which the living God, the Pioneer and Ongoer not just of yesterday but of today and tomorrow, calls us and our children.

For ages now we have been fascinated, and to some degree activated, by fixing our gaze on what God has done in the ancient past. That fascination, and that source of motivation for taking relevant action, seem plainly to be crumbling. Crumbling all around us, and most of all within us.

In Chinese the two characters for the word crisis, when taken separately, mean danger and opportunity. *If this is a time of crisis, and since crisis means a moment of dangerous opportunity, let us help one another gather the courage to try an experiment.* Let us turn around, let us face into the future, and risk everything on one hope. And that is, that God is not sitting immobile and dyspeptic in the past. He is on ahead, hard at work, and not happy to be alone. He wants us with him; and he wants us all. Let us help one another believe it — and get going. ★

What will Canada say about POVERTY?

BY HON. MADAME GEORGES P. VANIER

■ What will Canada discover, and what will it say about the poverty of this world?

What will the Christian churches of this land discover — and what will they do?

These are two searching questions spotlighting the forthcoming ecumenical conference on poverty at Montreal (May 26-29). The conference will, without doubt, result in dramatic changes in our church and social lives.

We hear of church members and their leaders wondering how they can communicate with the poor of the world. Can we communicate with the poor without communications amongst the churches?

We hear of the growing gap between rich and poor. How will churches help to close this gap? Are the churches willing to help? Are they organized to help only their own membership?

Does the Christian fellowship have the kind of spoken and written dialogue that cannot be understood by the world's underprivileged?

What are the roles of business and finance, social services and government agencies in solving the world's food shortages? Does industry have the science and ideas, and the willingness to use them?

WIDENING GAP

What sort of social structures exist that perpetuate and lengthen the gap between rich and poor? How should we view these structures? What can we do about them?

The world will watch and listen as Canada investigates this global problem and its many aspects. It will see how one of the most affluent nations of the world views the poor of the world.

The 500 delegates to the conference must not only talk about their regional and personal connections with poverty conditions, they must rise above these limiting factors and look at the world problem.

Too often man looks upon only part of a situation and spends his time creating organizational structures that confine the people who may be able to contribute tangibly. Hopefully the Montreal conference will attack the poverty question as a worldwide affliction of mankind that must be solved by the affluent societies and skilled specialists.

We will hear from clerical people, churchmen, social workers, businessmen, scientists, educators and other leaders of the Canadian social fabric. More important, we will hear from Canadians who form the underprivileged of this country. We will talk with members of the Indian and Eskimo communities, new arrivals from other lands, and from citizens who have not yet learned how to produce affluence.

Our invited guests from other lands will give our conference scope and perspective.

The sponsoring body, known as the Canadian Confer-

ence on Church and Society, will stage the Christian Conscience and Poverty conference in a place well suited to enlightenment. The Universite de Montreal campus will host the delegates for three days.

NEED CREATIVE ANSWERS

Lecture halls and theatres at the university will afford a productive environment for sessions aimed at creative answers to age-old afflictions.

In order to provide delegates and the public with reports from all sessions and committees, the conference will install an "automated" printing system. Reports from delegates will be reproduced in their original form, with translations from the French or English printed on the reverse side of the information sheet. This system allows delegates to use any form of paper communication they may wish — from typed sheets, to handwritten notes and drawings.

The communications system will allow every committee and individual to express fully every idea that relates to the poverty question. It would be tragic indeed if even a single delegate from some remote part of Canada was not heard. We will ensure his voice being of equal stature to the most outspoken and eloquent speaker.

Our committee people are working on a daily basis with leaders of the communications media. I would like to see Canada's finest television and radio programs produced on the poverty question before and during the conference. These should encompass the world situation on poverty and enlist the interest of networks in other continents as well as our own.

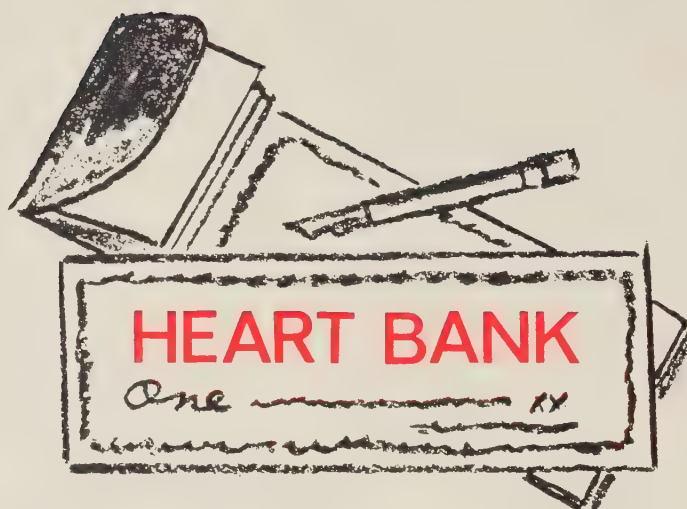
I would also like to see our finest writers, artists, exhibit designers, singers and dancers perform as never before. They will never have a greater purpose.

We have the financial support of federal and provincial governments and the Christian churches of Canada. Costs of transportation and living in Montreal of many of the low income delegates will be paid by the conference. We have many professional volunteer people, and the over-all costs of the conference will be exceptionally low. The entire event will be conducted with a mindful attitude to the subject matter, including inexpensive meals and decor.

I believe that this serious matter of poverty as attacked by a thoughtful world-oriented conference is a fitting follow-up to Canada's year of Centennial celebration. Now we must get down to the business of eliminating hunger and despair from the world. Our words must be followed by action. ★

MADAME VANIER, and Dr. Charles E. Hendry of the University of Toronto, are co-chairmen of the Christian Conscience and Poverty conference, in which The Presbyterian Church in Canada is participating.





"God gave him another heart." — I Samuel 10:9

■ Blood-bank, eye-bank! These are terms of which we have become increasingly aware. Medical men are now dreaming even greater dreams. The transplant of a variety of bodily organs has been successfully performed. Certainly, much remains to be learned. There are many techniques yet to be perfected. Since the successful transplanting of a heart into the chest of Dr. Philip Blaiberg in South Africa, however, there has been talk, some of it unthinkable, of future possibilities of "banks" of human organs. In another 50 years, it is suggested, one may obtain a right lung, a left kidney, a new heart, with as few qualms almost as one would buy a sandwich in one of New York's automats. A few medical men remain somewhat skeptical.

All kinds of problems arise besides the medical one. There are religious, moral, ethical and philosophical issues that must somehow be resolved. We have been cautioned about undue haste in experimentation with transplants, against prematurely cutting short the life of the donor, and about the danger of implanting new organs in which already perhaps are susceptibilities to disease. Someone is also going to have to face up to the problem when it becomes possible to transplant a human brain, for example, of determining wherein is the essence of a person, his ego, his own identity, his "soul". When does a person cease to be that particular person and become a different individual altogether, even though he looks the same? And when does a person really die? One thing we can be certain about, however, is that researchers are not going to be scared off even by questions like these.

Certainly our attitude toward the human organs have changed a good deal. We no longer accept that once commonly held theory, for example, that the heart is the centre of the emotions — for all our Valentines and our sentimental songs about broken hearts.

Nonetheless our better understanding of biology does not change in any fundamental way the basic implications of our religious faith. Nor does it undermine the faith of prophet and psalmist in God's power to change our outlook, attitude, or spiritual development.

After Saul had been anointed by Samuel as the first king of the Israelites, Samuel in his capacity as both

judge and prophet forecast that Saul would "be turned into another man". And sure enough, before Saul took his leave "God gave him another heart" (I Samuel 10). In James Moffat's English this reads, "God did change his nature". And this despite the old Moslem proverb, "If thou hearest that a mountain has moved, believe it; but if thou hearest that a man has changed his character, do not believe it." Certainly Jeremiah (32:39) and Ezekiel (11:19) both believed that men could inwardly be changed.

Obviously the psalmist too thought that God had power to change human nature. Certainly he believed that God could do what he himself asked: "Create in me a clean heart, O God" (51:10). The wisdom of a Solomon knew that as a man "thinketh in his heart, so is he" (Proverbs 23:7). And this, years before our Lord taught men saying that the things that defile a man are not the things that enter into him but the things that come out of his heart. Regardless of our biological needs, we are all in need of cleansing and renewal from within.

Ezekiel as the spokesman for God urged his people: "Cast away from you all your transgressions . . . And make you a new heart" (18:31). If we are going to be new and different and spiritually healthy people, there is something for us as well as for God to do. On our part, at the very least, there must be repentance and acceptance of our dependent position on him. But if we provide the desire for "a new heart", he will provide the power. We have our "heart-bank", if we will but draw upon it. The God of Jesus Christ is able and willing to make us all "new creatures".

PRAYER

O God, reveal again thy power to make us new creatures. Give us to know that thou art able and willing to renew our spirits and minds, and to give us new hearts. Teach us to "bank" on thy help, knowing

"All for sin could not atone;

Thou must save, and Thou alone."

In the name of Jesus Christ our Lord and only Saviour.
Amen.★

By D. GLENN CAMPBELL

Christians in KOREA

We hear very little about Korea nowadays. The Koreans — we are speaking of South Koreans — do not complain about this. We used to hear much more about Korea, during the war which cost so many lives and did so much damage to the country.

South Korea — officially, the Republic of Korea — now has about 30 million inhabitants. About 13% of the population, or four million, are refugees who fled from the north immediately after the installation of the communist government or during the Korean war. Seoul, the capital of the country, is a city of about four million and the great port of Pusan in the South East has almost two million. More than half of the population still make their living in agriculture, but only 15 years ago this figure stood at 80% and it is continuing to decrease. The country is becoming rapidly industrialized and Korea is becoming competitive in a number of areas with Japan and Hong Kong. Working conditions in industry are still very bad, however. The factories run seven days per week and workers have time off only one or two days a month. I was told, however, that the situation is improving. Nevertheless, it remains a black mark which I have also observed in a number of other Asian countries.

South Korea today is very open to Christianity. Confucianism and Buddhism have lost much of their influence and there is a spiritual vacuum which Christianity is trying to fill. It should be noted that until 1945 North Korea was much more highly evangelized than the south. There were many martyrs — especially pastors — under the communist regime and many of the refugees who now live in the south are Christians. There are two million Protestants in Korea and about 750,000 Roman-Catholics. Presbyterians are the most numerous, with about 1,400,000. Unfortunately, in the course of the last 15 years there have been several schisms and there are now four Presbyterian churches working in Korea. This is certainly very regrettable. But it must not make us forget the positive side of the situation. All of these Christians are conscious of the value of their faith and are not afraid to evangelize.

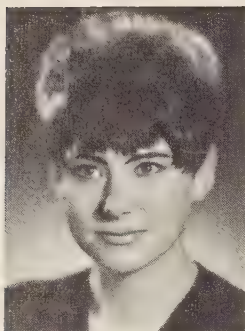
The churches have no lack of candidates for the pastoral ministry and the three Presbyterian theological faculties in Seoul now have a total of 650 students. There are 600 Protestant parishes in the city, half of them Presbyterian. The largest and most vital is the Younk Nak Congregation ("Eternal Joy") founded in 1947 by 27 refugees who had fled from the north together, with their tubercular pastor. This congregation now has 7000 adult members. Their pastor, now completely healed, is a preacher who attracts crowds; between ten and eleven thousand persons attend the various Sunday worship services. I was able to participate in one of these services; seeing 2500 Christians leaving the church to be replaced immediately by an equal number is a spectacle which I will not soon forget.

In all the Presbyterian congregations in Korea there is a prayer meeting every morning at 5 or 5.30 a.m. Is this not perhaps the secret of the amazing vitality of the church in Korea, which is not satisfied only to evangelize but also keeps in view the needs of the whole nation through its schools, colleges and universities, through its hospitals, its evangelical academy and its radio stations? One thing is certain: it is a bracing experience to be in contact with such Christians. ★

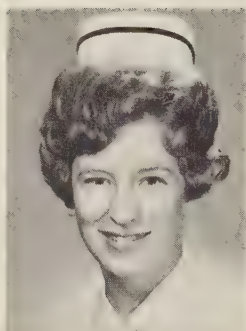
**A look
at
the
church
in
Korea
today**

**By Dr. Marcel
Pradervand**

EWART COLLEGE GRADUATES



PATRICIA JOYCE RIVETT of St. Paul's Church, Banff, Alta., will go to Assiniboia Presbytery under the W.M.S. (W.D.)



RUTH KATHLEEN HUNTER, Reg. N., a member of Victoria Church, Sault Ste. Marie, Ont.



SHEINA BALLOCH SMITH, a member of St. Giles Church, Ottawa, Ont.



KAREN DARLENE CHITTICK, a member of St. James Church, Long Branch, Ont.



HEATHER JUNE TOURANGEAU of First Church, Pembroke, Ont., will do Indian work in Prince Albert Presbytery.

YOU WERE ASKING?

Q *Do you believe in the Real Presence in the Lord's Supper?*

A You define for me what you mean by the phrase, "The Real Presence", and I'll answer yes or no. In the meantime, let this answer suffice: Jesus Christ stands ready to do what he said and what the sacrament shows.

Q *I have been elected an elder in my congregation and believe, on the basis of First Timothy 3:2, etc., which requires that a bishop (elder) be the husband of one wife, that I, a bachelor, am not qualified. Right?*

A Wrong. The church makes no such stipulation today, believing this was a barrier against the man with two or more wives, not against the bachelor. Why don't you qualify yourself for the eldership on the basis of your interpretation of these verses? It seems to me that a man

who accepts his congregation's election, which automatically expresses confidence in his judgment, should trust his judgment enough to take a wife unto himself.

Q *What was the name of Pontius Pilate's wife?*

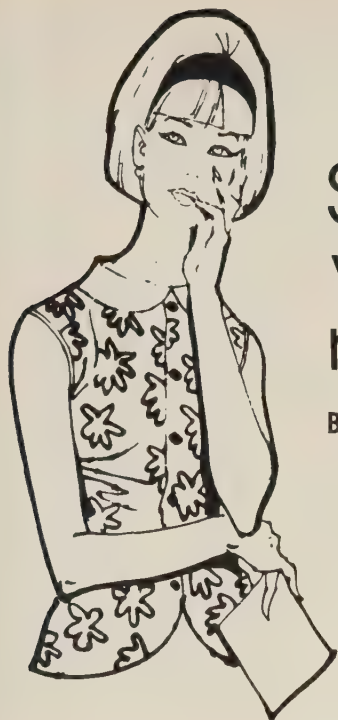
A The only reference to her is St. Matthew 27:19, and her name is not given. Legend has been busy with her, as with others in the Bible, and gives her the name, Claudia Procula. The Greek Church honours her as a saint, her day being October 27th. In the Coptic Church Pilate is believed to have become a saint and a martyr, and with her is honoured on June 25th. Other traditions have Pilate a suicide. The point of the story in St. Matthew is that Pilate, ignoring his wife's warning out of her dream, "have nothing to do with that just man . . .", was ignoring

what in the Roman mind would be a message from the gods.

Q *What is the proper shape of a hat for women choristers?*

A It's a matter of preference, and approval by the session. Juniors, of course, wear a skull cap, which they call the "beanie". There are three major shapes for women's hats: the mortarboard, the John Knox cap, and the Canterbury cap. Don't ask me to describe these; I'm not good at describing women's hats. These are known by other names. Get a catalogue from the robe makers and you will see what is offered. I have my own preference, but will be silent.

Send questions to: Rev. Dr. L. H. Fowler, 174 Yonge St. S., Aurora, Ont. Include name and address, for information only.



So I'll wear my rummage

BY LOLA M. GREEN

A missionary friend gave me the idea. On furlough in England she once opened the back door to a woman who was gathering old clothes to sell. "Do you have any rummage, mum?" came the question. My friend drew herself up with all the dignity of the prewar English lady and answered, "I am sorry. I wear my rummage."

Every year as I read about the church rummage sale in the Sunday bulletin and on special posters and in the town gazette, I undergo a certain stiffening in the backbone. Then, when some well-dressed woman approaches me in a campaign to collect old clothes to the glory of God, I have to quell the urge to answer her in Mrs. William's words, "I am sorry. I wear my rummage." Now if it comes to giving my only coat to someone "who asks it," or even my "cloak also," I have definite instructions. But to give clothes which have been discarded, and to require some person who has not the means to buy new things to pay for them — that I have not been able to read into any code of Christian behaviour.

To be sure the argument is advanced, and always most convincingly, that we are preserving and protecting the pride of the poor in that we do not give the things to them. We require them to pay only very small amounts — and the clothes are "as good as new." I bog down right there. If the clothes we sell at our rummage sales are as good as new, why are we no longer wearing them? I stumble, too, over the great joy we experience in counting up the considerable sum of money we make. A report of \$200 from the poor for clothes we think no longer fit for us to wear, invariably leaves us in a holy glow as we sit together in our pretty dresses and hats and commend ourselves and one another on the fine way we have served the Lord. But a sidelight, so insistent that it leaves me blinking in some confusion, is the realization that not a single person has even been encouraged to come to our church and Sunday school as a result of the excellent bargain she made at our rummage sale. That sidelight has finally illuminated the truth. One simply does not wear rummage to St. Posh Parish.

Once I faced facts that far, a daring idea came to me. It is just a theory, I tell myself with some diffidence, but

perhaps, with some slight adjustment of our Christian outlook, we could make it at least respectable for each of us to wear her own rummage rather than to sell it to support the growth of God's Kingdom. Instead of buying something new for ourselves we could wear the old garments a little longer and, occasionally, give the price of a new one for our mission work or to the devastated area of the last horrible earthquake, or to buy a new dress for the neighbour who has had a streak of hard luck so that she could attend our worship, comfortable in the certainty that she looks as well as anyone. I am sure her self-respect would grow noticeably as she sits besides me in a brand-new outfit with me neatly dressed in my rummage. And, strange as it may seem, the whole effect might be much better than if I were wearing the new dress and she the old. After all the old was chosen by me for *me*, while the new one would be chosen by her for *her*. Aesthetically the result should be surprisingly good.

I have even tried out my theory a little, and have discovered a kind of magic about it. Take my Easter hat — the one I did not buy five years ago because our church was behind in its advance special. There were many colourful new hats around me that Sunday, but I was comfortable in my old one. I was used to it. The remarkable thing was that it seemed suitable even the next Easter. By the third spring I had grown interested in the annual Easter project so I was quite happy to attend the big service without any hat at all. By the fourth year the matter of no hat at Easter had become a "cause." A rough estimate of the fund we could have if all the women of our church would go hatless to the Easter service — \$300 would be conservative — stirred me to a campaign.

It was an unfruitful one. I did not succeed even in getting the idea discussed at the women's meeting. We were too deeply involved in plans for the spring rummage sale. We just had to make a lot of money from it. What with all the demands upon our treasury as we approached the end of our fiscal year. I wavered, then, for a little while. Maybe I was being fanatical. I even volunteered to work half a day at the rummage sale. Doing my best to clear my mind of prejudice, I put on my "standing shoes" (they were pretty battered) together with a saleslady's smile, and took my place among the racks of old clothes.

I soon lost the smile. It was crowded out by the sympathetic ache in my back as I tried to help the discouraged-looking women who searched among the rows of limp old dresses for something their pretty young daughters could wear. I was released from my duties after a couple of hours; I could not get into the spirit of the thing. Anyway, I had not sold a single thing. The only result of my effort was something that happened to me. My theory about wearing my old rummage jelled into determination. I even made that pair of "standing shoes" last a while longer, for it was about that moment that I discovered the magic — or the miracle. When the time came that I had to buy the shoes, somehow I was not surprised at all to find the exact pair I needed — same brand, right size, everything — on sale at half price. I think I had known all along that the good Lord was approving. So, from here on I shall wear my rummage. ★

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THE KOREAN congregation meets in the com

KOREANS IN TORONTO ARE

BRIDGING THE OLD A

One of the newest congregations in the Presbyterian Church hasn't a building program or any plans for one. This young, vital group of Koreans are more interested in building new lives, and becoming integrated into the Canadian community.

Every Sunday at 11 you will find them worshipping in the common room of Knox Presbyterian Church in downtown Toronto, led by the Rev. Y. K. Ro. A Korean Presbyterian, he is employed at the Bellwoods Park House, a residence for disabled people, and serves as volunteer minister.

They are a gracious, happy group, mostly under 40 years of age. Among them are doctors, medical students, architects, nurses and other professional people who have come under the current immigration policy of recruiting skilled and professional personnel from Korea.

The service is in Korean, since few speak much English as yet, but the 21 children attend the Knox Church Sunday school. In all, the congregation numbers 133 persons,

drawn from a Korean population of about 500 in or near Metro Toronto. And more are expected soon, there are 2,000 applications for admission before the immigration department.

For seven months they have been worshipping as the Korean Presbyterian Fellowship. In March they were formally recognized as a congregation of The Presbyterian Church in Canada, and have elected two elders.

Their story really begins about five years ago, when Pastor Ro, newly arrived in Canada, became a farmer in northern Ontario, with the idea of forming a Korean settlement of farm workers. But at that time the immigration policy was more restrictive, and no families came. Then Mr. Ro lost his home in a fire and was injured in an accident. So when he recovered he went to Toronto.

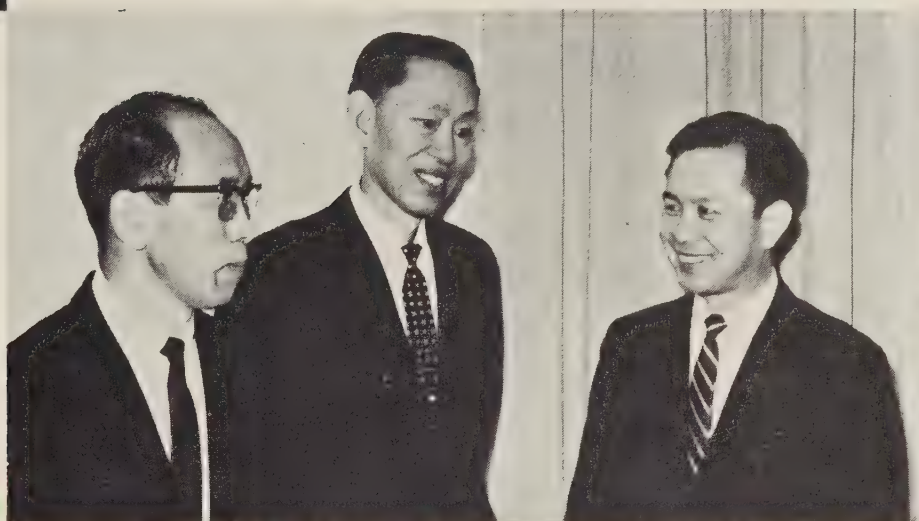
It wasn't until the immigration policy was changed about two years later that single people and families began coming from Korea. They banded together in a Korean residents association, with accountant Chang-Woo

STORY AND PHOTOS BY VALERIE M. DUNN



MEMBERS of the choir.

in of Knox Church, Toronto.



THE MINISTER, centre, Rev. Y. K. Ro, and the two elders, Chang-Woo Kim, left, and Soon-Chang Kim.

Kim, now an elder of the new church, as chairman.

But Mr. Kim and one or two others felt that the new arrivals needed a Christian ministry. At the time there was no Korean congregation in the city, and the newcomers found it difficult to follow services in English. Most of them were Presbyterians, it was natural that they would look toward that church for fellowship.

So they asked Mr. Ro to help and last fall began worshipping in the Knox Church chapel, accommodating about 50. Within months they overflowed these premises, and moved to their present quarters upstairs.

Attendance averages about 65 to 85, some travelling from as far as Hamilton and Waterloo. Twice monthly they have refreshments after the service to get better acquainted, and send a weekly calendar to each family.

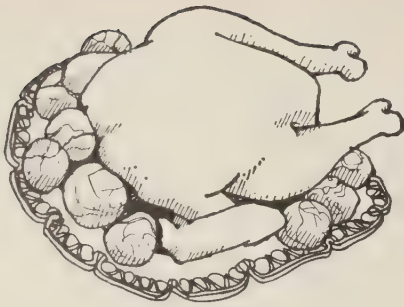
On Tuesday nights they have the use of the Knox Fellowship Centre for social activities and recreation.

The new congregation does not wish to become a sep-

arate group; rather, they see themselves as a bridge between the old land and the new. The services fill a need for newcomers to worship in their own language, in the Presbyterian tradition that is part of their home background. But they are eager to be included in the English-speaking community. Quite a few attend the regular evening services at Knox as well as the mid-week study group. On the last Communion Sunday they cancelled their morning service to meet with the Knox congregation.

No request has been made for financial help, nor does the fledgling congregation wish it. Their real need is for the warm interest and fellowship of Canadian Presbyterians, as they strive to become part of our society. And they are already assured of that! ★

KOREANS ELSEWHERE who are interested in organizing a similar congregation may write for information to Mr. C. W. Kim, 6 Baudina Cres., Scarborough, Ont.



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NEWS

Mission board

Dr. Akanu Ibiam, better known as Sir Francis Ibiam, former governor of Eastern Nigeria, made a strong plea before the general board of missions at its annual meeting in St. Andrew's Church, Toronto, in mid-March, for Christians to exert their responsibility to be agents of reconciliation in a broken world.

Dr. Ibiam, a Presbyterian elder, a president of the World Council of Churches and adviser to the military governor of Biafra, recalled with gratitude the cordial relationship which has existed over the past years between The Presbyterian Church in Canada and his people. He spoke highly of the contribution of the Canadian missionaries, describing them as "a tower of strength" to his people. He urged the board and the whole church to raise questions of Christian conscience about the current Nigeria-Biafra situation. Our Christian conscience should lead us to ask why the governments of the world are standing by and watching the Nigerians commit genocide, he said. He praised Dr. E. H. Johnson, overseas secretary, for his daring visit to Biafra and for his efforts in the cause of peace and urged the board to support such efforts and promote Nigeria-Biafran relief through inter-church aid.



Mr. and Mrs. G. Williams

Mr. and Mrs. Gordon Williams, after a period of orientation will go to work in The Presbyterian Church of Formosa under the mountain work committee. They will take part in tribal evangelism and community development work. Mr. Williams graduates this year from the Presbyterian College, Montreal. He is a Cree Indian who received his early education in our own church's Indian Residential Schools and later obtained his B.A. degree from the University of Mani-

toba. Mrs. Williams (Maureen) also comes from Manitoba where she obtained her degree in social work and has been engaged in children's welfare work in Montreal.

Gordon has expressed a deep concern to serve and help his own people in Canada and feels that 10 or 15 years of service among aboriginal people in Formosa would be a mutually beneficial ministry to which he would bring insights and gain experience.

The home missions appointments resulted in a favourable situation in the home mission charges. It has been a great many years since the home missions congregations have been so fully and adequately staffed. It is hoped that now more attention can be given to the urgent need for inner city ministries and other experimental forms of mission which are required to meet the crying needs of our nation.

Other significant actions of the board include:

- The appointment of the Rev. and Mrs. Brian Penny, in waiting for overseas service, to the Waywayseecappo Indian Reserve in Manitoba.
- Noted that "*The Lively Acts*" — the centennial year account of the missionary outreach of the church has gone into a second printing, and it commended its use to those congregations who have not yet obtained copies.
- Received the printed copy of the missions annual report, bringing the story of the board's work right up to the minute. The board agreed that these should be available for wider distribution to the church by the end of April and for use at the general assembly.
- Noted the return of the Rev. and Mrs. Fred Knox from the Bhil area, India at the end of March and Mr. Knox's resignation from overseas service after 40 years. Mr. Knox will seek to serve in a pastorate in Canada.
- Recognized the fact that the Rev. and Mrs. Angus MacKay, home on a short furlough before returning for an additional two years in India have already completed 40 years of service overseas for The Presbyterian Church in Canada.
- Heard the report of the Rev. Calvin Elder, director of church extension for the Synods of Toronto and Kingston and Hamilton and London, who told an exciting story about the new extension charges and the concrete ways in which new and old congregations can "seek out the lost" and build up a strong Christian fellowship.

Prof. A. L. Farris asked the board to go on record in appreciation of the statesmanlike work of Dr. E. H. Johnson over the past few months in his attempts to effect a reconciliation in



Last year, the administrators of St. George's College ran off all their own programs, student forms and letters on a Gestetner Stencil Duplicator. They saved themselves \$658.70.

Maybe you should be running things yourself too.

When Headmaster John Wright and his staff first set up offices in the rambling Victorian home of a former Archbishop, all they had was an old telephone book someone had left them.

It was a shoestring start. But in no time their Anglican school for boys was on its way.

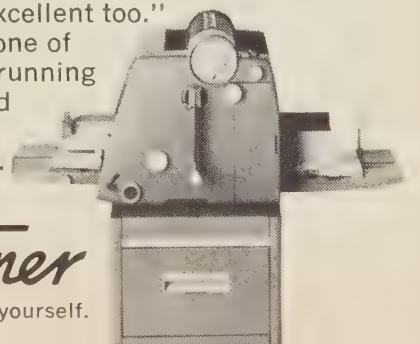
"We needed a lot of printing done," explained Mrs. McKellar, school secretary, "we had to have things like student lists, attendance forms, timetables and report cards. And we had to watch the budget." "We decided to do all our own printing on a Gestetner," said Mr. Wright, "mainly because Mrs. McKellar wouldn't give me any rest until we did."

And before long everything in the school that was printed, they printed themselves. "We're very pleased," added Mr. Wright, "we're saving a small fortune on outside printing costs and getting work that really looks professional. Gestetner service is excellent too."

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the Nigeria-Biafra situation. This is the kind of involvement of the church in the world, said Professor Farris, which the gospel calls for in such a day. He hoped that the board would recognize the strong Christian leadership that Dr. Johnson has given in this respect and would free him from other responsibilities that he may continue this very worthwhile ministry. After consultation with Dr. Johnson and the overseas section, the board approved the suggestion unanimously.

Evaluating Outreach

Three topics of vital concern to the church and nation were studied at the annual meeting of the board of evangelism and social action, March 12-15. They were: "The Ministry, the Church, and Rapid Social Change", "Poverty — the Half-Hearted War", and "French-English Relations in Canada". The speakers were: Principal J. S. Glen of Knox College; Trevor Pierce, executive director, Ontario Welfare Council; and Rev. Dr. W. F. Butcher, minister of St. Andrew's Church, New Liskeard.

Considerable time was spent evalua-

ting the church's outreach for Christ and the church, and in planning how we can be more effective in the future. It is not possible to paint a picture of our church as a church on the march. Far too many congregations are doing nothing by way of planned outreach, too many think that a church's responsibility for its community ceases with the erection of and/or the maintenance of a place of worship. Congregations which have mobilized their membership for outreach find that people do respond and are rewarded and enriched.

Because people to be reached for Christ come from different backgrounds and walks of life, many methods of outreach must be used. Some of the successful methods are: community surveys, person to person evangelism, friendship evangelism visiting, friendly visiting to older persons, the church coffee house and evangelism through church groups. In preparation are training materials on resort evangelism, apartment evangelism, the evangelism of children and newspaper evangelism.

Some of the several issues included in the board's report to the general assembly are: the need for adequate housing in Canada, especially people in the lower income brackets; poverty in Canada and throughout the world, and how the church can help in the

war on poverty; the high incidence of suicide, and what can be done about it; the church's responsibility for the changed and changing rural situation; and a statement on marriage and divorce.

In the past six months four briefs have been presented to committees of Parliament dealing with divorce, abortion, hate propaganda, and the status of women in Canada.

Conference on aging

A weekend inter-faith conference on aging is being held May 3 and 4 at the Anglican Conference Centre, Aurora, Ont., sponsored by the Ontario Welfare Council and the office on aging of the Ontario Department of Social and Family Services. Persons involved in teaching pastoral theology, of all faiths, are invited to attend. The principal speaker is Dr. D. O. Moberg of Bethel Conference, St. Paul, Minn.

Youth Outreach Seminar

A seminar on contemporary youth outreach is being sponsored by Teen and Twenty Chapel of St. Andrew's Presbyterian Church, Toronto. So that interested persons from across Canada may take part, it will be held during the time of general assembly, on the weekend of June 8 and 9, in St. Andrew's Church, King and Simcoe Streets.

Resource personnel, materials and presentations will be part of the program, as well as opportunities for sharing one another's insights and questions. Those already involved in or planning any form of contemporary youth outreach are invited to attend. For information write: Miss Valerie Dunn, 50 Wynford Drive, Don Mills, Ont.

Drug addiction

Harmful drugs are now among the concerns of the Ontario Federation on Alcohol and Drug Problems (formerly the Ontario Temperance Federation). This decision was made at the February convention in Toronto, in Timothy Eaton Memorial Church.

A new wave of drug experimentation by youth, and drug dependence by the harried housewife and tense business person has resulted in this broader approach.

Massive advertising by brewers and distillers raised the question of effective counter-advertising by the Federation, and convention delegates voted to protest strongly the constant repeti-

Dick Van Dyke in ALTAR EGOS

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MISSION SPEAKER

... so thrilled to see them give up heathen practices ... You ask what are some heathen practices? Well, for example, the women paint their faces!

—From "The Dick Van Dyke Special", CBS-TV



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... THE SMALL

Some amazing stories of quick response to the call to share in the National Development Fund campaign have come from some of the smallest congregations in Canada.

Mr. Byron Colburn of Hardwood Lands in Nova Scotia, with a membership of 36 communicants, immediately went to work last November and the congregation reported two weeks later of a completely successful campaign — 25% above their allocation.

Mrs. Lillian White, 80-year-old treasurer of St. James Church, Noel Road in Kennetcook, Nova Scotia (pictured at left), signs a cheque covering the complete 1968 amount from their congregation of 37 communicants. In 1954 this small Presbyterian community split their church building into two parts and moved it to a central place in their rural community. Soon afterwards they had a large Sunday school and have worked faithfully and diligently with the youth of the community.

These small congregations respond quickly and well because of the concern and assistance of the total Church in years past.



MRS. LILLIAN WHITE

... and THE LARGE

First Church, Edmonton, is one of the great historic churches in Western Canada. In the pioneer days when men were making their way across the plains, certain men set the lines of future development for the Presbyterian Church in Canada in these then remote areas.

One of these was the late Reverend D. G. McQueen, who was the pioneer minister in Edmonton and founded First Church. Through the years this church has been concerned not only with the responsibility for its own witness in downtown Edmonton, but for the witness of the Church in the whole of the west.

In this NDF campaign, First Church (under the fine ministry of Dr. Edwin J. White) realizes that development today means the greatness of Christ's witness for another generation in this land and around the world. Dr. W. Bramley-Moore, treasurer, is seen here signing a cheque for First's current proceeds of \$9,000.



DR. W. BRAMLEY-MOORE

TREASURY REPORT

Gifts received as of Monday, April 1, 1968	Number of congregations	Advance gifts	Congregation gifts	Allocations accepted by congregations	TOTALS
TOTALS	1,121	606,124	713,210	1,127,263	2,446,597



4:00 P.M. It's anyone's guess!

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NEWS *continued*

tion of jingles and slogans on radio and TV.

The new president is the Rev. David E. Reeve, minister at Cliffcrest United Church, Scarborough, and the Rev. John Forbes of Knox Presbyterian Church, Agincourt, is vice-president.



CAPTAIN WENDELL MacNEILL, right, chaplain for 400 "City of Toronto" Air Reserve squadron and minister of St. Andrew's Church, Scarborough, took part in a unique ceremony in London, England, dedication of the squadron crest at St. Clement Danes, Church of the Royal Air Force. Shown, left is Queen's Chaplain L. J. Ashton, QHC, RAF, Group Captain (RCAF retired) R.C.A. Waddell, wartime commander of the squadron; and Lt. Col. G. M. Georgas, present commanding officer. The badge, etched in Welsh slate, was inlaid into the floor alongside 750 crests of Commonwealth air force units and squadrons.

Home for young women

The Inter-Provincial Home for Young Women in Riverview, N.B. is a co-operative venture of the Anglican, Baptist, Presbyterian and United Churches, supported by the governments of New Brunswick and Nova Scotia.

For 44 years the home has been engaged in rehabilitating young women. The Presbyterian on the executive now is the Rev. A. O. MacLean of Halifax, vice-chairman of the board.

Biafra-Nigeria Relief

A chartered aircraft bearing medical supplies flew into Biafra in early April under the auspices of the World Council of Churches.

Responding to an urgent cable The Presbyterian Church in Canada forwarded \$7,500 towards the cost of the charter and the much-needed medical supplies.

The committee on inter-church aid, refugee and world service is raising

money for further relief in Biafra. Contributions should be sent to the committee at 50 Wynford Drive, Don Mills, Ont.

The Christian Council of Nigeria is working among refugees, most of them of the Ibo tribe cut off from Biafra, and support will be given this venture through our committee on inter-church aid, refugee and world service.

Used clothing, particularly summer clothing for women and small children, is needed, as well as plastic baby bottles, diapers, towels and sheets.

Clothing in small parcels (check with your post office) may be sent directly to the Christian Council, P.O. Box 2838, Lagos, Nigeria.

College Convocations

The annual convocation of The Presbyterian College, Montreal, will be held in the Church of St. Andrew and St. Paul at 8:15 p.m. on Wednesday, May 1. The speaker will be Rev. Dr. L. H. Fowler, secretary of the administrative council.

Ewart College convocation will be in Knox College chapel, Thursday, May 2 at 8 p.m. The speaker, Rev. Dr. H. Douglas Stewart, Knox Church, Ottawa.

Prof. Stuart D. Currie of Austin Presbyterian Theological Seminary, Texas, will address the Knox College convocation to be held in Convocation Hall, University of Toronto, on Tuesday, May 7 at 8 p.m.

Prof. Currie will give a lecture on the New Testament to the 25th anniversary class of 1943 on Tuesday morning.



PARTICIPATING in the mission weekend at Knox Church, Guelph, Ont., February 10, 11 and 12, were, left, Rev. David Murphy of Guyana, Gordon Williams, a Cree Indian who is in his final year of theology at Presbyterian College, Montreal; Miss Margaret Kennedy of the Bhil field, India, Mrs. David Craig and Rev. David Craig of Nigeria.

BUDGET RECEIPTS

At the end of March receipts from congregations for the general assembly's budget for three months totalled \$206,909, as against \$251,797 in 1967.

Expenditures for the same period were \$473,639 in 1968 as against \$441,319 last year.



FAMILY HELPER PLAN GETS THEM BY!

An old air raid bunker is "home" for this widow and her son. He receives assistance through Christian Children's Fund Family Helper program in Formosa (Taiwan).

Hunger, poverty and disease afflict many of the struggling people of Taiwan. Through the contributions of sponsors and friends, Christian Children's Fund is able to reach out and help.

Many of these deserving people make a living fishing in the ocean or mining beneath the ground. Wages are low and disease all too common. Widows and their children are among the most pitiful victims of this hard life. Mr. Glen Graber, long associated with the Mennonite Central Committee and Relief Work, and his staff have more than 7,000 Taiwanese children in 9 CCF Homes and 13 Family Helper Centres under their jurisdiction. They spend a great deal of time searching out, investigating need and supplying aid to these desperate families through CCF's Family Helper Programs.

Two of the more recent projects have

been started in Keelung, a harbour and coal mining centre about 16 miles from Taipei, and in Hualien, a major shipping port on the eastern coast and adjacent to the villages where many of the mountain tribal people now live. The Family Helper Programs in both these cities are filling a vital-need.

Also, CCF has many orphanages for youngsters who have no parent or relative to care for them. A special institution is the well-known Home for Blind Children in Taichung.

Our four-fold program of thorough Christian training, education, a healthy body and trained hands has a strong appeal to Christian people in all denominations. For just \$12 per month you, or your group, can sponsor a boy or girl. You will receive your "adoptee's" personal history, address and photo. Will you help a needy child this year?

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RE-LOCATED in the northwest area of Whitby, Ont., the new St. Andrew's Church was dedicated on March 17. There are 250 members.

NEW CHURCHES



AT THE DEDICATION of Knox Church, Welland, Ont., the moderator of Niagara Presbytery, Rev. E. C. McLarnon, knocks on the door. At left is the minister, Rev. Gerald E. Graham, at right the clerk, Rev. Peter Darch.



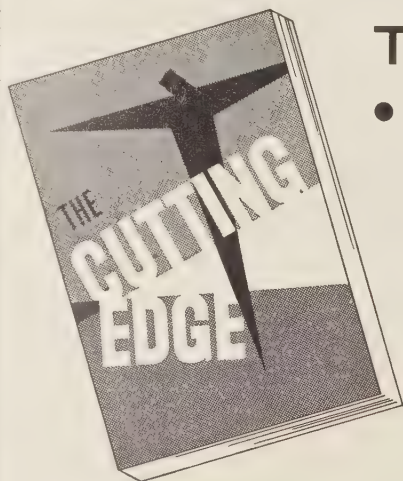
THE MODERATOR of East Toronto Presbytery, Rev. Frank Conkey, at the door of the new Whitby Church. With him is the moderator of general assembly, who preached the sermon, Rev. Max Putnam, moderator of synod, and the minister, Rev. W. J. S. McClure.



THE KEYS to St. Andrew's were presented by the contractor, G. Delaney, to the building committee chairman, T. R. Scott, while the clerk of session, J. R. Frost, left, and the board chairman, Dr. J. T. Gilmour, look on.



FROM THIS MANSE the Rev. John B. Fox is organizing a Presbyterian church in South London, Ont. To be known as Westmount, the congregation meets in Arthur Ford School, and will be formally recognized this month.



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BOOK CHAT

Why One Man Left His Church

A QUESTION OF CONSCIENCE,
by Charles Davis

In December, 1966, Charles Davis, a prominent Roman Catholic theologian and a major figure in the renewal of English Catholicism, announced his decision to leave the Roman Church.

Many who knew Davis and admired his work — that of a “moderate” theologian, open but rather cautious to new developments — were shocked into silence. Others offered convenient explanations for his defection. One person, a Father McCabe, who admitted the truth of some of Davis’s charges, namely, that the Roman Church was “quite plainly corrupt” was summarily dismissed from his position as editor of the English Dominican monthly, *New Blackfriars*.

Charles Davis has now written a book giving reasons for his decision. It is an honest, compelling, and disturbing book. In it he relates how for conscience’s sake he came gradually to the conclusion that he could no longer accept the Roman claim that it is the one true church of Christ. Since this was a matter of faith the only course open to him was to break openly with the Roman Church. Davis remains a convinced Christian but is uncommitted to his churchmanship. At present he is a visiting professor in the department of religion at the University of Alberta.

According to Davis, Roman Catholicism is to be faulted on two main points. First, it is not a credible representation of what the church of Christ ought to be, namely, the visible embodiment of Christian faith, hope, and love.

On the matter of faith and credibility, Davis states: “The Roman Catholic Church contradicts my Christian faith because I experience it as a zone of untruth, pervaded by a disregard for truth.” (p. 64). Instead truth is subordinated to ecclesiastical authority. There is never any admission of past error or avowal that present statements contradict past teachings. Pope Paul’s handling of the birth control issue is cited as a case in point.

With regard to hope, Davis holds that the Roman Church not only fails to embody this second Christian virtue but contradicts it by making itself an end rather than a means, thus compromising its mission in order to pre-



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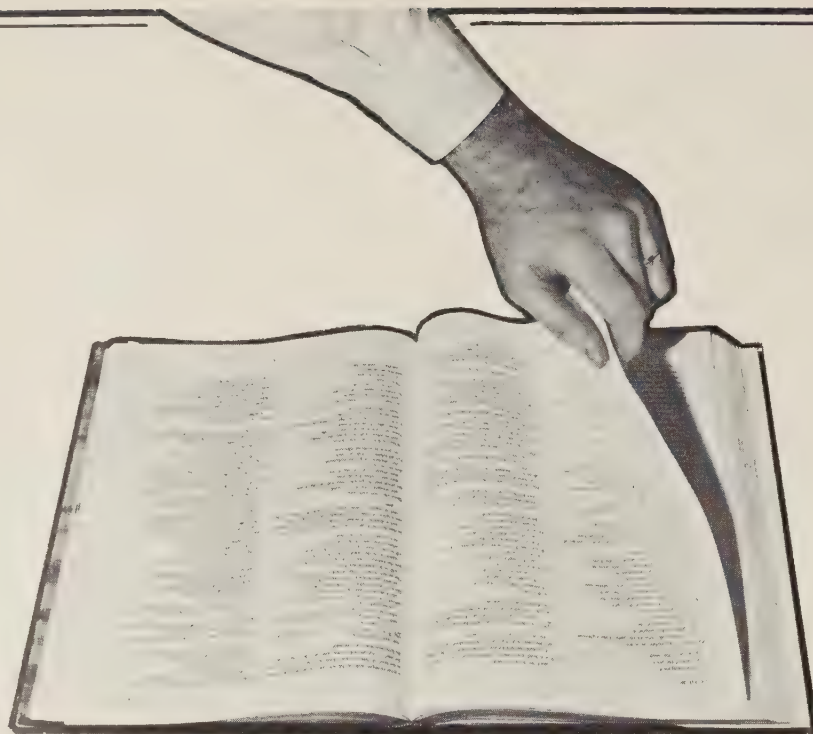
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serve and strengthen its institutional position.

The Roman Church also fails to embody Christian love. Persons are damaged by workings of an impersonal and unfree system. Here Davis speaks bluntly of the tension and unhappiness among earnest and active Catholics; the immaturity, distortion of personality and frustrated development observable among the general faithful.

The second major point on which Davis attacks Roman Catholicism is that it is a "pseudo-political structure from the past." He argues that there is no convincing biblical or historical basis for the institution of the papacy and the hierarchial system which it supports. The most one can conclude from the scriptures is that the Christian community should have ministers in some way duly authorized.

What Davis recommends, borrowing a phrase from Harvey Cox, is an "attitude of creative disaffiliation." By this he means a commitment to Christ and Christian values without commitment to any particular Christian denomination.

To some extent Charles Davis is a man who has been shipwrecked on his own idealism. But for that very reason he is one from whom Roman Catholics and Protestants have much to learn.

It is difficult to deny his catalogue of failings of the Roman Church. Many of these failings are also true of Protestantism. While the Roman Catholic Church may be the archetype of a rigid institution inherited from the past, every church that is clinging to a rigid church order from the past is refusing to accept the conditions necessary for Christian mission in the modern world.

But surely "creative disaffiliation" from the institutional Church is not the answer. It is from within that renewal must come and not by withdrawal from the institution. This does not mean that we must capitulate wholly to the values of institutional religion. To do so would be to fall into the sin of idolatry. No institutional feature of church life need be held sacrosanct and inviolable.

The institutional side of the church—and we cannot get away from some form of institution—should facilitate rather than hamper the church's mission in the world. Rather than escaping into a quest for some nebulous and unstructured relationships as Davis seems to suggest, we should see that our institutions are so designed that they effectuate rather than hinder the congregation's capacity to carry out its mission. This will only be done as churchmen work from within to renew

the church. This is the immediate and great task before Roman Catholics and Protestants alike. (Musson, \$6.60) *William Klempa*

About Art

Do you want to explore some lively art forms? Browse through *Original Creations With Papier Maché*, by Mildred Anderson, \$5.50 and *Creative Paper Crafts in Colour*, by Chester J. Alkema, \$10.25. They will inspire you to make decorations and useful objects from paper and other materials you can find around the house. If you're more ambitious, and would like to explore blockprinting, an excellent handbook is *Prints from Linoblocks and Woodcuts*, by Manly Banister, \$9. It's a compact and useful guide, well illustrated. All three are published by Saunders of Toronto, Ltd.

Perhaps you would rather have something to hang on your wall that you've made yourself. Then try collage, the art of making abstract pictures from magazine and newspaper clippings, bits and pieces of ribbon, string, fabric and almost anything you can find. *Creating In Collage*, by Natalie d'Arbeloff and Jack Yates (General Publishing, \$2.35) is a stimulating guide that is sure to spark your creativity.

Or maybe you prefer just to look at or read about art. There are suggestions for you, also. *A Painter's Country*, the autobiography of A. Y. Jackson (Clark, Irwin, \$8.50) is a delight to read and includes 15 colour reproductions of his paintings.

For the less traditionally minded, pop artist Warhol has put together a unique collection under the title of *Andy Warhol's Index Book*. Things pop out at you, squeek, rattle and jiggle. It's great fun, especially for a party conversation piece. (Random House, \$6.50)

Book Briefs

DOCTOR WITH A MISSION, by Elizabeth Seifert

An absorbing tale of a doctor who leaves government jungle research for a small-town practice. Trouble starts when his urge to help the underdog involves him in serving the people of the poverty-stricken Fishtown district. (Dodd, Mead, \$5.95)

LEGENDS OF OLD QUEBEC, by Hazel Boswell

● Some folk-lore stories from the past, well told and beautifully illustrated with water colours by the author. A charming book about the French Canada of long ago. (McClelland and Stewart, \$6.95)

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The latest in this useful paper back series deal with Martin Heidegger and Ludwig Wittgenstein. (Welch, each \$1.25)

RECORDINGS

When public concert-giving began in the late 17th century it had three outlets — churches, theatres and the halls of royalty and the aristocracy. The last was, of course, the least easily accessible to the ordinary citizen and consequently the type of music usually heard there — chamber music — was largely a closed book to him.

Essentially chamber music is an intimate art-form. Dr. Burney described it as "compositions for a small concert room, a small band, and a small audience: opposed to music for the church, the theatre or a public concert room". And yet some of the loftiest thoughts of the greatest musical minds — not always synonymous with complexity — are enshrined in this medium.

As regards the public performance of chamber music today the atmosphere is still pretty rarified. There ought to be a great deal more chamber music playing in Canada but it seems to be very difficult for school orchestra players to keep on their music once the pressures of higher education and training are felt. String quartets are not exactly a common topic of conversation on the corner of Portage and Main. But because of records, there are many thousands of chamber music fans today who have never heard a live performance. I wish orchestra directors and conductors, who presumably encourage members of their orchestras to play chamber music together, would sandwich a string quartet, a piano trio or such-like into a symphony concert now and then.

These are some of the thoughts that have been prompted by my having received for review two interesting records of chamber music by composers other than giants in this field.

Three compositions by Aaron Copland are performed by the famed Juilliard Quartet with the composer at the piano and Harold Wright, clarinet of 32 11 0042 — Quartet for piano and strings, Sextet for clarinet, piano and strings and Trio for violin, cello and piano. Copland's is not an easy idiom and I think you will only spin this disc when you want to bring your intellect to your music listening.

However, when you have played the Copland through twice — it will need this — turn for a good contrast to

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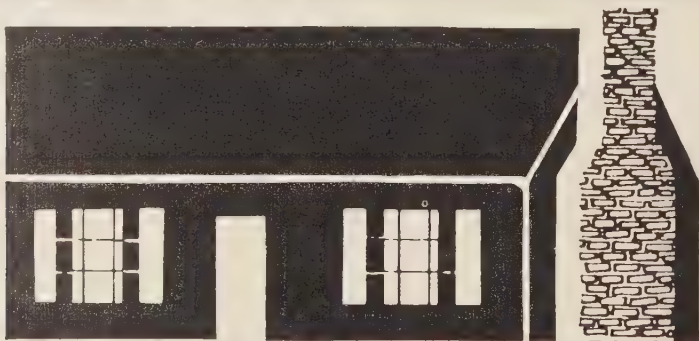
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Elgar's String Quartet in E minor, Op. 83 and Sibelius' in D minor (Voces Intimae). Op. 56 played most delightfully by the Claremont Quartet on Nonsuch H-71140. Here are two men better known in the symphonic field and it is Elgar's stature that is best maintained in the smaller medium. Quite uninhibited by the scale of his forces, he gives us the full range of his melodic and harmonic creativity. The thing I do miss though, is tone colour. Elgar was a magnificent orchestrator and one can almost hear his soaring tunes being taken by oboes or trombones. (which he loved). But only almost.

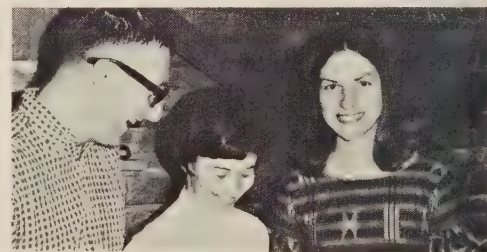
Sibelius and Grieg are featured on a Camden Classics record VCCS - 1069 by the London Proms Symphony Orchestra under Charles Mackerras. The well-known Finlandia is there as well as the Valse Triste and Grieg's Wedding Day at Troldhaugen and The Last Spring.

Perhaps the most significant and most often quoted fact about the career of Jean Sibelius is that when he was 32, the government of Finland gave him a state pension for life so that he might be free for composition. Liberated from the drudgery of teaching and performing which is the lot of most creative artists — and the extinguishment of the spark in many — Sibelius, though by no means prolific, went on to become the national composer of Finland. His popular tone-poem Finlandia evokes the mood of the country and its people so well that it has been said hearing it would so passionately excite the Finns with patriotic fervor that public performance was a real risk.

Alan H. Cowle

YOUTH NEWS

Some 218 Pictou Presbytery young people attended a skating party in Stellarton rink February 26th, followed by a fellowship hour. Future projects of the presbytery include Bible baseball, a drama festival and a rally.



REV. DAVID CRAIG, left, of Nigeria, spoke at the Synod of Montreal-Ottawa PYPS retreat, attended by over 100. The theme was "Concern". In the centre is Freida Pattison, synod president, and Mrs. Craig, right.



SOD WAS TURNED for Braeside Church, St. Albert, Alta., by W. Lowrie, building chairman, shown with the minister, Rev. W. D. Jarvis. The ceremony marked the return of the Presbyterian Church to this community after an absence of 40 years.



D. GORDON KERR, elder for 43 years in Bethel Church, Sydney, N.S., received a scroll at a testimonial meeting. Left are Neil Walker, George Halliday, Rev. E. H. Bean and Mr. Kerr.



AN ILLUMINATED scroll and clan coat of arms were given to Mr. and Mrs. William Rose, observing his 40th anniversary as organist-choir director of St. Andrew's Church, Windsor. Shown are Mrs. Harold Asselstine, choir president, Mr. and Mrs. Rose, and Alex MacLennan, elder.



TWO 25TH ANNIVERSARIES were marked by presentation of a lounge chair, rose bowl and inscribed tribute to Dr. and Mrs. H. D. Stewart of Knox Church, Ottawa. It is 25 years since he was ordained and they were married.



61 YEARS a member of Dovercourt Rd. Church, Toronto, Alex Mair, left, received a large-type Bible marking his 90th birthday, presented by George Gillies, right. Also shown, centre, are Murray Mair, his son and session clerk, and Rev. Paul L. Storms.

CHURCH CAMEOS



REV. ALEXANDER CLEMENTS received pulpit robes and a scarf from his congregation of Knox, Dutton, Ont. With him, left, are G. Mortin, Mrs. T. J. Johnston, who also received a gift; Mrs. Clements and Mrs. J. McKellar.



A PURSE was given to Mrs. C. Veale, right, by Knox Church, Woodville, Ont., recognizing 18 years as organist-choir leader. Making the presentation is J. C. Imrie, as Rev. K. J. Rooney looks on.



AT A CONGREGATIONAL SOCIAL in Iona Church, Dartmouth, N.S., is Donald McIntyre, board chairman, playing the mandolin-banjo, accompanied by the minister, Rev. Willis Sayers on the banjulele banjo.



RETIRING AS SESSION CLERK of Chalmer's Church, Calgary, Alta., after 17½ years, J. Wallis Gibson, right, received a scroll. With him is Rev. Dr. G. A. Hadjiantoniou.

PERSONAL SERVICE DEPARTMENT

Advertisements in this section are 30 cents a word, minimum, \$8.00. Display heading: 1st line \$1.00 extra, each additional line .70 extra. Consecutive rates available for 4 or more insertions. Copy is due on the 1st of the month preceding date of publication.

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PERSONALS

● The Presbyterian College will confer the honorary degree of Doctor of Divinity on the Rev. D. Glenn Campbell of Elmwood Avenue Church, London, Ont., at convocation on May 1.

● At the Knox College convocation on May 8 honorary D.D.'s will be given to the Rev. D. T. Evans, Thornhill Church, Ont., the Rev. J. K. Lattimore, Morningside Church, Toronto, the Rev. In Ha Lee of Japan, and the Rev. Allan Reoch, Toronto, hospital visitor and former missionary.

● Miss Martine Jansen van Beek has resigned as regional secretary in the Synod of Manitoba and North-Western Ontario to become assistant executive director of the Winnipeg Y.W.C.A.

● The Rev. David C. McLelland has been elected chairman of the inter-faith committee of Metro Toronto's United Appeal. He is minister of Hillview Presbyterian Church.

● The Canadian Bible Society has a new president, Dr. William G. Black of Vancouver. A Baptist layman, Dr. Black is executive director of Vocational Counselling Service for British Columbia.



● The senior elder of Ormstown Church, Que., is George Cooper, who was 98 on March 29. He has been an elder for nearly 43 years.

● The Rev. D. A. MacKinnon, who has been preaching for 58 years, was given a picture of the Presbyterian Church at Pictou Landing, N.S., by the young people in appreciation of his services there while active and then retired.

LETTERS continued from page 9

And it was in response to the proclamation of a crucified and risen lord that men repented, not in response to some dreary catalogue of the ills of the age! And need I say that it is the apostolic understanding of the sermon that ought to be our pattern. We have a better gospel than Amos or Jeremiah for Jesus Christ has taken our flesh, died for our sins, and risen again for our justification. That ought to be the burden of our message; that ought to be the content of our preaching; that ought to be our gospel. And our task as preachers is simply this: "Go quickly and tell . . . !"

(Rev.) Edward McKinlay
Hamilton, Ont.

CAMPING INFORMATION

SYNOD OF THE ATLANTIC PROVINCES

Camp Geddie, Merigomish, N.S. Registrar: Miss Christine Shaw, 805 Maritime Building, New Glasgow, N.S. Coed Senior High June 28 to July 1; Girls (9-11) July 3 to July 10; Girls (12-13) July 12 to July 20; Girls (14-16) July 22 to July 30; Boys (12-14) Aug. 1 to 9; Boys (9-11) Aug. 12 to 19; Girls (9-11) Aug. 21 to 28; PYPS (18-25) Aug. 30 to Sept. 2.

Camp Keir, French River, P.E.I. Registrar: Mr. Hugh Lowry, Box 142, Charlottetown, P.E.I. Presbyterian Women June 28 to June 30; Boys (12-16) July 2 to July 10; Boys (9-11) July 12 to July 20; Presbyterian Men's Conference July 20 to July 22; Girls (12-16) July 24 to Aug. 1; Girls (9-11) Aug. 5 to 13; PYPS, Labour Day to weekend.

Camp MacLeod, R.R. #2 Marion Bridge, N.S. Registrar: Mrs. J. F. MacKinnon, 203 Cartier Street, Sydney, N.S. (July 1 to 20) After July 20, Rev. E. H. Bean, 12 Lorway Avenue, Sydney, N.S. Coed (17-25) June 28 to July 1; Boys (12-16) July 2 to July 10; Presbyterian Men (18-80) July 12 to July 14; Boys (9-11) July 16 to July 24; Girls (12-18) July 26 to Aug. 3; Girls (9-11) Aug. 6 to 14; Boys-Cubs, Scouts, Venturers (7-18) Aug. 19 to 26; Coed (17-25) Aug. 30 to Sept. 2.

SYNOD OF MONTREAL AND OTTAWA

Camp d'Action Biblique, Box 698 Richmond, Que. Registrar: Rev. Gerald Doran, Box 698, Richmond, Que. Coed (8-14) July 1 to July 15.

Gracefield Camp, R.R. #1, Blue Sea Lake, Que. Registrar: Rev. R. L. Inglis, 438 Hudon Street, Fabreville, Laval P.Q. Coed (9-13) July 6 to July 13; Coed (9-13) July 13 to July 20.

SYNOD OF TORONTO AND KINGSTON

Camp Iona, Bala, Ont. Registrar: Mrs. J. D. Young, 13 Eastdale Ave., Toronto 13, Ont. Coed High School June 18 to June 28; Girls (13 and over) July 2 to July 12; Girls (13 and over) July 15 to July 25; Boys (12-14) July 28 to Aug. 7; Boys (12-14) Aug. 9 to 19; Boys (12-14) Aug. 21 to 31.

Glen Mhor Camp, R.R. #1, Brechin, Ont. Registrar: Miss M. Hamilton, 277 Moore Avenue, Toronto, Ont. Girls (9-11½) June 29 to July 10; Girls (9-11½) July 11 to 22; Girls (9-11½) July 23 to Aug. 2; Boys (8-11) Aug. 6 to 14; Boys (8-11) Aug. 15 to 23; Girls (11½-14) Aug. 24 to Sept. 1.

Dorothy Lake, Box 1093, Kirkland Lake, Ont. Registrar: Mr. E. A. Smith, Box 85, Englehart, Ont. Boys (9-12) July 14 to July 20; Girls (9-12) July 21 to July 27.

SYNOD OF HAMILTON AND LONDON

Camp Kintail, Kintail, Ont. Registrar: Rev. J. Weir, Box 801, Kincardine, Ont. Coed (16-18) June 21 to June 27; Ladies Camp June 28 to June 30; Girls (9-11) July 1 to July 7; Boys (12-14) July 9 to July 18; Boys (9-11) July 20 to July 27; Girls (9-11) July 27 to Aug. 3; Girls (12-14) Aug. 5 to 14; Girls (12-17) Aug. 16 to 24; Coed (17 and up) Aug. 26 to Sept. 2.

Camp Goforth, R.R. #7, Dunnville, Ont. Registrar: Rev. D. C. MacDonald, 103 Lot Street, Simcoe, Ont. Family Camp June 29 to July 6; Self-contained Family Camp June 29 to July 14; Girls (9-11) July 8 to July 15; Girls (12-14) July 16 to July 25; Boys (9-11) July 27 to Aug. 3; Family Weekend Aug. 3 to 5; Girls (9-11) Aug. 7 to 15; Boys (12-17) Aug. 17 to 23; Girls (12-17) Aug. 24 to Sept. 2.

SYNOD OF MANITOBA

Simonhouse Lake Presbyterian Church Camp, Registrar: Mr. W. H. Ruse, 351

Parkway Blvd., Flin Flon, Man. Family July 2 to July 12; Coed (12-14) July 16 to July 26; Coed (9-11) July 30 to Aug. 9.

Camp Prescawa, Lake of the Woods, Shoal Lake, Ont. Registrar: Mr. Fred Instance, 8-61 Dorset, Winnipeg 14, Man. Coed (15-25) June 28 to July 1; Family July 5 to July 13; Coed (12-15) July 15 to July 22; Coed (9-11) July 22 to Aug. 1; Coed (9-11) Aug. 1 to 8; Family Aug. 10 to 17.

Bower Lake Presbyterian Camp, Boissevain, Man. Registrar: Miss Bernice Pettypiece Boissevain, Man. Coed (9-12) July 29 to Aug. 3; Coed (12-15) Aug. 5 to 10.

Clear Lake Camp, Onanole, Man. Registrar: Mrs. J. Morton, Strathclair, Man. Coed (9-11) July 7 to July 14; Coed (12-15) July 14 to July 21; Coed (9-11) July 21 to July 31; PYPS Aug. 30 to Sept. 2.

SYNOD OF SASKATCHEWAN

Camp Christopher, Christopher Lake, Sask. Registrar: Miss I. Bailey, Clouston, Sask. Coed (9-11) July 13 to July 20; Girls (12-14) July 20 to July 27; Boys (12-14) July 27 to August 3; Coed (9-11) Aug. 3 to 10.

Camp Kum-Ba Yah, Valleyview Resort, Findlater, Sask. Registrar: Rev. Robert Wilson, 58 Woodward Ave., Regina, Sask. Boys (9-13) July 10 to July 20; Girls (9-13) July 24 to Aug. 3.

SYNOD OF ALBERTA

Camp Kannawin, Box 489, Sylvan Lake, Alta. Registrar: Mrs. Harla Yoos, Box 328, Sylvan Lake, Alta. Counsellor-in-Training (Senior Hi and over) June 24 to June 28; Family Weekend June 28 to July 1; Coed (Grades 3 and 4) July 2 to July 7; Coed (Grades 5 and 6) July 7 to July 14; Coed (Grades 7 and 9) July 14 to July 24.

SYNOD OF BRITISH COLUMBIA

Presbyterian Church Camp, Silvery Beach, Little Shuswap Lake, Kamloops, B.C. Registrar: Mrs. Ida MacDonald, 1012 Nicola Street, Kamloops, British Columbia. Girls (12-15) July 7 to July 14; Girls (8-11) July 14 to July 21; Boys (8-14) July 21 to July 28.

Camp Douglas, R.R. #1, Gibson's Landing, B.C. Registrar: Mrs. Bleackley, 1692 W. 57th, Vancouver, B.C. Boys (12-14, 15-17) July 2 to July 11; Girls (9-11) July 12 to July 21; Boys (9-11) July 22 to July 31; Girls (15-17, 12-14) Aug. 1 to 10.

Camp Wasa, Ta Ta Creek, B.C. Registrar: Mrs. R. E. Sparks, 318 MacKenzie Drive, Cranbrook, B.C. W.M.S. June 14 to June 16; Family June 28 to July 1; Coed (8-9) July 2 to July 10; Coed (10) July 11 to July 19; Coed (11-12) July 20 to July 27; Coed (13-14) July 29 to Aug 6; PYPS (15 and up) Aug. 23 to 31.

IN MEMORIAM

ANDERSON, MRS. MARGARET, 85, active in women's work, St. John's Church, Grimsby, Ont., April 3.

BRYCE, WILLIAM R., elder, Grace Church, Etobicoke, Ont., March 25.

CLAY, MISS MARY, daughter of the late Rev. George W. Leslie Clay, active in Sunday school work, St. Andrew's Church, Victoria, B.C., March 19.

ELLIOTT, MRS. DANIEL (ISOBEL), 82, active in the W.A. and W.M.S., St. John's Church, Toronto, March 16.

IRWIN, MRS. ROBERT, 79, life member W.M.S., Westminster Church, Paisley, Ont., March 5.

JAMIESON, GORDON A., 71, board member, St. Andrew's Church, Strathroy, Ont., March 12.

JOHNSTONE, GEORGE, 69, St. Enoch Church, Hamilton, Ont., March 3.

JOHNSTON, WILLIAM JAMES, 87, elder, Knox Church, Port Carling, Ont., Feb. 25.

KENNEDY, ALEXANDER, 76, elder, St. Andrew's Church, Maxville, Ont., March 24.

KERR, THOMAS S., elder and board member, St. Andrew's Church, Pickering, Ont., April 1.

PURVIS, W., 72, representative elder, Church of the Covenant, Lansdowne, Ont., March 27.

RICH, MRS. ANNIE EDITH, 80, active in W.A. and W.M.S. work, St. Andrew's Church, Valley Centre, Alta., W.M.S. presbyterial officer, Feb. 24.

ROBERTSON, MRS. GLADDEN, 81, former missionary of the Presbyterian Church U.S.A., active in Sunday school and women's work, Knox Church, Milton, Ont., March 31.

SNIDER, RALPH EDWARD, 63, elder, St. Andrew's Church, Victoria, B.C., March 23.

TAYLOR, ROBERT, 89, elder, Grace Church, Millerton, N.B., March 30.

THORNBECK, MRS. JOHN, 95, active in W.M.S. work, Melville Church, West Hill, Ont., March 2.

WALKER, WILLIAM T., 68, elder, St. Andrew's Church, Strathroy, Ont., March 12.

WILLS, LESLIE, 42, elder, former board chairman, Knox Church, Milton, Ont., April 1.

Anniversary

182nd — First, New Glasgow, N.S., April 21, (Rev. Hugh M. Creaser).

CHURCH CALENDAR

INDUCTION

Fairley, Rev. William, St. Andrew's, Westville, N.S., March 7.

Sharren, Rev. P. W., Edmonton, St. Andrew's, Alta., April 4.

RECOGNITION

Johnson, Rev. Robert W., Tyndale House, Montreal, March 12.

MacDonald, Rev. A. S., S. W. Edmonton extension, March 17.

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Cardinal, Ont., Rev. J. J. Hibbs, Box 363, Iroquois.

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Elmira and Winterbourne, Rev. J. D. Wilkie, Harriston, Ont.
King City and Nobleton, Ont., Rev. B. F. Andrew, Box 554, Maple.
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Chatham, St. James and Dover, New St. Andrew's, Ont., Rev. T. G. M. Bryan, 528 Partington Ave., Windsor.
Innerkip and Ratho, Ont., Rev. Wm. A. Henderson, 447 Hunter St., Woodstock.
St. Thomas, Alma Street and Tempo, North

Street, Rev. D. Glenn Campbell, 41 Elworthy Ave., London.

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Dauphin, St. James, Man., Rev. I. L. Jackson, Box 1089, Virden.
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Portage la Prairie, Crescent Heights; Westbourne, Sioux Indian Village; and Woodside, Man., Rev. H. L. Henderson, 6 Seventh St. S.W., Portage la Prairie.

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Weyburn, Knox, Sask., Rev. J. J. H. Morris, 2574 Retallack St., Regina.

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Banff, St. Paul's, Alta., Rev. R. C. Garvin, 15th Ave. and 9th St. S.W., Calgary.
Calgary, St. Giles, Alta., Rev. K. E. King, 8208 — 7th St. S.W., Calgary.

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CHURCH EXTENSION

Inquiries are invited for future church extension work planned for 1968 and 1969. Write to: Rev. J. C. Cooper, Church Extension Department, 50 Wynford Drive, Don Mills, Ont.

CLERK OF PRESBYTERY

Pictou, Rev. Laurence Mawhinney, Box 1192, Pictou, N.S.

BIBLE READINGS

May 1	—	Psalm 104: 14-26
May 2	—	Psalm 104: 27-35
May 3	—	Psalm 105: 1-15
May 4	—	Psalm 105: 16-26
May 5	—	Psalm 105: 37-45
May 6	—	Nehemiah 1: 3-11
May 7	—	Nehemiah 2: 1-10
May 8	—	Nehemiah 2: 14-20
May 9	—	Nehemiah 4: 1-6
May 10	—	Nehemiah 4: 7-14
May 11	—	Nehemiah 4: 15-23
May 12	—	Nehemiah 5: 1-10
May 13	—	Nehemiah 5: 11-19
May 14	—	Nehemiah 6: 1-9
May 15	—	Nehemiah 8: 1-3, 5, 6
May 16	—	Nehemiah 8: 8-12
May 17	—	Nehemiah 8: 13-18
May 18	—	Nehemiah 9: 1-3
May 19	—	Nehemiah 9: 6-15
May 20	—	Psalm 144: 9-15
May 21	—	Nehemiah 9: 16-25
May 22	—	Nehemiah 9: 26-31
May 23	—	Nehemiah 9: 32-38
May 24	—	Nehemiah 10: 28-39
May 25	—	Nehemiah 12: 43-47
May 26	—	Nehemiah 13: 1-9
May 27	—	Nehemiah 13: 10-12, 14
May 28	—	Nehemiah 13: 15-22
May 29	—	Nehemiah 13: 29-31
May 30	—	Psalm 106: 1-12
May 31	—	Psalm 106: 32-48

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A letter from JAPAN

57 Kobukuro,
Imakita,
Amagasaki,
Japan.

Dear Friends in Canada,

I am a Korean, born in Japan and attending a Japanese school. In my school, there have been times when other children have made fun of me for being Korean, and sent me home crying with taunts like this: Kika Choi, boo-hoo, Koreans like you belong in the zoo!" But each time, my father or mother says something like this: "Kika chan (dear), because God loves all the people of the world, no matter what their country is, you must try to be friends with even these children who make fun of you. Love them, Kika, just as God loves you."

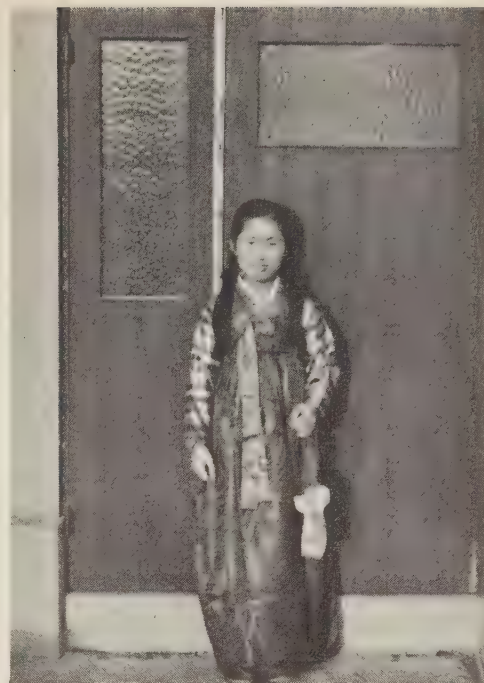
And so now, whenever I'm unhappy or afraid, I remember God's love, and want more than anything else, to walk

hand in hand with friends from all around the world.

Among my Japanese friends, are many who are kind and pleasant. Now I would like to become friends to children of my own age in Canada, or the United States, or India and other countries too. When I grow up, I would like to be able to help others.

Would you like to hear something of our church? Because the service is carried on in the Korean language, only Korean people attend. There are 50 children in the Sunday school. Since we don't know how to speak the Korean language well, we study it for an hour before Sunday school. You would be surprised how *hard* we study!

Sunday school begins often with a new hymn. Later, we play games, do handwork, or read stories from the Bible. It is a very happy time for all of us. Sometimes I wonder what Sun-



KIKA CHEH, ready for church.

day school is like in other countries. Wouldn't it be fun to exchange pictures and letters with each other around the world? I'm ready; are *you*?

Goodbye.

Kika Cheh
grade 4

This letter was translated into English by Mrs. John McIntosh, a missionary in Japan from Guelph, Ontario.



Jan, Ken, Po.

A favourite game in Japan

This is a game for your whole family to play together, or you can play it with only two persons.

When two play, you stand opposite each other and extend your right hand with fist closed. As you say together the words "Jan, Ken", you pump your hand up and down and at the word "Po" each player forms his hand in one of three positions. If your fist is closed it represents stone, open it out and it represents paper, extend first two fingers and it represents scissors. Each sign has a special value; stone dulls scissors, so stone wins over scissors; scissors cuts paper, so scissors win over paper; paper wraps stone, so paper wins over stone.

If both players make the same sign, it is a tie and you repeat the process until one wins over the other.

When more than two play the game, you may have two teams with a leader. Each team decides which sign they will use and the same rules apply as when two persons play the game.

one of the most urgent
and exciting frontiers of mission
in the world today – *the
intellect
of
man.*

Most Christians recognize the need to mobilize the church's resources of persons and finances to meet the massive human problems in today's world.

As the church seeks to meet the challenges of change in its mission and service to the world, higher standards of Christian education will be required for all members of every congregation.

The church's work of mission and service could soon become bankrupt without adequate investments in the education and training of all Christians.

Christians have a right to expect the Church to equip them for their involvement in God's mission to the world.

PRESBYTERIAN RECORD

JUNE, 1968



THE REV. SHIRLEY M. JEFFERY



Mission

■ Nothing demonstrates the hopes and fears of our world more dramatically than man's attempt to build himself a new city. Everywhere in the world people leave villages and centuries-old rural societies to flock into the cities, to converge in industrial combines, to create vast metropolitan areas.

Africa is dominated by its expanding towns and urban areas. Asia shows more than 40 cities with over one million inhabitants. In Europe, government planning has not managed to decentralize the huge urban conglomerations around London, Paris and the Ruhr district which resulted from large-scale industrialization in the last century. The United States has changed from a rural-oriented country to one of the most urbanized societies in history.

The city is the mark of our age. Through urbanization modern man in all six continents realizes his hopes and expectations for the future. Churches in all continents are awakening to this fact and beginning to search for relevant forms of mission, of service and witness in a world of cities. In metropolitan Los Angeles several denominations participate in the city council's long-range project to set goals for the development of that urban complex.

In Mombassa, the main part of the East African state of Kenya, a team of industrial chaplains is concentrating on the dock area. Freed from parish duties, the chaplain becomes a new type of missionary, available to people at their place of work, who engages with dockers and sailors in shaping the industrial world in which they live and which in turn shapes the life of the city.

In one of the worst "quarters of misery" in Buenos Aires, Argentina, social workers, theological students, together with people of this slum area, have organized self-help building projects, adult education, and medical care to meet the needs of helpless city drifters and to create a new community.

CENTRE FOR TRUCK DRIVERS

On Japan's No. 1 highway an ex-trade union organizer who became a Christian pastor has created a centre for truck drivers. It is first of all a rest place for that fast-moving occupational group which performs its demanding duties jammed into a small cabin for hours on the road. A bad accident shocked the pastor into action. He found that neither the general public nor the employers were aware of the special needs of these drivers. In co-operation with trade unions he established a centre which belongs entirely to the truck drivers of Japan as a new form of witness and service of the Christian church.

The World Council of Churches is in touch with many of these experimental projects. Yet their number is still insignificant. The average growth rate of cities is twice as

large as the population increase, which is being compared to an explosion. A few statistics demonstrate this with brutal accuracy: Mexico City increased from 1.75 million in 1940 to 4.636 million in 1960. Calcutta doubled its literally uncounted millions within six years. Brazil is today an urbanized country in which all decisions are made in the cities, the countryside having become a kind of urban back-yard.

When urbanization started 150 years ago as a result of the industrial revolution, the churches were slow to adjust. Christianity, which began in the urban centre of the Roman Empire, had by that time become imprisoned in a rural or middle-class mentality. First attempts to participate in the struggle of the new working class, such as the French worker priest movement and similar Protestant endeavours, came late and were overshadowed by the existence of a tragic gulf between the Christian church and the world of industry. In consequence, the churches in Europe are even now alienated not only from important new social groups including workers, technicians, management, but from the industrial structures and economic processes that shape the entire society.

WHAT ARE THE ISSUES?

Urbanization is expanding into every corner of the world as a result of worldwide industrialization, which is the only way for the developing countries to raise their living standard beyond the level of misery, or perhaps even to survive. The process is further accelerated by the population explosion. The discussion of 'new forms of mission' which is to take place at the forthcoming fourth assembly of the World Council of Churches at Uppsala could not be more timely.

But what precisely are the issues that must be faced? From the experimental projects three clear challenges have emerged:

1. The new social groups must be taken seriously in the life and mission of the church. Initially in the West and now in the newly industrialized or urbanized areas these include the factory workers, skilled or unskilled, the managerial class, the new technological elite, the city planners and all engaged in the social sciences, the service and transport occupations like truck drivers. Mission has often been concerned with alien tribes in distant lands. Here it must orient itself on new sociological frontiers, so that the meaning of the gospel becomes audible and visible among every group.

2. Rapid social change claims everywhere its heavy toll of victims. First-generation city dwellers crammed into the slums of West Africa or Hong-Kong become the outcasts of the urban society. Racial barriers produce the

n a world of cities

Negro ghettos of American cities in which the powerless are condemned to a life of deprivation. New marginal groups of educational drop-outs or migrant workers form the ugly fringe of modern cities everywhere. In its mission the church must participate in their struggle for a decent life and in their search for community if the gospel is to remain credible.

3. City and industry are highly organized forms of life and work. Their very bases are specialization and a complex of functions and relationships. New power structures and grids of decision-making evolve. The person becomes part of a complicated and pluralistic network of interpersonal forces. Unless the church wants to withdraw completely into the private spheres of life and retreat into the residential family circle it has to relate to the urban and industrial structures and organizations. Biblical concepts like that of reconciliation, justice, peace, need to be worked out in public as well as in private life.

Such wide-ranging issues demand new concepts as well as "new forms of mission" through which the church as a corporate group in the persons of its laity can relate relevantly to a world of cities. The task at the fourth assembly will be to take a definite step forward in both areas. A study entitled *Missionary Structures of the Congregation* has dealt with one of the key challenges: how to renew the life and outlook of congregations. Here are some of the findings which the churches are asked to implement:

1. to promote those activities which bring discussions with those who call themselves non-Christians into the processes of the church's life.
2. to direct attention towards failures, critical points and dehumanizing trends in society and to seek to provide resources, by giving up services no longer needed or no longer adequately performed.
3. to encourage provisional forms of church life.
4. to evaluate thoroughly and regularly the views of the church current in all sections of society.

CHURCHES MUST BAND TOGETHER

But local congregations must do more than learn to reach out beyond themselves. Groups of congregations will have to band together in an urban zone, to respond to needs in the wider areas of work, leisure, civic responsibilities or social planning. As lists of priorities and goals are worked out, flexible task groups will be required to engage members of the congregation in service projects and missions in their zone. At the same time existing resources should come under close scrutiny. For instance, the working group asks churches "to examine their policies in relation to church building. This involves in particular:

ing large existing buildings is affecting the missionary outreach; (b) an investigation of the planning of new buildings to make sure they are of the right kind to assist the church in mission today;

(c) an investigation of the need to provide either provisional and temporary buildings or no buildings at all."

The mobilization of the congregation for mission is not enough. Additional forms of engagement in a world of cities have to be devised. Experimental projects like those we have mentioned need to be examined to see how they can be applied in different situations.

PEOPLE MUST BE SET FREE

Surveys of the community and its industrial zones must be initiated to help churches understand their urban "neighborhoods". Above all, people have to be set free from time-absorbing ministries centred on a church, so that they can engage full time in the complex worlds of the metropolis.

Four years ago the WCC's Division of World Mission and Evangelism set up an advisory group on urban and industrial mission. That group will take to the fourth assembly a strong call to the churches to revise the allocation of their resources both in men and money. Without a drastic effort the churches cannot catch up with the rapid increase of urbanization. The crucial question is, how much time is left?

At Uppsala another critical issue will be making its second appearance. At the New Delhi assembly a plan under the title of "Joint Action for Mission", was based on four affirmations:

1. Advance in the Christian world mission calls for the redeployment of all resources available in specific areas;
2. To achieve this redeployment, churches, mission boards and other Christian bodies must survey together the needs and opportunities confronting them;
3. A survey of this kind should be followed by ecumenical consultation aiming at the clarification of priorities and of common goals;
4. Joint action in mission can then result, if the churches at the same time accept the challenge to reconciliation and the renewal of their life.

Obviously more is at stake than the development of new missionary methods, though the vast demands of urban mission can clearly not be met by fragmented efforts.

With renewal of the church at the heart of the Uppsala assembly, the question of "renewal in mission" is absolutely central. It can not be a mission which simply repeats old forms of obedience as though history had not moved on under its Lord. Now the task is to respond in forms adequate for mission in a world of cities. ★

THE AUTHOR is Secretary for Urban and Industrial Mission, the World Council of Churches.

(a) investigation of the extent to which the necessity of maintain-

EDITORIALS

Setting Aside the Past

■ One of the signs of change in our time is the way in which Protestants and Roman Catholics join together in worship. Reports have come to The Record of many such ventures, too many to be used on our news pages.

For instance, during Lent the churches of Thornhill, Ontario, held united Sunday evening services. Anglicans, Baptists, Lutherans, Presbyterians, Roman Catholics and United Church people co-operated in a bold new way. The impact upon the suburban community was tremendous, an enlarged sense of fellowship and Christian brotherhood was one of the results.

Commenting on these joint services on the C.B.C., a Baptist minister who participated said: "In Thornhill we believe it is time we looked the other way, not at what divides us but at what unites us. What does unite us? One tremendous fact, the one fact that matters most in all Christianity, Jesus Christ himself . . . The one great purpose for holding these united services is to declare that Jesus Christ is our common lord and to appeal to the world to worship and adore him also."

It became national news when a Presbyterian minister, the Rev. Charles Carter, preached the sermon at a Roman Catholic mass. The occasion was the anniversary of the martyrdom of two Jesuit missionaries, celebrated on the spot near Georgian Bay where the priests gave their lives.

We welcome these indications that pride and prejudice have been set aside, that so many Christians are ready to respect the faith and acknowledge the sincerity of their brethren. One way of atoning for the sins of mistrust and suspicion in the past is to ensure that they are not perpetuated in years to come.

The Image of the Church

■ As we try to interpret what is happening in the church today we become increasingly aware of the reasons why some in the church feel frustrated.

The need for a revolution in church life, a theological, educational and organizational revolution, is stressed by Professor James D. Smart in a paper published in *Monday Morning*, a magazine for Presbyterian ministers. Dr. Smart says:

"If we grasp the dimensions of the revolution that is called for, we know that it is not to be accomplished easily or quickly. We find ourselves pitted against a stubbornly entrenched order of ecclesiastical life. The church has not taken its present form overnight and will not be changed overnight. The present order is comfortable and harmonizes well with the mood of a complacent middle class society. 'This is the way we like it.' It is against this immovability of so many congregations that seminary students are in revolt today. They are completely uninterested in the old kind of introverted church."

Those who rebel today feel that they are ministering solely to church people and that little impact is being made upon the non-church community beyond the church walls.

The answer to this problem, according to Dr. Smart, is two-fold. We must redefine the nature of Christian faith in accordance with scripture to let all men and women realize that they are called to be active disciples, not merely passive believers. Then we must revise the structure of the congregation's life so that its activities are focused not primarily on self-maintenance but on the invasion of the world.

This mission, Professor Smart emphasizes, "is to be conceived not as a rescuing of individuals out of an evil, godless world to bring them into the warmth and security of our protected religious enclave; but rather as the church giving up its cozy, secure existence to turn itself outward to the world, exposing itself to the world's agony and giving of itself in ministry."

It will be a revolution indeed if that can be accomplished in congregations, and the old image of the church replaced with wider acceptance of the mission to which we are called by Christ.★

Our First Woman Minister

■ As we go to press the village of Appin, Ontario, is preparing for an influx of press and public for an historic service in the Presbyterian Church, the ordination into the ministry of the Rev. Shirley Marie Jeffery.

Scheduled for Wednesday evening, May 29, the service will be conducted by members of the Presbytery of London.

Although she is the first to apply for ordination since the general assembly authorized women ministers and elders in 1966, Miss Jeffery is not the first of her sex to graduate in theology. As far back as 1925 a woman received the diploma of the college. There have been others in the years since, including a Formosan who was ordained when she returned home.

Somewhat shy by nature, Miss Jeffery has been overwhelmed by the publicity about her ordination. It was only recently that she made the decision to become a candidate for the ministry. The realization that a pioneer in this field might be subject to public scrutiny had to be weighed against the call that she felt was hers.

Shirley Jeffery was brought up on a farm near Appin by her parents, Mr. and Mrs. Luke Jeffery. She attended the one-room school nearby and then went on to Glencoe High School. During this period she was active in the church school, the choir, and Y.P.S.

After graduating from London Teachers' College Miss Jeffery taught public school in St. Catharines before studying at the University of Western Ontario. There she obtained a B.A. in English and then entered Ewart College. While completing her course at Ewart, Miss Jeffery took enough subjects at Knox College to enter the second year of theology in 1966.

During the summers of 1965 and 1966 she served on the staff of Camp Geddie in Nova Scotia.

The newly ordained minister has been appointed to Englehart and Tomstown in the Presbytery of Temiskaming, and will take up her pastorate there this month.★



PRESBYTERIAN RECORD

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VOL. XCIII NO. 6

in this issue

- 2 Mission In A World of Cities, *Paul Loffler*
- 6 Pungent and Pertinent, *D. Glendenning*
- 10 Today's Moral Muddle, *Gardiner C. Dalzell*
- 12 You Were Asking? *L. H. Fowler*
- 13 The Church In The Plaza, a meditation, *D. Glenn Campbell*
- 14 How To Live With People, *Eileen Cade-Edwards*
- 16 Knox College Class of '68
- 17 Convocations and P. C. Graduates
- 18 Company of Young Canadians, *Helen Wooldridge*

departments

- | | |
|------------------------------------|-------------------------|
| 8 Letters | 30 Presbyterian Profile |
| 21 News | 31 Church Cameos |
| 24 Altar Egos | 32 Presbyterian Men |
| 26 Cross Word Puzzle | 32 In Memoriam |
| 27 Book Chat | 33 Youth News |
| 29 Recordings | 33 Church Calendar |
| 29 Personals | 34 Bible Readings |
| 35 The Boys Brigade visits Bermuda | |



cover story

See the adjoining column on this page for the story of the first woman to be ordained as minister since authority was granted by the 1966 general assembly. The cover photo was taken in Ewart College chapel by Valerie M. Dunn.

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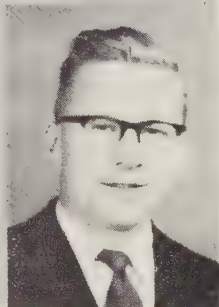
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Pungent and Pertinent

LET'S NOT BUILD ANY MORE CHURCHES

by D. Glendenning
Ottawa



■It seems to me that the time has come to consider very carefully how much of our time and energy we should devote to paying for churches which we really don't need or which are not suited to our needs. Perhaps it really doesn't apply to you and your congregation (consider yourself lucky, if such is the case) but it applies to many. Add up the time and effort which goes into the financing of elaborate facilities and ask yourself the question, "Is it worth it? Are there alternatives?"

Before you blow your top, let me explain briefly what I mean. I would like to do this by having a brief look at a number of things which have a direct bearing on the problem.

Let's start with the sanctuary — how many hours per week is it used in your church? How much time and effort is required to maintain that space? What is the overhead (principal, interest, light, heat, maintenance, etc.) per hour of actual use? What would taxation of churches and church property mean to your budget? Is there not some way in which the Communion table, pulpit and other worship-related furnishings and artifacts could be separated from the part of the church that provides only accommodation? Specifically, I would suggest sliding doors, or other kind of divider, to separate the chancel from the nave. Instead of fixed pews, let us have moveable chairs. Even the balcony could be provided with sliding doors, as is done in some school auditoria. In this way the body of the church is available for a variety of uses without interfering with the sanctity of the sanctuary. How the Boys Brigade, Boy Scouts, GGIT, or other church groups would welcome the additional space during the course of

their midweek activities. When not required for church needs, perhaps the extra space could be rented to other community organizations thereby providing a meeting place in the community.

If one compares the periods of use of church facilities with those of the neighbouring school (especially the elementary school) one sees that generally while one is in use the other is often free. Why not, therefore, make an arrangement with school authorities (strictly a business one) to rent or lease facilities on Sundays for church school, and for midweek activities as needed? When all costs are considered, probably it would be much more economical than our present arrangement and, even more important, Christian education leaders would have the use of chalkboards, flip chart stands, tables and work areas, and the most up-to-date teaching aids. Think, too, of the excellent parking space which would be available. Our early steps to work out suitable arrangements, no doubt, will be frustrating but most, if not all, of our problems can be overcome as we gain experience. For example, \$150 added to the cost of a school, if planned before construction begins, would provide an additional storage closet for use of church school staff.

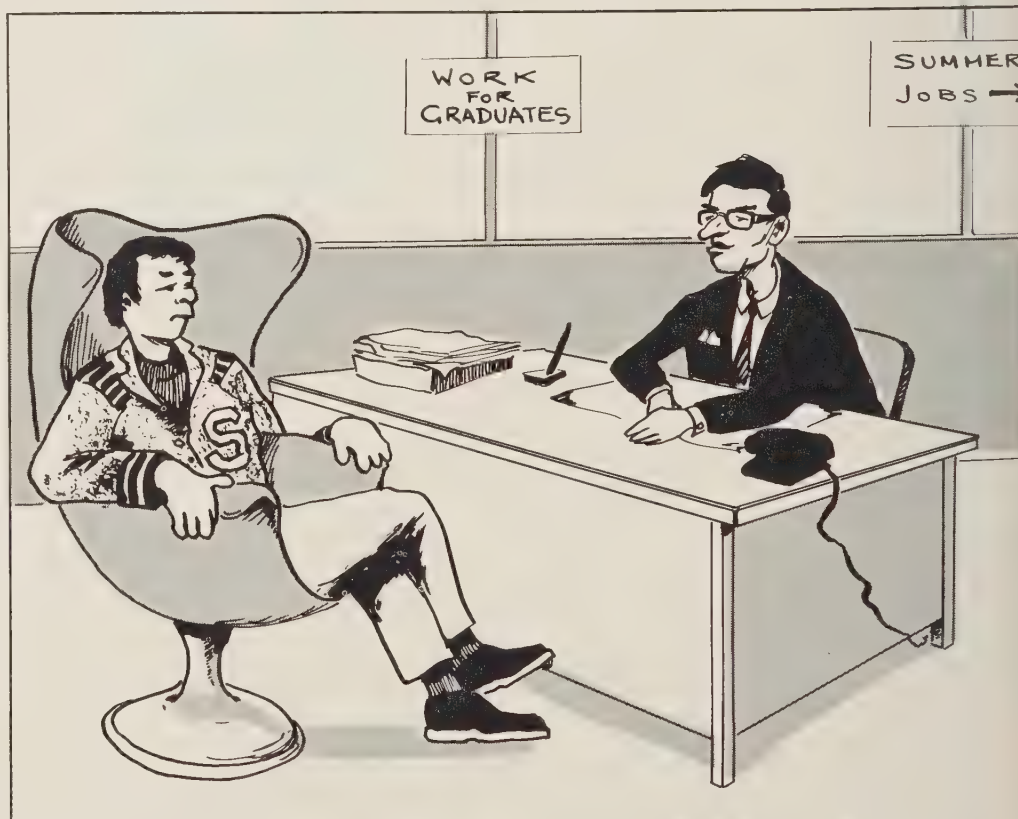
Let us look for a moment at the

matter of church staff. A recent article in the Record suggested that the day of the "one-minister" church is quickly passing. I say, thank goodness. Why not, instead, enlarge our churches, where necessary, and take on extra ministers, Christian education workers, and office help. Let us provide a team of workers, each with his own talents, to work out of our church centre. This still leaves room for the parish minister but as a member of a team — a team with expertise in a number of important and related fields, such as, pastoral work, Christian education, administration, leadership training, and youth work. One church, with full-time minister, a full-time Christian education worker, and a full-time church secretary, would serve better the needs of a large congregation than two churches, each with its own minister and little else.

Now, I realize that we must get along with existing church buildings. In addition, many churches are in static or declining communities and cannot look forward to increasing facilities or staff. On the other hand, the growth of urban centres will continue and it is in such settings that these ideas are most applicable.

In looking to the future, one can visualize a community centre made up of a complex of inter-connected

(continued on page 8)



"Now think hard. You say that you enjoyed protest marches, riots and parties at college. Now is there anything else you were good at?"

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Pungent cont'd.

buildings or chambers which could be planned for use on a long-term basis by a number of churches and schools (and perhaps by other community organizations). Small sanctuaries would open into a number of multi-purpose areas. Facilities would be designed and equipped for learning purposes. The cost of construction and operation would, I am sure, be much less per capita and hour of use than we are paying at present. Furthermore, and by far the most important, the talents of Christian workers could be turned to better use than paying off the mortgage. ★

LETTERS

OUR YOUTH WORK

A great deal has been written about young people's work within our church. In general, we still use the outdated PYPS program and organization. Yet many of our churches have no youth programs nor are planning to start any. Some of our adults sweep it aside with a shrug and say "if our kids are going to come they will and there is nothing we can do to stop or attract them." This sort of reasoning went out with the stone age. Some who have come up through the old structure have proved to be more inflexible and narrow-minded about change than the oldsters. Heaven help us if some of these inherit our church.

One of the oldest saying in church circles is "our young people are tomorrow's church." It has been twisted, warped and torn — yet there is one very peculiar thing about it — it is still true. Many people throw bricks at church offices in Toronto for not coming up with a new program for our youth — replacing YPS, Senior High, etc. I believe the fault is not all theirs. Part of it lies with our ministers, local congregations and young people. The initiative must come from this and the presbytery level. 50 Wynford Drive is not a new church "control centre" nor does it pretend to be that, even though some interpret its actions as such.

If we spent more time trying to find a new program not only to attract

young people to the church, but to provide an opportunity for growth and maturity, perhaps we would see more young people in our pews today. Coffee shops, swing-along-services, youth and sport centres, etc. are fine and necessary as places for young people to learn each others' needs to encounter the Christian and his beliefs. Despite criticism from some vocal quarters we have succeeded fairly well in this business of communication. But I wonder if perhaps "the medium has not become the message." What about the Christian youth who has "encountered" and who wants to learn more about the Christian faith? What do we provide for him to help him grow as a Christian? Here I feel is where the gap lies. Where are we going to lead these kids?

Again, what about those young people who have stuck with our churches through thick and thin? I am afraid we may have sold many of them down the drain. We just may have neglected and taken them so much for granted, that they may be led to feel that we have little interest in them any more. If this were to happen what a double tragedy we could have. Or do we already have it?

Angus, Ont. (Rev.) Donald S. Moore

FAVOURS RUMMAGE

Being one who buys and wears clothes from sales I take strong objection to the article, "So I'll Wear My Rummage" in the May issue. One does wear rummage to St. Posh Parish. As past president of our W.A. I would like to say that I pick up good clothes, occasionally one with a Paris label, nice touches like bound-button holes, good cut and fabric that I could not afford to buy new. With a few minor changes that I do myself, I have far better clothes than I could buy off the rack in a department store.

My daughter, whose husband is a student studying for his Ph.D was able to buy a complete layette for \$5. We washed, mended and ironed each bit of clothing, sheets and blankets, all of a better quality than those to which her limited resources would stretch.

I would not want, nor indeed tolerate, having a neighbour take me out to buy me a brand-new outfit. I want to look, choose and pay for my own.

Also, some husbands insist that their wives' clothes are a reflection on their business success. They have a

(continued on page 32)



"A BIG SMILE TO SEND TO YOUR SPONSORS"

These three girls in Calcutta, India have a lot to be happy about. They are Anglo-Indian, which means they are not accepted by either Western or Indian local culture.

Yet, thanks to help from their sponsors, here they are, big as life, with clean clothes, good food, and an opportunity for an education. In a few minutes the bell will ring and they will go back to their classrooms.

Child-care needs are probably greater in India than anywhere in the world. In some areas, because of famine, and in large cities the need is desperate. Christian Children's Fund assists children in more than 50 Homes in India alone, including the Alwaye Settlement Home and Vocational Training Farm. One of the largest is the Dr. Graham's Homes

in north India, a family of nearly 600 children, mostly Anglo-Indian but including some war refugee children from surrounding states.

But India is just one of more than fifty countries where CCF is busy. Requests are urgent from our worldwide staff of dedicated workers—in Seoul, Calcutta Taiwan, Brazil, Costa Rica, Vietnam.

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A tide of evil is moving toward contemporary society which must be stopped if we are to avert the calculated destruction of our western civilization and its semi-Christian culture. To halt this tide of evil composed of increased crime, perversion, delinquency (child and parent), drug addiction, civil disobedience, unethical business and labour practices, we must get rid of the fancy euphemisms (meaning substituted fancy or mild titles for the real thing) with which we disguise the dangerousness and ugliness of the new morality. Today's moral muddle cannot be blamed on Victorian prudishness and the Ten Commandments, or even the ethical demands in the teachings of Jesus Christ, as so many would have us believe.

In the present climate of "situational ethics", dirt is not dirt anymore — it's called "realism", (meaning its true nature) and it must be dealt with free of prejudice and convention. Frequently, God-given individual rights are sacrificed in the name of "equal rights" and upheld as "progress". Lust has been renamed and is now called "self-expression" and is regarded as quite artistic! "Civil rights" is the new name for riots and property destruction (public and private). Contempt for and defiance of the law, sit-ins, love-ins, and similar childish forms of conduct, are given the kid-glove treatment. Slothful people, too lazy to work for their living, are rocked in the cradle of welfareism while the working and tax-paying portion of society is expected to pay the shot and sing socialist lullabies. "Rehabilitation" is the new form of punishment for crime. Murder, rape and robbery are the acts of "sick" people from underprivileged environments. They are wronged by society — meaning you and me, the "squares" who try to be Christian.

If the "civil liberties" groups had their way not only cigarettes and alcohol would be more readily available for our young people, but also they would legalize marijuana, pot, LSD and goof-balls, and dish these out in daily doses. They would remove all censorship and restrictions on pornography and obscene literature. The rights of the majority would be sacrificed for the rights of the squawking, perverted minority and the drop-outs from life and society.

In this age of realism we should be realistic and call a spade a spade: sin is sin; sloth is sloth; subversion is subversion; murder, rape and robbery are still the same. Those who support a move to legalize marijuana, pot and LSD seem to be ignoring the true facts. Drug-taking among young people in North America and Britain has reached an all-time high, and thousands of young lives are being blighted, twisted and destroyed by the insidious effects of narcotics.

These would-be moral trend-setters are assisted by various groups and many individuals. Stewart MacPherson, in a recent issue of "Life and Work", the official journal of the Church of Scotland, writes:

"The Edinburgh Festival is rightly acclaimed as one of the world's great cultural events, where can be seen and heard some of the world's most distinguished playwrights and actors, composers and musicians. Yet on the fringe, things are happening which can only be described as degrading, revolting and scandalous. In a play entitled *Ubu in Chains* the leading male and female parts were

taken by an actor and actress dressed as male and female sex organs respectively. Protests forced the mode of dress to be changed at the last moment, but the inference of the play is obvious."

This kind of immoral act is setting a trend and creating an atmosphere which is dangerous to the whole of society, (and you do not have to go to Edinburgh to see it.) The tide of evil is advancing and there does not appear to be a desire to stop it — even the church seems to be silent. Where her voice is heard it is usually some religious nut who has his mouth open the wrong way, and who gets all the publicity by the various news media. Woe betide us as a nation if this kind of stuff is permitted and made socially acceptable. What father wants to see his son become a drug addict, gasping for the next shot? What mother, in her right mind, would permit her daughter to attend a "love-in", where there are no restrictions, save "freedom"? How many parents would take their children or child to see a production of *Ubu in Chains*? How many would cherish for them "the more excellent way" shown by Jesus Christ?

There must be a solution to our moral muddle and mess. The clue is found in a verse in The Wisdom of

Moral looseness and laxity threaten us

Solomon, where it says of wisdom: "her true beginning is desire of discipline". Note that the true beginning of wisdom is not the imposition of discipline, but the desire for it.

The accusation has been made that the present generation is undisciplined. This generalization is not true. In several important realms we are one of the most disciplined, and as a result we are gathering in the fruits of disciplined research, work and living. It would appear, however, that we are undisciplined in the realm of morals and ethics. We seem to be losing a sense of the need and value of discipline. The contemporary attitude may be: "Let yourself go; have your fling; unleash your instincts — all of them; throw off and rebel against all restraint." This denial of discipline has characterized a good portion of our moral life and society.

How do we deal with today's moral muddle? First, there is the simple fact that something always has to be sacrificed for something else. We give this for that. This is a form of sacrifice often overlooked or ignored. Consider Jesus' words: "Narrow is the gate, and straightened the way that leads unto life, and few are they who find it." How contemporary man dislikes that! "Have done with narrowness," he says. But Jesus is very explicit. No one has found life in any realm by loose and casual meandering. That person had to go through the narrow gate and down a straight way of discipline. Unless we are prepared to accept that discipline we must pay the

OPINION:

TODAY'S MORAL MUDDLE

BY

GARDINER C. DALZELL

Minister, First Presbyterian Church,
Chatham, Ont.

MUDDLE

price. A young man who cast restraint from him and had his fling was compelled to write: "A thousand times I have paid in full for those few hours of moral laxity." That is costly living. The cost is shown in the words of scripture: "For whatsoever a man soweth, that shall he also reap."

That is one of the laws of life. You can't have your cake and eat it. The one who would find his life shall lose it. The one who thinks he can beat the rap is like the one who thought he could avoid discipline, that he could ignore the old squares of an obsolete generation, only to discover, after the wild fling, that tragedy is upon him. We cannot avoid or ignore the element of discipline, and we cannot evade the fact that something always has to be paid for something else. The beginning of moral and ethical wisdom is the desire for discipline.

There is another side to this: we cannot live an unmastered life. There is a measure or a degree of undisciplined moral lawlessness, both personal and social, and it leads us to one of the severest problems confronting us — the impatience of mastery. We rebel against subjecting ourselves to any one or any thing. The younger generation rebels against the older, and both rebel against codes and customs of the past. This is not completely wrong or evil, because this can have a good effect on man's moral life. Morality can freeze into forms and codes and customs which choke the channels of life with mere conventionality. The right kind of moral rebellion can act like "a spring thaw and help to cleanse the moral streams of life." This does not preclude the fact that multitudes are trying to live unmastered lives morally. This is both wrong and impossible.

People are mastered by various things: by ambition to achieve their dreams of success and power; by habits

such as drink or drugs or uncontrolled lust, which are forms of tyranny they cannot disobey, and they are unable to call their souls their own; by moods and temper which make them unstable; by fears of life and death, by fears of themselves and tomorrow.

Fortunately, there are many people who are mastered by some of the finer things of life: by their genuine and clean love; by devotion to their homes and families, by the joy and pride of fine workmanship; people mastered by Christ, with the love of Christ constraining them, as Paul said, so that they walk through life in step with the Master of life. There are some who insist that they have no master — good or bad. They refuse to admit that any one or any thing is in the saddle of their life. If you belong to this group, be warned. There is a master awaiting the turning of some corner in the street of your life. It will be a disappointing discovery, unless it is Christ who becomes your Master. Otherwise, you will learn the bitter disappointment of an undisciplined and an unmastered life, and you will learn that some thing has to be paid for by something else. An unmastered life is not only impossible, it is undesirable.

Whichever way we look at this, whether we look at it from the point that anything always costs something else, or from the fact that the only way we escape from little tyrannies is by coming under the great mastership of life, Jesus Christ, we cannot evade this truth. So, then, if you are among those who live undisciplined lives and are unmastered by Christ, quit this moral looseness and laxity. It is an insane form of life. Pull yourself together and around some high ideals of clean, worthwhile and effective living under the highest form of mastery — the mastery of Jesus Christ. He alone is able to guide you in these difficult times — amid the antagonistic economic and social pressures that impinge so hostilely upon the Christian way of life.

Choose the highest, . . . "for one is your Master, even Christ; and all ye are brethren." This highest mastery will end all casual meandering through life; it will so constrain us by its discipline that we shall shun the old life of looseness and laxity; it will give us the guidance we need amid today's moral muddle. ★

YOU WERE ASKING?

Q *Are funerals too expensive?*

A Only if you consider everything is too expensive. Some time ago I made a study of the costs of funerals from 1930 onwards, and am of opinion that the increased cost of funerals since then parallels the cost of commodities and other services. My pastorates through these years have chiefly been in villages and small towns, and there I have known only one case of a funeral director "gouging" the bereaved. I have known many, many cases of kindnesses on the part of the funeral men. Let the ministers of city experience speak as they

wish, but I consider the funeral directors have been much slandered. I am writing solely concerning costs; nothing at this moment concerning the alleged pagan aspects of funeral rites. And, please, no correspondence on this question!

Q (1) *What are the qualifications of an elder?* (2) *May women be elected?* (3) *Are elders elected for life?* (4) *How are they elected?*

A (1) A communicant member of the congregation, 21 years of age, and acceptable to the session. (2) Yes.

(3) Yes. If an elder moves to another congregation, he or she may be elected to the eldership in that congregation, in which case there is induction only — not ordination and induction. (4) Ask your minister to let you have his copy of *The Book of Forms* and read therein Section 132. (It's too long to quote, and your minister will answer your questions about possible discipline against an elder.)

Send questions to: Rev. Dr. L. H. Fowler, 174 Yonge St. S., Aurora, Ont. Include name and address, for information only.

The church in the plaza



"... he set his face resolutely towards Jerusalem." (Luke 9: 51) NEB

■ The title of this article is the same as that of a recent article in the Record describing work of the church in Don Mills, Ontario.

When I was a boy there were still some people singing with a feeling of nostalgia about "The Church in the Wildwood". Even then, however, this picturesque spot was rapidly becoming little more than the product of their imaginations.

Yet still today it remains a picture in the back of many minds and some of us secretly long to return to those "good old times". I'm not so sure that those times were actually as good as they look from our perspective, nor even that "the church in the wildwood" was providing living men with a reliable witness to a risen, living Lord.

Certainly that old church, real or legendary, has undergone a shake-up (shake-down?), and it has either radically changed, or the wild wood has overgrown its windows and doors. It is so far off the beaten track today as to be almost totally neglected. (This does not mean that the rural church has no useful purpose to perform today.)

"The church in the plaza", on the other hand, is not nearly so picturesque. Its services of worship are punctuated by sharp blasts of car horns passing by in the street, not by the twittering of birds and the pleasant sounds of running streams. Its atmosphere is one of smog and air pollution, and one doesn't deeply draw in one's breath to feel greatly invigorated. A more common reaction is to go into a spasm of coughing brought on by the acrid smells.

But there is no denying the fact that the church in the plaza is where the people are! In the phraseology of our day it's "where the action is". This, surely, is where the church is meant to be! Not all readers of this magazine live in urban centres, but how many of us are there who would prefer to live out our days where life is quieter and less demanding! Our work and way of life may take us to large metropolitan centres or to remote and isolated settlements. Certainly we can do the work of the church and speak in the name of the Master wherever in the world our lot is cast. But where else is there so much to be done and so many to be helped as on the plaza in the city?

In our day especially men look with longing to a quieter life and a less demanding role in society. Some students of human nature tell us that our admiration for colonial furnishings is not merely begotten of our recent interest

in the Canadian centennial; underneath there is an unconscious longing for the peace of mind and less complex life that we associate in our thinking with the world of the hutch cupboard and the old pine dry sink. I am as susceptible to these longings as anyone, but find it hard to accept the old adage,

*"God made the country
And man made the town."*

In many ways that may be true. It is equally true that the church is called to be *in* the world. Many times, I am sure, Dr. Martin Luther King must have longed for the lovely world and the rather languid life that we are apt to associate with the deep south. But he was not only a great humanitarian; he was a minister of the gospel of Jesus Christ. He knew where he must go and what he must undertake to do. He could have escaped the assassin's bullet as readily as Jesus could have escaped the cross.

And many a time the hills of Galilee must have been much more attractive to Jesus than the dusty roads and the busy market place of Jerusalem. Yet he knew where his work was and what he must do and to whom he must speak. And "... he set his face resolutely towards Jerusalem."

Not that he did not often seek respite in the solitary places! But in the main he was out in the thick of things, among the argumentative rabbis and legalistic Pharisees, mingling with tax collectors and sinners, touching and healing the open sores of men — sores intellectual and moral as well as physical. He was always "where the action is", even in the midst of the action that led to his crucifixion, as well as his resurrection.

The "church in the plaza" must receive our attention and be a prime object of our prayers; the "church in the wildwood" may no longer be relevant to the needs of men.

PRAYER

God of all worlds and all ages, hear our cry for help that we may better do the work that needs doing in thy Name now. Teach us not to "discriminate" against the church at the country cross-roads nor the church in the plaza. Wherever our lot is cast help us to be witnesses to thee, even to the remotest ends of the universe. In Jesus' Name. Amen. ★

by D. GLENN CAMPBELL

"The best way to live with people is to put yourself in their place!" So a dear old friend of mine used to tell me.

The years passed and I thought no more about Molly's quaint advice, and anyway, I had my hands full taking care of my husband's elderly Aunt Peg who had come to live with us for an indefinite period. It kept my mind busy too, trying to think of ways to keep her amused and reasonably active.

"She looks so lonely sitting out there on the porch by herself," remarked my husband one day, "Can't we think of something she would like to do?"

"I spend as much time with her as I possibly can," I said defensively. "I've asked her if she would like to knit or crochet if I got her some yarn, but she says she doesn't knit or crochet — she doesn't seem to like reading much, either."

"What about the TV?"

"Says she doesn't like the programs," I told him.

"She has her own radio, hasn't she?"

"Yes, but she doesn't hear too well, remember, and the radio doesn't solve the problem of keeping her men-

"Have you offered her any of the things you would wish for yourself, were you in her position? Or have you offered her only a choice of the things you think she *ought* to need and want? — the things that were the easiest for you to provide? What would you honestly want if you were in her place?"

"A little patch of garden I could really and truly call my own!" I said out loud, "where I could grow my favourite flowers!"

"Eh?" murmured my baffled husband.

"... and a regular trip to town once or twice a week," I went on, "a magazine of my own every week, that I could open and read first, before the magic smell of print had worn off and the corners had become dog-eared, an interest in the affairs of the family and the home, a small share in the planning, in some of the decisions, even just the very smallest decisions, yes, and even in the chores, so long as they *were* real chores and not made up ones just to keep my hands and my mind busy — that's what I'd want!"

"What ARE you talking about?" said my puzzled husband.

"Your Aunt Peg," I said.



How to live with people by Eileen Cade-Edwards

tally active."

I hated to admit it, even to myself, but it was definitely becoming a strain trying to please the old lady. Not that she complained — sometimes I wish she had, then I might have known better how to please her — but it just didn't seem right, her sitting quietly all the time, the way she did.

"She's not old!" corrected my husband when I remarked once that there were few things really geared for older folk. "She's only a young 70. She probably misses the active life she used to lead, having her own home and working hard running it. And besides," he went on, "it wasn't too many years ago she was taking care of three or four young grand-children!"

"In that case," I said, "perhaps she would prefer to have peace and quiet without doing very much."

"Perhaps," said my husband thoughtfully, "but I doubt it. She never complains though, so without actually being in her place it's hard to know just what would please her."

"That's it!" I almost yelled.

"What is?" he yelled back.

"The best way to live with people is to put yourself in their place!"

"How's that?"

"The best way to live with people is to put yourself in their place!" I repeated.

Then, while my husband looked at me in mystified silence, I sat down on the couch arm and asked myself: "What would you really want if you were Aunt Peg? Would you want to knit or crochet, watch TV, or read the sort of magazines someone else happened to have around the house? Would you want to sit around while everyone else was busy weaving threads into the tapestry of family life? Would you?"

I told him roughly of my plans, how I would put them into immediate effect, then I went out to the porch.

Aunt Peg hardly stirred.

"Where do you want to have it?" I asked, removing the pile of old magazines from the wicker stool and sitting there beside her.

Aunt Peg gave her usual timid little smile but her eyes twinkled a little as she answered: "Well now, that depends on whether it's a cup of coffee or a load of sand!"

"I was thinking," I said, "that now would be about the right time for you to start a flower garden."

"Me?" She edged around to face me, "What would I do with a flower garden?"

"What everyone else does with one — enjoy it!"

Now go easy, I told myself, you wouldn't want to be rushed either!

"Let's select the spot and then we can go into the town and buy the plants or seeds you need," I said, suddenly remembering her favourite flower.

"What was the name of those velvety red and yellow flowers that reminded you of when you were a young girl?" I asked her.

"Oh those?" answered Aunt Peg, smiling at the thought of them. "They're wallflowers."

Aunt Peg began to tell me all over again, how, as a child, she had tried to grow them in time for her mother's birthday and how she had had to buy a bunch from a flower seller because her own seeds had never germinated. This time I listened attentively and encouraged her.

As I took Aunt Peg's arm and walked with her down the garden to select the place she would like for her flower patch, I knew I had at last learned the meaning of old Molly William's wise words, I had at last learned how to make Aunt Peg happy. ★



Education and re-education of the ministry

Funds are urgently needed for education throughout the whole area of Presbyterian Church life — to extend and improve theological training (through literature and audio-visual materials) and to ensure that refresher courses and other educational opportunities are available for ministers, deaconesses and lay leaders. The aim is to recharge their mental batteries; to keep them abreast of contemporary thought.

The National Development Fund will advance Presbyterian Church work on university campuses. The Church has long played a role here. This aspect of our work must not be neglected today.

Apart from revising and improving the curricula in the theological colleges, the principal need for funds in this area is to aid construction of Presbyterian residence facilities for students. A specific

example is the proposed new residence at the University of Saskatchewan in Saskatoon, which requires assistance in the amount of \$125,000.

For extraordinary projects like these, extraordinary support is essential — a support beyond each Presbyterian's regular responsibility to his own congregation or to the national budget.



University courses are expanding and adapting to a changing world at an unprecedented rate. Our curricula in the theological colleges must do no less.

In these essential areas of Church life, both people and physical facilities are involved. Tremendous forward strides are required. So vast is the job to be done that it is difficult to assess the costs and priorities. From the National Development Fund, \$50,000 annually would be a sound beginning.

"It's not too late in Sixty-Eight!" is theme for optimistic NDF canvassing this year

Across Canada, preparations are going forward to make 1968 a busy NDF year. All regions are active in this second year of the 5-year NDF program. Week by week, the list of 1968 campaigns is lengthening.

1968 can be equally opportune. Numerous congregations have disposed of prior local commitments. They now find greater freedom to share in involvement with the challenging opportunity to advance a great national cause. To all unreported congregations, Fund leaders say: "It's not too late in '68!" Seventy per cent of our congregations are holding NDF visitations this year.

Fund projects are already under way. One is in the area of research and discovery. "How can the Church be made more vital?" is only one study question. To help find an answer, investigation in depth is progressing. In the \$5,500,000 program, here are the other Fund projects for which financial participation by all congregations is vital to accomplishment: development and support of the ministry, education and training, home missions, overseas missions, and church extension.

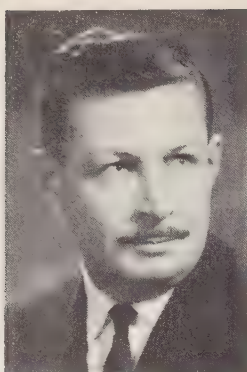
Here's how any congregation benefits from the NDF. Results thus far show that NDF participation can provide one of the most encouraging experiences a congregation can ever have: the thrill that comes from undertaking and carrying out a challenging task despite difficulties that may be present.

During National Development Fund visitation in 1968, join in one hour of sharing — your time, your talents, and your treasure.

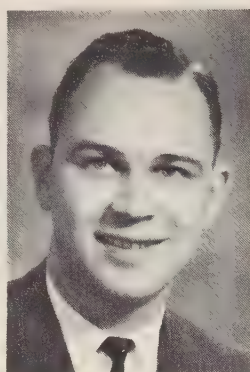
TREASURY REPORT

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as of May 10, 1968**

\$2,867,146



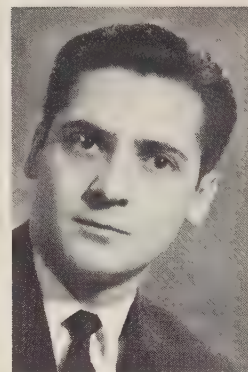
CALVIN C. MacINNIS of St. Andrew's, Parry Sound, Ont., and St. Paul's, Ingersoll, attended the University of Toronto, and will go to St. John's Church, White Rock, B.C., with his wife June and three children.



ROBERT D. WILSON, a member of St. Andrew's, Saskatoon, and a graduate of the University of Saskatchewan, will go to Chauvin, Alta., with his wife Sheila and son Ian.



JAMES A. McKAY of Orillia Church, Ont., a graduate of the University of Toronto, will go to Creemore, Dunedin, Maple Valley, Hornings Mills, Ont.



JOSEPH EDWARD RIDDELL, a member of St. Andrew's, Fergus, Ont., and a graduate of Waterloo University College, will go to Moosomin, Sask.



JOHN A. NEILSON, of Knox Church, Gorrie, Ont., attended Brandon College. He will go with his wife Dora and three children to Norwood, Havelock and Westwood, Ont.

KNOX



DAVID J. C. COOPER of St. Andrew's, Maple, Ont., a graduate of the University of Toronto, will go to Atikokan, Ont., with his wife Doris.



ALBERT L. FARTHING of Trenville Church, Alta., a graduate of Waterloo Lutheran University, will go with his wife Jeannette and son to Penetanguishene, Port McNicoll and Wyebridge, Ont.



HOWARD L. SHANTZ, a graduate of Waterloo Lutheran Seminary, formerly a minister of the United Missionary Church, has a wife, Gwendolyne, and two daughters.



ANGUS DUFF MCGILLIVRAY of Knox Church, Weyburn, Sask., a graduate of the University of Saskatchewan, will go to South Baffin Island with his wife Kathleen.

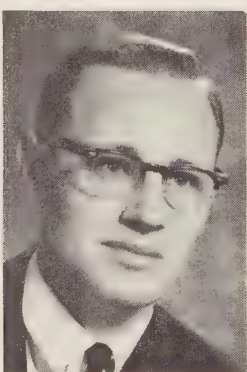


JOHN C. HENDERSON of Knox Church, Woodstock, Ont., a graduate of the University of Western Ontario, will go to Thompson, Man., with his wife Dorothy.

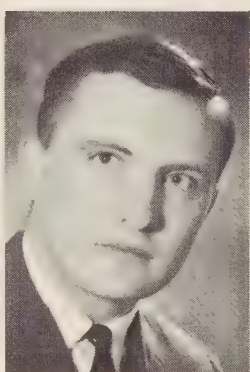


SHIRLEY MARIE JEFFERY of Appin Church, Ont., a graduate of the University of Western Ontario and Ewart College, will go to Englehart and Tomstown, Ont.

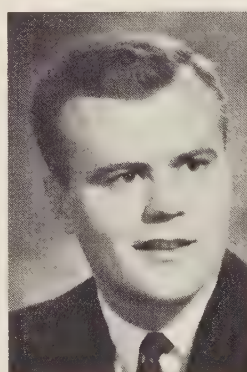
GRADUATES



NICHOLAS VANDERMEIJ, of Thornhill Church, Ont., a graduate of the University of Toronto, will do graduate study.



P. ALEX "SANDY" McDONALD of Knox, Stratford, Ont., a graduate of the University of Western Ontario, will go with his future wife Christine to Dartmouth, N.S.



DAVID W. STEWART of New St. James Church, London, Ont., a graduate of the University of Western Ontario, will go to Port Alberni, B.C., with his wife Carol Ann and daughter.



GEORGE PETERS of Chalmers Church, Hamilton, Ont., attended McMaster University, and will go with his wife Sheila to Ft. MacLeod and Jumbo Valley, Alta.



J. BARRY FORSYTH, a graduate of the University of Toronto, will undertake graduate studies.

GRADUATIONS

Presbyterian College

■ Although only two students were graduated at the 101st convocation of The Presbyterian College, Montreal, on May 1, it was a unique occasion.

One of the graduates, Gordon E. Williams, is an Indian Canadian, believed to be the first of his race to graduate from one of our theological colleges.

The other, Donald W. MacKay, made history by appearing in sandals, a white turtle-neck jersey, and a beard.

Both men received the bachelor of divinity degree, as did the Rev. William F. Duffy of St. Paul's Church, Ottawa.

An honorary D.D. was conferred on the Rev. D. Glenn Campbell, minister of Elmwood Avenue Church, London, and a regular contributor to The Record.

The graduate bursary was divided between Donald MacKay and Gordon Williams. A new award, the J. James Hobus prize for excellence in preaching, was won by first year student David C. Robertson. It is a perpetual prize given in memory of the late J. J. Hobus by the Maisonneuve-St. Cuthbert's congregation in Montreal.

Principal Robert Lennox referred to the program for continuing education for ministers established in the college this year. Fifteen students were enrolled in theology, with some 20 arts students certified to the college.

In the convocation address Rev. Dr. L. H. Fowler, secretary of the administrative council, suggested that missions, evangelism and social action, and Christian education should be taken out of the presbyteries and given to groups of laymen, so that ministers might be ministers.

Ewart

■ "Like Paul, you must be impelled to share the gospel with all kinds of people in the world outside," Rev. Dr. H. Douglas Stewart of Knox Church, Ottawa, told Ewart College graduates at the service in Knox College chapel, May 2. Dealing with the problems and questions graduates will face he pointed out that they were going into a more exciting, challenging world than ever before.

Diplomas were awarded to Karen Chittick, Patricia Rivett, Sheina Smith, Heather Tourangeau and Ruth Hunter, Reg. N.

Of the graduates, Heather Tourangeau received three scholarships and prizes, including the general proficiency prize. Two awards went to Patricia Rivett, and one each to Ruth Hunter and Sheina Smith. Karen Chittick won a study Bible for ability in scripture reading. Undergraduate awards were made to Victoria Pollock (2), Danna Draper, Lynda Hoffos, Jessie Horne (3), Jean Clarke (3), Joy Randall (2), and Shirley Pratt (2).

The gold pin of the Order of Deaconesses for 25 years service was presented to Miss Athalie Read of Guyana, received on her behalf by Miss Mary Whale.

Knox

■ Fifteen men and one woman received diplomas or certificates at the 124th convocation of Knox College on May 7.

The degree of bachelor of divinity was conferred on ten of the graduating class: David Cooper, A. L. Farthing, J. B. Forsyth, J. C. Henderson, Miss Shirley Jeffery, P. A. McDonald, A. D. McGillivray, D. W. Stewart, N. Vandermeij and R. D. Wilson. Two ministers, the Rev. R. B. Cochrane of Hamilton and the Rev. W. W. MacNeill of Toronto also received a B.D.

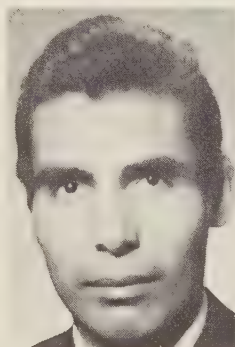
The Master of Theology degree for further graduate studies was granted to the Rev. C. M. Costerus of

Continued on page 30



SPEAKER at the Presbyterian College convocation was Dr. L. H. Fowler, left, shown with Principal R. Lennox, right, and Rev. D. Glenn Campbell, D.D.

P. C. GRADUATES



GORDON WILLIAMS of First Church, Brandon, Man., a graduate of Brandon College, will go to Formosa with his wife Maureen.



DONALD WALKER MacKAY of Westminster Church, New Glasgow, N.S., is a graduate of Acadia University.

BY HELEN WOOLDRIDGE

The Company of Young Canadians is out to wipe the tarnish from its public image. And let's hope it's not too late.

Most of its basic philosophy is positive and sound; its organizers are determined, tough-minded and quickly gaining the necessary experience to make the Company work. The CYC could be as successful in Canada as CUSO has been abroad — but it needs time to prove what it can do. It needs time to make mistakes while it finds itself and sorts out the role it can best play. Many observers are wondering whether the CYC's time will run out after the results of the next federal election are in. The Conservatives have made no secret of their dislike for the CYC.

Like any new, hastily conceived idea, the CYC has made colossal mistakes during its growth. There have been numerous policy overhauls and staff upheavals; dozens of projects have been started and then abandoned. Money has been wasted and the Company has often been branded "unreliable." Unfortunately, one of its most disastrous mistakes is one that could have been averted.

Almost from its inception, the CYC displayed little interest in its public face. Creating an image was the least of the Company's concerns. Alan Clarke, CYC executive director, commented that the Company never expected to be popular: "When legislation was adopted . . . speaker after speaker . . . talked about the program being controversial. If it wasn't controversial it perhaps wouldn't be doing what it was intended to do."

And controversial it has been, indeed. Newspaper columnists have attacked it regularly and angry Members of Parliament have labelled it "a gross waste of public money." Three Western premiers, Ross Thatcher of Saskatchewan, E. C. Manning of Alberta and Walter Weir of Manitoba threatened to banish the Company from their provinces. Finally, the axe fell; when the 1968-69 budget was handed down, CYC spending was cut by 20 percent. Government was saying, in essence, that it was thoroughly embarrassed and that the CYC could no longer continue to bite the hand that fed it.

In direct contrast, CUSO, which initially depended on public financing for its volunteers, was forced to build a shining image in order to survive. Its returned volunteers are constantly being called upon to enhance the organization's image in lecturing and film shows. This volunteer PR work pays off in thousands of dollars of donations each year.

The Company's problems stretch back to its inception. It was launched publicly before its aims and methods were clearly defined. In contrast, CUSO began quietly, had time to weave a philosophy and slowly build a functional organization before it became well-known.

One Ottawa commentator, in comparing the birth of the two organizations, said "CUSO was a philosophy without an organization; the CYC was an organization without a philosophy."

The early years of CUSO were equally ridden with problems — bad placements, volunteers who had to be brought home, ineffectual training. But the organization was small and worked away from the public eye. As a result, CUSO's press image has remained that of smiling Canadian teachers surrounded by adoring natives. Suc-



CYC VOLUNTEER Dal Brodhead, in front of the Kwakwaka'wakw Totem Pole

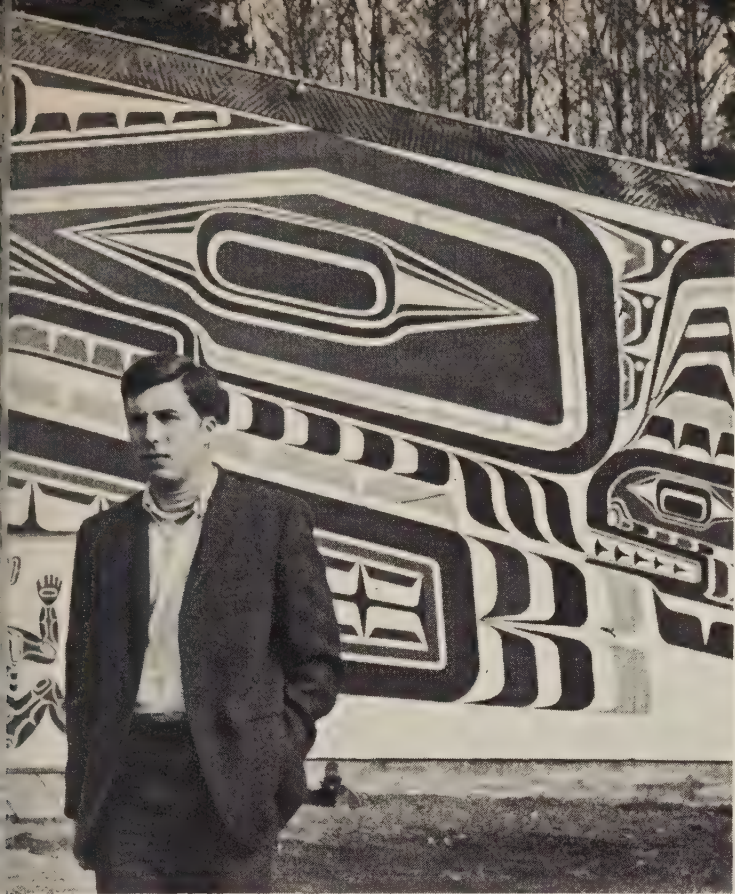
COMPANY OF YOUNG

Do we need it? Community catalyst or confused kids?

cess stories are presented carefully to the public through an efficient public relations department. Now, to prevent placement failures, the organization's field coordination network quickly spots misfit volunteers and either arranges for transfer or return.

The CYC, on the other hand, began with a bang and too many dreams. It planned to establish a corps of 1,000 volunteers at home and 1,000 abroad. The public was promised a vast army of "eager beavers" who would solve problems of public concern in a publicly accepted manner. Instead CYC volunteers with long hair and unconventional dress began to probe into society's sore spots. Public disenchantment came early. The first training season in Antigonish was disastrous; it drew most of the wrong kind of people who responded in the wrong way.

Another albatross about the new organization's neck



Indian Community House, Alert Bay, B.C.

CANADIANS

S

was Prime Minister Pearson's warm paternalism for the young organization. It immediately became a political issue. If the Liberals wanted it, the Conservatives didn't. Unfortunately, not even all the Liberals wanted it. Members of Parliament like Douglas Fisher complained that there was really no need for the Company and that it was a failure. With such divided backing, the Company was fair game to all.

The volunteers, too, were quickly typecast through a series of sensational press stories. The organization and its members became synonymous with radicalism, hippiedom and youthful rebellion. The story covering CYC involvement in protest marches about the United States Consulate in Toronto hit most major newspapers. Also in Toronto, the CYC became hopelessly enmeshed with the hippie philosophy because of the work of David DePoe in the Yorkville area; in Victoria, the CYC was

linked with communism because of the creative outpourings of another volunteer, Lynn Curtis.

Who are these volunteer kids, really?

The CUSO volunteer, through his protective image, has always remained above taint. He is carefully screened for emotional hangups and maturity during selection procedures, and he leaves for his posting with public applause in his ears. He is the sort of youth society accepts. He is polite, personable and has equipped himself with some type of socially approved training. He is rewarded by a posting that is approved by all concerned; he does not have a two-year career lapse since he generally works in the framework of his own profession and his posting is generally in or near exotic lands.

It is exceedingly difficult to generalize about the typical CYC volunteer as no one is too sure who the typical CYC volunteer is. Some are highly trained, experienced young men and women; others are frightened-looking high school dropouts who seem to have more problems than the people with whom they work. When speaking of this group, Stewart Goodings, CYC associate director, says "Some are (dropouts) but we prefer to call them "drop-ins"—dropping in to real life."

The CYC volunteer generally enters upon his two-year posting under a cloud of suspicion. The CYC, unlike CUSO, cannot offer either the guarantee of a rewarding, approved situation or an attractive locale. The CYC volunteer often rejects the "good life" and the values of the average middle-class Canadian as being superficial and meaningless. Because he does not conform, he is suspect. The very nature of his work makes him a "boat rocker" and his presence often becomes a threat to established patterns and prejudices.

Dr. Wilson Head (director of research, Social Planning Council, Toronto), who has been associated with both CUSO and CYC volunteers, summed up the difference between them:

"CUSO hasn't sent people out to revolutionize the world; the CYC has. CUSO has recruited volunteers for specific jobs where they can work constructively within the framework of a development plan. The CYC, on the other hand, has recruited mixed-up 18, 19 and 20-year-olds who have, through their inexperience, tried to incite revolutions among minority groups. The basic principles of the CYC may be sound; but the problem lies in the age and inexperience of its volunteers."

Some agree with this assessment, but not all.

Mrs. Alice Cunningham, a Metis leader in Faust, Alberta, strongly defends the volunteers and maintains that they have gone out of their way to help the Metis community.

"They are interested in us, in our problems and our needs. For the first time in 40 years, I think the Metis problem is being recognized and those boys are responsible."

The situation seems to be that while CUSO has its success stories printed and its failures hushed up, the CYC gets full play for its failures and little coverage for its successes.

Typical of the little-known positive things CYC volunteers are doing are two experiments in education: Everdale Place, north of Toronto, and Rochdale College. Everdale Place follows the "free school" principle so

COMPANY OF YOUNG CANADIANS

successfully applied in England at Summerhill. Here children live in a community atmosphere with total freedom to pursue their interests. Rochdale College in Toronto is a post-secondary school extension of this principle. The CYC has provided resource personnel at both these schools.

An intriguing question presents itself: Why has the CYC aroused so much wrath in its attempts to aid the underprivileged of Canada while CUSO volunteers have basked in praise for similar efforts overseas? The answer might lie partially in society's concept of charity and aid. Despite their progressive views and 20th century enlightenment, Canadians are still a nation of Lady Bountifuls where charity is concerned. Canadians are willing to love their fellowmen if their involvement means no more than sending dollars to reputable charities or filling envelopes in church. CUSO does not directly involve its supporters but allows the public to participate in good deeds vicariously. It enhances the Canadian image of a benevolent, unprejudiced, humanitarian nation. But the entire CYC philosophy forces involvement; it forces communities to look at their sores, and the communities are not pleased.

The CYC image, too, has suffered from society's scorn of youth who do not conform, at least superficially, to its values and standards. CYC volunteers have been accused of being meddlesome, long-haired hippies who have neither the training nor the personal maturity to handle problems

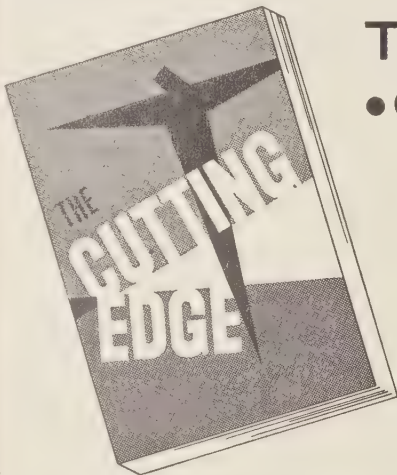
that professional social workers have battled for years.

These accusations issue from a misunderstanding of the organization's motives. The CYC volunteer should not attempt to provide solutions but merely to generate an awareness of the problems. Because he usually does not identify with the Establishment, the CYC volunteer can win the trust and support of the minorities with which he works. He provides the will and encouragement so that minority groups will organize to help themselves. Because of his catalytic role, the CYC workers are called disrupters of the status quo.

It is often said that CUSO volunteers receive more than they give in what they learn from their cross-cultural experiences. CUSO volunteers return with insights into international problems and grievances and many move into governmental situations. But no one seems to appreciate the intense educational value of an assignment working with and learning about economic and social problems in Canada.

Many of the CYC kids will turn out to be useless troublemakers, but many more will learn to care about their country. They'll help point out where we should be spending our governmental money allotted for upgrading educational schemes and welfare programs; they'll help many small groups to find their voice for the first time. Best of all, they'll provide a positive outlet for the driving urge of this generation to "get involved." If they're given the chance. ★

The author was a member of the original CUSO volunteer contingent and worked in Singapore and Malaysia. She has been closely associated with both CUSO and the CYC since returning to Canada. (From the Canadian Register. Used with permission.)



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94th General Assembly

Although the general assembly will meet this year in Knox College chapel, the opening will be held in St. Andrew's Church, King and Simcoe Streets, Toronto.

At 8 p.m. on Wednesday, June 5, commissioners from across Canada will gather for the opening service, at which the retiring moderator, Rev. Dr. J. Logan-Vencta, will preach. He will constitute the highest court of The Presbyterian Church in Canada and then call for the election of a new moderator.

Beginning on Thursday morning, all other seditious of the 94th general assembly will be held in Knox College chapel. It will seat the 250 commissioners (ministers and elders) and the chapel gallery will be available to the public.

The joint clerks of the general assembly are Dr. E. A. Thomson and Dr. L. H. Fowler.

Withdrawn from Angola

The majority of missionaries of the United Church of Canada and the United Church of Christ (USA) are to be withdrawn from Angola. The joint action was being taken because the Portuguese government has a policy "apparently intended to extinguish Protestant missionary activity in Angola."

Sixteen missionaries are expected to be affected. Six are members of the American church and 10 of the United Church of Canada. All missionaries due or overdue to receive furloughs were directed to come home by June 30. In the past, the government has not permitted re-entry when furloughs were

taken. Three missionaries will be left, the remnant of a staff which numbered 45 in 1960. The two boards have supported 30 schools, hospitals, leprosy and tuberculosis clinics and dispensaries in Angola.

Examples of harassment of missionaries cited in the announcement included:

— Permission must be received from the government in Luanda a month in advance if they wish to go beyond a strip 15 miles on either side of the main east-west road in Angola. This is the area under local government administration.

— Travel permits are often denied, and they are required to register with the police in towns visited and report to authorities when they return to home base.

— Bibles and Bible study material, even after censorship, have been confiscated.

— Meetings are banned except for worship, and worship and Bible study has been prohibited in some areas.

While Western missionaries have not been physically abused, African Protestants have been tortured, the announcement said.

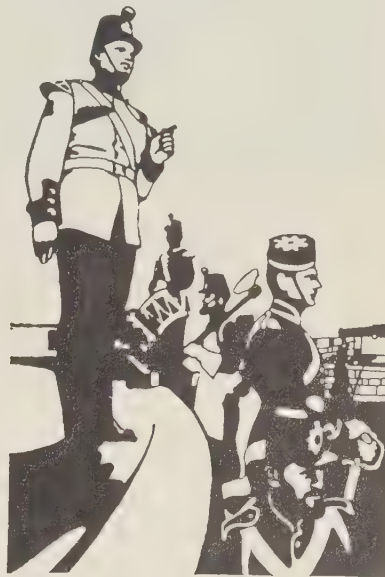
In a letter to the missionaries, the church boards said that the situation had deteriorated in recent months and "our sense of responsibility has been heightened daily." The letter stated that an obligation to Angola might best be served now "by drawing attention to the injustices of the present situation."

The Czech churches

The Evangelical Church of Czech Brethren is "extremely happy" about recent political developments in Czechoslovakia, and is looking for ways to contribute positively to the process of democratization in their country.

In an interview in Geneva on his return from the Third All-Christian Peace Assembly held in Prague, Dr.

Great Ontario Adventure Vacations



Garrison members at historic Fort Henry

The Heritage Highways

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YOUNG PEOPLE from First Presbyterian Church, Buffalo, N.Y., were among many groups to tour the church offices in the last few months. Shown, left, are Tony Miller, president, Jean Mielke, commission chairman, and Rev. James H. Edgar, assistant minister.

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Special Announcement

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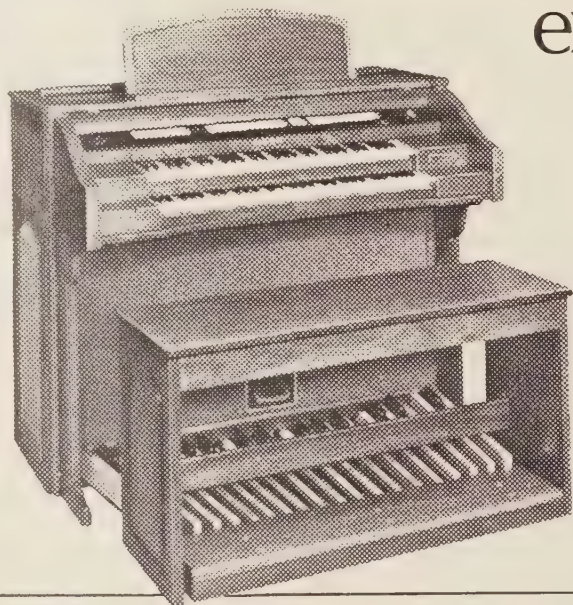
This new inter-denominational college will combine 110 years of rich experience in preparing christian workers for service the world around. The integration of both faculties, staffs, student bodies, and alumni associations will take place during the summer months.

The campus of Toronto Bible College will become the site of the new ONTARIO BIBLE COLLEGE.

Applications for the Fall Term are now being received by
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PIANOS
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arrange for a demonstration.*

Marcel Pradervand described the mood of Christians there as "hopeful" in the wake of the recent take-over by the "democratic" wing of the Czech communist party.

While in Prague, the general secretary of the World Alliance of Reformed Churches attended a special meeting on April 3 of the Synodal Commission of the Evangelical Church of Czech Brethren, called to define church policy in response to the new conditions.

The commission expressed hope that the process of democratization which has started will continue, and called on church members to take an active and positive role in public life.

The commission also voted to initiate negotiations with the government, aimed at church-state relations based on the principle, "a free church in a free state."

In the future, the committee resolved, pastors' salaries should no longer be paid by the state, but by the church, although the church would accept lump sum state grants for this purpose, to be paid out from the church's central treasury.

Dr. Pradervand also had talks in Prague with Dr. Erika Kadlecova, new president of the state office for church affairs.

He said that Dr. Kadlecova is "a Marxist first and a politician second. She genuinely wants to reach a just solution to the many and difficult problems in relations between the churches and the state in Czechoslovakia."

Presbytery revamped

The Presbytery of Guelph and Saugeen has taken steps to require each minister within its bounds to take a refresher course annually.

The presbytery has directed each of its congregations and charges to authorize at its next annual meeting a leave of absence of up to two weeks for the minister, including two Sundays, apart from his annual vacation.

The leave is for the purpose of taking a refresher course in Canada or the U.S.A. The congregation is to pay up to \$100 towards the registration and expenses for the course, and also for the pulpit supply.

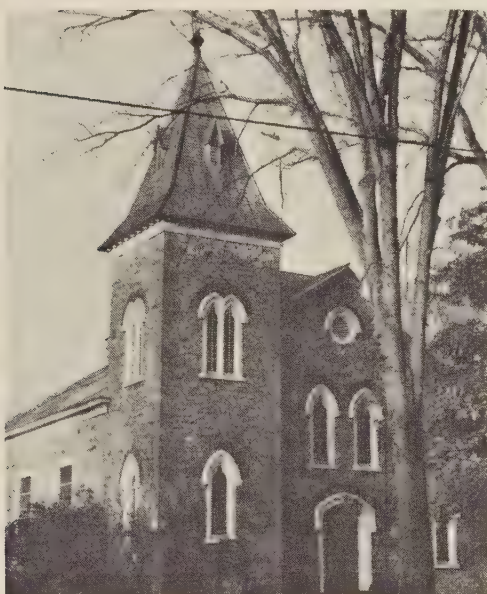
In future this provision will be included in any call moderated in the presbytery.

Guelph and Saugeen has also adopted a group insurance plan to cover ministers in the event of sickness or accident.

After careful study by a special committee the functions and structures of the presbytery have been reviewed. The presbytery will now have

four major standing committees dealing with: (a) congregational affairs, (b) the ministry, (c) outreach and (d) Christian education.

Informal meetings of the Presbytery of Guelph and Saugeen will alternate with formal meetings. At the informal evening meetings the four committees will meet separately for discussion and then the presbytery will meet in committee of the whole to hear a presentation by one of the standing committees.



St. Andrew's East

The church with the thistle on the steeple, St. Andrew's Presbyterian Church in St. Andrew's East, Quebec, will celebrate its 150th anniversary on June 23.

Built of stone with walls 18 inches thick, St. Andrew's is the oldest church in the Presbytery of Montreal. It was founded by Scots people who made their way up the Ottawa River from North River to where the village of St. Andrew's East now stands.

Rev. Dr. C. J. St. Clair Jeans is the minister of St. Andrew's, and Rev. Dr. C. Ritchie Bell of nearby Lachute will be the anniversary preacher. The organist, Miss Grace McOuat, played the organ at the centennial service in 1918.

Scottish study

The Scottish Churches Council, which embraces nine denominations or groups, will make an informal enquiry into existing relations between its members and the Roman Catholic Church.

A committee will consider non-theological factors which may cause some churches and individuals to reject association with Catholics.

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PR-68

The Earl of Wemyss and March, council chairman, said the enquiry would be informal because Scottish churches are already represented by the British Council of Churches on the joint working group established with the Roman Catholic Church.

The Roman Catholic population of Scotland is officially estimated at 825,000. According to one source, the Catholic adult population has risen by several thousands in the last few years.

Christian in industry

Has your kirk session considered organizing its elders' districts according to the "shift" worked by members of the congregation in local industry? In Oshawa, the plan was carried a further step, according to a seminar presentation in MacNab Street Presbyterian Church Hamilton, by scheduling church services and meetings on mid-week morning and afternoon dates for the convenience of shift workers.

On March 30 and April 6 a conference on "The Christian in Industry" brought 60 delegates to Hamilton under the auspices of the Christian Trade Unions. The Hon. Robert Welch, minister of citizenship and provincial secretary, told delegates that four out of five Canadians will be living in cities within a decade. In the same period over two million people will be added to the urban population of Ontario alone. In this era of change, the politician must give leadership through education, while at the same time must reconcile divergent views, thus evoking much discussion on the place of "compromise" in the Christian ethic.

In a presentation, "The Biblical Motives of Social Action" Prof. A. L. Farris concluded that man is a living soul, needing physical care and support. Can a hungry man hear the converting gospel? — a rhetorical question seeking the church's ministration to the whole of needy man. It was agreed that Monday's activities tell more about a man than do his Sunday church participations. Dialogue is proposed through continuing conferences organized by various church, trade union and industrial organizations.

Korean translation

A Roman Catholic-Protestant committee for a common translation of the Old Testament into Korean has been set up in Seoul. Representatives of the churches decided to use Kittel's edition of the original text and to consult

versions in other languages.

They will follow the principles for common translation expressed by the Secretariat for Christian Unity and the United Bible Societies.

Cornwall Conference

Seventy teachers and leaders from St. John's Presbyterian Church, Cornwall, Ont., met in April for a Christian education evening.

Prof. Joseph C. McLelland of McGill University spoke on "A Hot Gospel for a Cool World." The young people of St. John's presented a musical program.

BUDGET RECEIPTS

Budget givings from congregations totalled \$383,552 at the end of April, as compared to \$386,298 a year ago.

Expenditures for the first four months of 1968 were \$698,439, as against \$661,490 last year.

Alberta's history

The Synod of Alberta's history committee has prepared a volume dealing with the history of the synod.

Advance orders for the book should be sent to the convener, Rev. R. J. Burton, Olds, Alberta. The cost is \$1.50 a copy, and cheques should be made out to the Synod of Alberta.

Synod conference

"The job of the preacher is to fill the pulpit; the job of the people is to fill the pews," insisted Dr. H. H. McConnell, associate minister of the United Presbyterian Church, Prairie Village, Kansas. "The church is changing with such rapidity that within ten years the congregation will no longer be the norm of Protestantism in North America," predicted Rev. Geo. E. Todd, director of the joint office of Urban and Industrial Mission, United Presbyterian Church in the U.S.A.

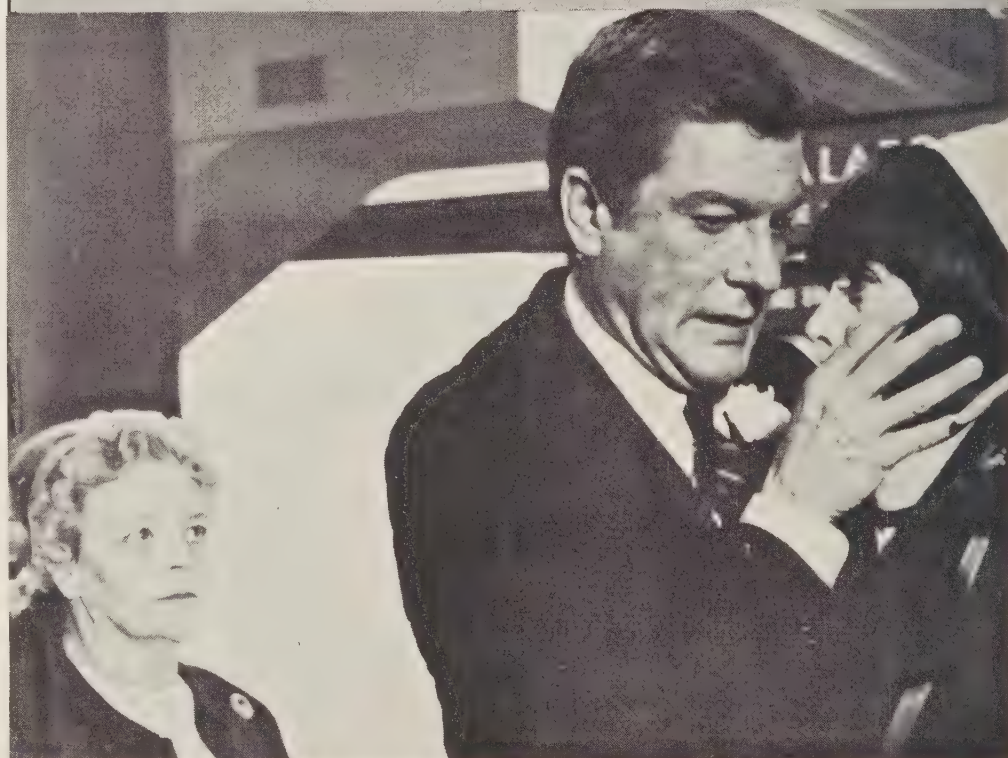
Both men were teamed with Bible study leader, Dr. John A. Johnston, minister of McNab St. Presbyterian Church, Hamilton, Ont., as resource persons at an evangelism conference, "The Gospel for Today's World," held by the board of evangelism and social action and the E. and S. A. committee of the Synod of Toronto and Kingston at Geneva Park, April 18-20.

The two speakers dealt with visitation evangelism and the problems of modern urban ministry, while further interest groups covered the church coffee house, the town and country church, adult study groups, Teen and Twenty Chapel and apartment evangelism. Generous time was provided for discussion.

Uniquely, the first part of the con-

Dick Van Dyke in ALTAR EGOS

From a new book published by Fleming H. Revell Co., Westwood, New Jersey
(in Canada G. R. Welch & Co., Toronto)



Shhh! That "old busybody" is going to pay for half of our new building!

— From "Fitzwilly" (Mirisch — UA)

ference was for full time church workers, some 30 attending. Friday night about the same number of laymen joined them for the remainder of the gathering.

Moral insights

A plea for the involvement of Christian churches throughout the world in the social, economic and political questions of our time was voiced by Dr. Eugene Carson Blake, WCC general secretary, when he addressed 200 Protestant and Orthodox leaders attending the annual meeting of the U.S. Conference for the World Council of Churches.

"To preach the gospel to a hungry man without giving him food is both futile and cruel," Dr. Blake said. "It is because I believe the Christian faith most fully comprehends the reality of human life and existence on this planet that I think the churches have the task and opportunity of awakening a responsible world society.

"The church will be an entirely reactionary force unless it attempts to bring the moral insights of the gospel to apply to the moral decisions inherent in the changes being made in world society," he said.

New Irish Hymnal

Pete Seeger's familiar melody "Blowin' in the Wind" has a new set of words in a hymnal being used by Irish Roman Catholic congregations.

Written by Father Hubert Richardson, head of a catechetical training centre, the new words focus on the unity of men in Christ and broaden the message of the protest song.

"How many times must the sick look up and find there is no one to care?" a typical line asks.

Bob Dylan's melodies are also included in the hymnal.



LOST FOR YEARS was this church bell, used as early as 1875 by the Rev. James Nisbet on the church at Prince Albert, Sask. It was given by Presbyterians in Malton, Ont. The bell was recently discovered in use at an Anglican church on the Big River Reserve, where it still calls people to worship.

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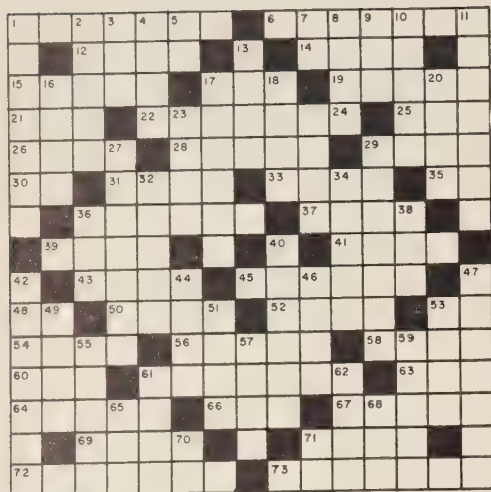
A Braille Bible costs \$75.00 and the Bible on records \$50.00. Send a gift for this important work.



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National Office, Suite 200, 1835 Yonge Street, Toronto 7

CROSS WORD PUZZLE



ACROSS

1. City where Paul founded a church.
6. Wicked city.
12. — about. (Two words)
14. Not any.
15. Smallest number.
17. A battery terminal. (Abbr)
19. Time, as in music.
21. Furniture truck.
22. Biblical letter.
25. They in French.
26. Asters. (Abbr)
28. A place of worship.
29. Printing expression 'Let it stand'
30. Right. (Abbr)
31. Prefix meaning eight.
33. Pro —.

35. Man's nickname.
36. Squadrons of warships.
37. Flaps.
39. Walked.
41. Wading bird.
43. Mohammedan priest.
45. Unit of exchange.
48. That thing.
50. Metal bearing rocks.
52. Misaid.
53. By.
54. Twelve o'clock.
56. To decay.
58. Musical instrument.
60. Affirmative reply.
61. Biblical coins.
63. Sheltered side.
64. Mr. Shaw. Band leader.
66. Lend me your —.
67. Grain.
69. Interests. (Abbr)
71. Den.
72. Biblical body of water.
73. Huge animal.

DOWN

1. Where the crucifixion occurred.
2. Laughing.
3. Insurance. (Abbr)
4. Memo.
5. Treasurer. (Abbr)
7. Upon.
8. Speck of dust.
9. Half of two.
10. Send in return.
11. Paul the —
13. Does (biblical style)
16. Toward the rising sun.
17. Pontius —
18. — of the east.
20. Entreaty.
23. Head.
24. Live rat. (Abbr)
27. Very wise man.

29. Sunday.
32. Biblical wood.
34. Caudal appendage.
36. Abbr. for a week day.
38. Polite address.
40. More sacred.
42. Grape growing areas.
44. Interlaced network.
46. Rest lazily.
47. An apostle.
49. Heel and —. (dancer)
51. Graf — German battleship.
53. Surface extent.
55. The port of Rome.
57. Alright. (Slang)
59. Awake and ready.
61. Matched groups.
62. Graceful swimming birds.
65. Indiana. (Abbr)
68. Belonging to him.
70. Direction (Abbr)
71. Behold.

Fraternal sharing

West German Evangelical and Catholic leaders called on their church members to observe the first Friday of each month as a "day of fraternal sharing" in behalf of the needy people of the world. They urged that special donations be made on that day to the German National World Famine Committee which would use the funds to aid the poor outside the country. The monthly effort began on the first Friday in January, and money raised was earmarked for agricultural equipment to be sent to Cambodia, Indonesia and India.

1968

GENERAL ASSEMBLY BUDGET

TARGET OBJECTIVE FOR 1968 \$2,500,000



RESPONSIBLE STEWARDSHIP IN A CHANGING WORLD

AUTHORIZED EXPENDITURES **\$2,381,666**

BOOK CHAT

Another Bishop Comes Clean

IF THIS BE HERESY, by James A. Pike

The original working title of this book was *Fewer Beliefs, More Belief*. But when some of his fellow bishops charged the author with heresy at Wheeling in 1966, he changed the title and now offers it as his personal confession of faith. It is timely and relevant to all who are bothered (as they should be) about what a man can believe today, and fearful (as they need not be) about whether new theology and new morality constitute heresy. Bishop Pike has come clean about his doubts and his assurances. He is a man of honesty; he is also a professional lawyer and so his honesty leads him to debate the key issues of confessional loyalty and the question of authority.

A brief sketch of his own career leads Pike to ponder the state of Christian belief today, and the strange fact that the true "conservative" is he who is willing to move ahead, to break new ground for the gospel in a new age. (A good background commentary

is supplied by the Stringfellow-Towne volume *The Bishop Pike Affair*, Harper & Row).

His chapter on "Bases for Belief" is crucial to his argument: seldom has the case for re-examination of Christian standards been better put. It leads into more positive work: the style of life, life after death, and God. These three subjects receive helpful analysis, and the material concerning extrasensory perception, psychedelic phenomena and so on is particularly apt. Those who dismiss Pike as a dabbler in the occult should ponder the evidence — perhaps our Presbyterian dogmatism needs this empirical approach to clear the air.

About God, Dr. Pike cuts through formal questions and answers which still plague seminarians and pseudo-theologians, to grapple with current debate on God-talk, including the death-of-God spokesmen. His lively touch brings the issues alive, and his position is not at all the reduced theology which this reviewer had assumed. This is not to say that no critique is in order. There are many question-begging passages, too little space devoted to major issues, too many signs of hasty composition. Yet in the end these are slight blemishes on what is a tract for the times. Pike believes that

the situation is critical, that heresy-hunting usually betrays the insecurity of the hunter rather than the faithlessness of the hunted, and that the debate about God is an exciting opportunity for renewed belief.

If much of what this book contains is old stuff for theologians, that serves only to show how broad is the credibility gap for our laity. If more churchmen — both theologians and lawyers — were men of candour like Jim Pike, we could move from dogmas which cloak our insecurity toward beliefs which express our convictions. Let us hope that the Bishop Pike affair ends positively; for this is not heresy. (Fitzhenry & Whiteside, \$5.75)

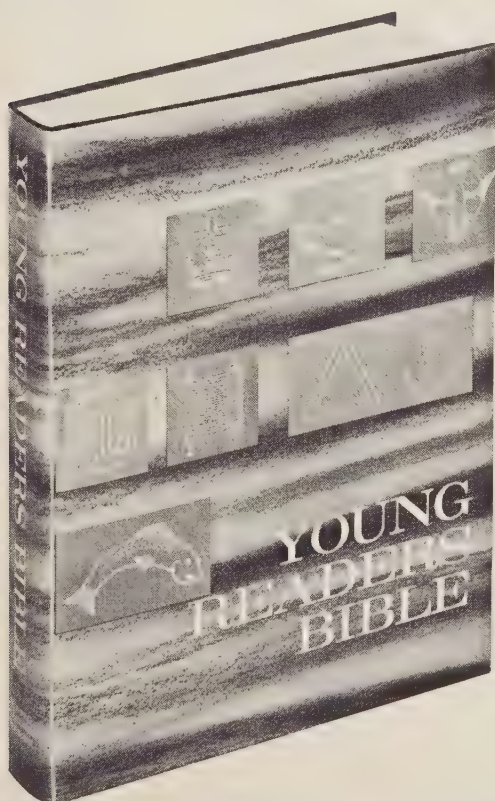
J. C. McLelland

JOURNEY INWARD, JOURNEY OUTWARD, by Elizabeth O'Connor

This is a beautifully written, sensitive sequel to the author's *Call to Commitment*. Continuing the compelling story of outreach and mission at the Church of the Saviour, Washington, D.C., Miss O'Connor's deep personal faith and insight into Christian teaching are reflected as she tells of imaginative ventures such as the coffee house church, and a foster home plan. The book has a recurring theme: the need for those engaged in mission to

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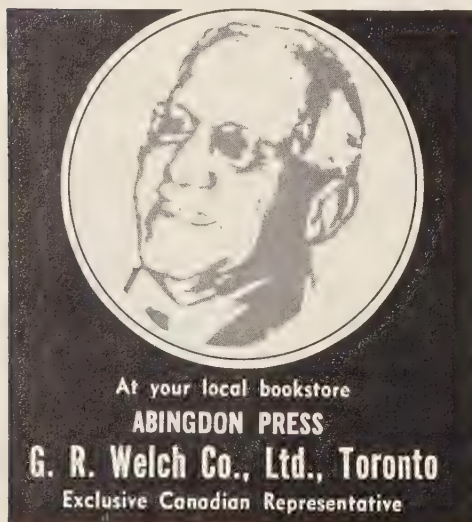
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explore their innermost selves, discover and develop their talents, and grow closer to God. Only then can they minister effectively to their community. A must for those concerned about church renewal. (Fitzhenry and Whiteside, \$5.75)

THE AUTOBIOGRAPHY OF BERTRAND RUSSELL

An intimate and sensitive chronicle of Russell's life and times, this is a remarkable study of a noble mind. It begins with his rigidly circumscribed Victorian childhood, a virtuoso career at Cambridge, and continues through love, marriage, divorce, many enduring friendships, and pioneer creative work in philosophy and mathematics. Written with scrupulous honesty and candour, simplicity and wit, it displays a rare humanity coupled with a gossipy interest in the life around him. The book gives a fascinating view of the world of Russell's day, especially of the influential and towering figures he knew best. (McClelland and Stewart, \$7.95) *Helen Herron*

THE SPARROW'S FALL, by Fred Bodsworth

A story of the hunter and the hunted — birds and animals of the forest hunted by man, and man in turn hunted by man — written in beautiful, crystal-clear prose by one who has a deep understanding of the Indian Canadian and of the animals of the north which he must kill for food. Jacob Ahook, who has learned from the missionary that God cares for every sparrow which falls, and that he must not kill, is faced with starvation for himself and his young wife, to whom he had been secretly married by the missionary, just before her wedding to a mighty hunter of her tribe, Taka. Leaving his wife he goes hunting for deer, and is in turn stalked by Taka, who has sworn revenge. (Doubleday, \$4.95) *Olive Grant*

TO UNDERSTAND EACH OTHER, by Paul Tournier

"Listen to all the conversations of our world, those between nations as well as those between couples. They are for most part dialogues of the deaf . . . No one can find a full life without feeling understood at least by one person," says the psychiatrist author in his introduction. Marriage is seen as man's closest relationship, and Dr. Tournier discusses in layman's language the problem of understanding—the need, the means, its importance and complete understanding in submission to Christ. This should be read by

married couples and those contemplating marriage, then discussed by the couple and put away for rereading later. (Ryerson, \$2.25)

Mary Whitson

THE SEARCH FOR IDENTITY, by Blair Fraser

Volume six of the Canadian History Series, covering the years 1945-1967, provides incisive comments on the events and revealing portraits of the most influential men of this period of phenomenal growth and accomplishment in our country's story. (Doubleday, \$6.75) *Margaret Armstrong*

Paperbacks

A provocative view of Christian belief is found in *THE CHRISTIAN AGNOSTIC*, by Leslie D. Weatherhead (Mussion, \$1.50). His unconventional approach will shock some, stimulate others, and strongly appeal to those who question the validity of traditional doctrines.

THE UNIVERSE AND DR. EINSTEIN, by Lincoln Barnett (Bantam, 60c) gives a succinct explanation of Einstein's theories, endorsed by him. It's readable and makes a somewhat obscure theory understandable to the non-scientific layman.

That religion has its humorous side is exemplified in a satirical poke at the foibles of church folk in *SPECKS*, a collection of cartoons by George Ivan Smith (Welch, \$1.25).

McClelland and Stewart, in its Canadian Best Seller Library, has brought out one of the timeless humorous works of Canadian literature, Stephen Leacock's *LAUGH WITH LEACOCK*. It's still fresh and lively.

Fans of Billy Graham will welcome the appearance of *MY ANSWER*, (Pocket Book, 75c). Questions culled from his advice columns appearing in hundreds of daily newspapers are here.

The origin and development of religious belief are dealt with in a major work by Hans-Joachim Schoeps, *THE RELIGIONS OF MANKIND*, (Doubleday, \$1.95). Reviewed in the hard-cover edition in the May 1967 Record, it is good to see this excellent volume now available at low cost.

For a somewhat different approach on the same subject, Washington Square Press has published a boxed set of six: Judaism, Islam, and Catholicism, each 60c; Buddhism, Hinduism and Protestantism, each 75c. Some are collections of writings, others are summaries of beliefs, origins and development.

A timely release is *THE TERRIBLE CHOICE: THE ABORTION DILEMMA* (Bantam, 95c). It in-

cludes case studies, biological background, legal aspects, and perspectives from the social scientist, doctor, lawyer and ethicist.

RECORDINGS

Vocal and instrumental music of Elizabethan England performed with exquisite taste and sound scholarship by some of today's best specialist musicians, has given me infinite pleasure again and again as I have played over an exciting Nonesuch album — HB 73010. The two-disc set, accompanied of course by full details of texts and sources, is entitled *Music of Shakespeare's Time*. Vocal solos, duets and ensemble items together with pieces for lutes, viols (a ravishing new sound for most of us), recorders and the virginals — 42 pieces altogether — are included and I thoroughly recommend that you experience this refreshing, well presented anthology of the popular music of the 16th century. Whether you know what you like or simply like what you know, this set will open new horizons for you.

I am obliged to give a cool review to Volume I of *The Odyssey* of the Young Mozart entitled *Mozart in London* (Odyssey 32 16 0164) which features the Frankfurt Chamber Orchestra with Karl Engel, piano. From a technical point of view the piano tone is bony and such pleasure as the performances of the two short piano concertos K.107, Nos. 2 and 3, afford is due more to the composer than to the way in which he is served.

While speaking of piano concertos, I want to mention two performances by the magnificent Russian pianist Emil Gilels with the Chicago Symphony Orchestra under Fritz Reiner. Both were recorded some years ago and are now available in the RCA Victor Camden Classics series — the Brahms concerto No. 2 on VCCS-1026 and the Tchaikovsky concerto No. 1 on VCCS-1039. Likely if you are anything of a veteran collector you will already have one or more versions of these works on disc but if you have a leaning towards full-blooded, hard-hitting, taut playing, or are perhaps starting a collection, you will wear out many a stylus before you better Gilels' brilliance.

I wish the excellent Deutsche Grammophon custom of giving full technical particulars of music, performers, editions used, size of orchestras and choirs, date and place of recordings etc. with every record would become universal and standard so that perfor-

mances could be assessed accurately both for themselves alone and by comparison with earlier releases — sometimes of the same work by the same artist. The thought is prompted by a recording of Schumann's Piano Concerto by Rubenstein on RCA Victor Dynagroove LSC-2997. It is undoubtedly vintage Rubenstein, displaying the virtues I outlined here in March when I reviewed his recording of the Chopin Nocturnes, but it would be helpful to have at least the date upon which it was made. And, as they are so often mentioned in the same breath — if not coupled on the same record, you will find a very satisfying performance of Grieg's Piano Concerto by Kjell Baekelund and the Oslo Philharmonic Orchestra under Odd Gruner-Hegge (coupled with Music from Peer Gynt) on Camden Classics VCSS 1067.

Even if the Mormon Tabernacle Choir lapses from taste now and again in the performance of religious pops, there is no disputing the excellence of the group as a choral instrument. Although taking 11 opera choruses out of context is in a sense indefensible, I have to record my gratitude to them for letting me sample choruses by Bizet, Puccini, Wagner, Verdi and others at one sitting on Columbia MS 7061 (*Anvil Chorus; Favourite Opera Choruses*) with the Philadelphia Orchestra under Eugene Ormandy. Mind you, it could not sound like this on stage, save in La Scala or "the Met," but it is great singing for the living room — and you will be humming several of the tunes for days.

Alan H. Cowle

PERSONALS

The Rev. Robert G. MacMillan of Knox Church, Oakville, Ont., was presented with an attache case by the members of the building committee, as their personal expression of gratitude for his leadership in erecting and equipping the church office building at 50 Wynford Drive, Don Mills.

Rev. Dr. J. Logan-Vencta, moderator of the general assembly, has received the Silver Acorn for his work as national chairman of the honours and awards committee of the Dominion Council of the Boy Scouts of Canada. From the Canadian government he received the Centennial Medal.

The Rev. Glenison Marsh has resigned from Eastminster Church, Edmonton, Alta., to become a counsellor with the alcoholism division, department of public health, Government of Alberta. He will live in Edmonton.



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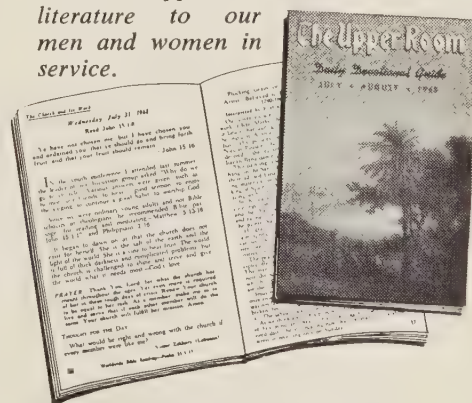
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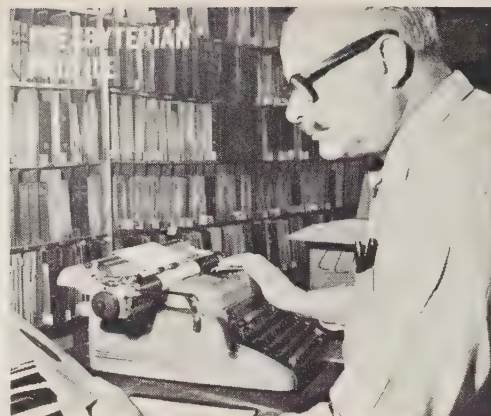
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— London Free Press photo
PRESBYTERIAN ELDER Ed Moogk in his London home surrounded by his personal collection of thousands of Canadian records.

■ As a personal centennial year project Ed Moogk assembled the Canadian Library of Recorded Sound.

An elder in Oakridge Presbyterian Church, London, Ont., Mr. Moogk works under the professional name of Ed Manning for CFPL TV in London.

In 1964 he proposed to the Canada Centennial Commission that recordings made by Canadians in all walks of life be gathered in one library. It was not until May that he was engaged to work on the project as advisor and consultant.

In his spare time he collected and catalogued thousands of old and new records, then paired many of them with a biographical sketch of the artist or person featured on the disc.

Canada now has the only national library of recorded sound, located in Ottawa. Historically significant recordings will be transferred to tape, and the pressing of a button by visitors to the Sound Library will transmit the recording either through earphones or loud-speaker.

Ed Moogk was one of the recipients of the Centennial Medal.

Graduations Continued from page 17

Taiwan Theological College, Formosa; the Rev. W. D. Huras of Advent Lutheran Church, Willowdale, Ont.; the Rev. Bruce J. Molloy of St. Andrew's Church, Victoria, B.C.; and the Rev. Ian S. Wishart of Calvin Church, Toronto.

Prof. R. C. Teigen of Waterloo received the degree of doctor of theology by examination.

It was missions night as far as honorary doctorates were concerned. The D.D. degree was awarded the Rev. D. T. Evans of Thornhill, Ont., past chairman of the general board of missions; the Rev. J. K. Lattimore of Morningside church, Toronto, present chairman of the mission board; the Rev. In Ha Lee, general secretary of the Korean Christian Church in Japan; and the Rev. Allan Reoch, long-time missionary who is now hospital visitor in Toronto.

The major post-graduate scholarships were won by A. L. Farthing, N. Vandermeij, and R. D. Wilson.

Principal J. Stanley Glen referred to the death last November of Prof. D. Keith Andrews, and said that as a memorial it is hoped to publish some of Dr. Andrews' scholarly works on the Old Testament.

Two of the most important words in the Christian vocabulary are "church" (ecclesia) and the personal pronoun "we", Prof. Stuart D. Currie of Austin, Texas, told convocation. Not church in our usual use of the word, but in its real meaning as "God's gathering".

The Christian can never say "we" and "them" in a way that gives "them" no value. At the very least we must mean all other Christians when we say "we", Dr. Currie said.★



RESCUE BREATHING (MOUTH-TO-MOUTH)

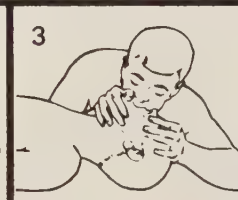
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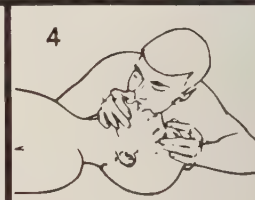
1
TURN VICTIM FACE UP
RAISE neck with one hand
and TILT head fully back
with the other hand



2
OPEN victim's mouth
PULL lower jaw to jut
position PINCH nostrils
shut to prevent air leakage
MAINTAIN downward
pressure on forehead



3
PLACE mouth tightly
around victim's mouth and
BLOW IN. The victim's
chest should rise



4
REMOVE your mouth
RELEASE victim's nostrils
LISTEN for air to come out
of victim's lungs LOOK for
the fall of the victim's
chest PINCH NOSTRILS
AND BLOW IN AGAIN.

REPEAT steps 3 and 4 continuously. IF AIR PASSAGES ARE NOT OPEN: CHECK neck and head positions, CLEAR mouth and throat of foreign substances.

Start immediately. Don't give up. Send someone for a doctor.

For infants and children, cover entire mouth and nose with your mouth. Use small puffs of air about 20 times per minute.

Apply rescue breathing in case of DROWNING, CHOKING, ELECTRIC SHOCK, HEART ATTACK, SUFFOCATION and GAS POISONING.



TWO WINDOWS in memory of Mr. and Mrs. Alex Clark were dedicated in Westminster Church, Smiths Falls, Ont., by the minister, Rev. R. A. Sinclair, left, assisted by Rev. J. K. Lattimore of Morningside Church, Toronto, a former minister.

■ A pulpit Bible was dedicated in memory of Neil E. Lockie, in *Park Lawn Church, Toronto*.

■ At *Margaret Rodger Memorial Church, Lachute, Que.*, additional pews have been dedicated in memory of the late C. E. (Dick) Richardson.

■ Over 200 people gathered in *Dufferin Street Church, Toronto*, on Sunday evening, April 28 for a reunion of the Dr. A. S. Grant Bible class, formed in 1935. Rev. A. N. Tomlin-

son, of Alderwood, Ont., former class leader, gave the address.

■ An electric organ has been given to the *Musquodoboit Harbour Church, N.S.*, by Colonel Ralph C. Tilley, in memory of his wife.

Anniversaries

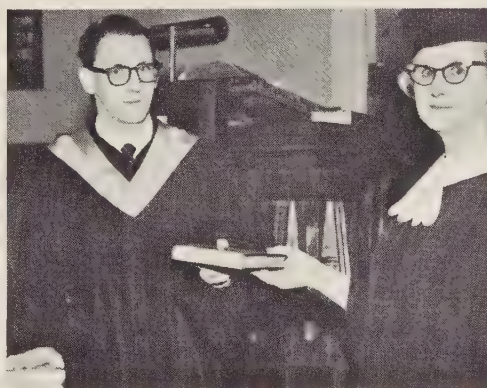
99th, St. Andrew's, Hillsburgh, Ont., April 21, (Rev. Wayne Maddock).

75th — Knox, Kent Bridge, Ont., May 5 (Rev. G. K. Agar).

CHURCH CAMEOS



THE 25TH ANNIVERSARY service of Mackay Church, Timmins, Ont., April 21, was conducted by Rev. Eoin Mackay, son of Dr. W. M. Mackay, who organized the congregation. Shown is Rev. A. C. G. Muir.



BIBLES were dedicated in St. Andrew's Church, Beeton, Ont., as a centennial project of the W.M.S. Left is Henry Wilson, student minister, and Mrs. Willard Broome, W.M.S. president, and organist.



IN ST. ANDREW'S CHURCH, Avonmore, Ont., flags were dedicated in memory of Miss Margaret MacIntyre and Hugh MacIntyre. From left are George D. McElheran, session clerk; Auley Morrison, Board of managers and Rev. Kenneth H. McDonald, interim moderator.



THE CORNERSTONE of the new sanctuary of Chalmers Church, Hamilton, Ont., was laid April 21. From left are Dr. G. Deane Johnston of Brantford, Rev. A. Thomson, the minister, and Rev. W. H. McClennan, presbytery moderator.



THE REBUILT Burns Church, Ashburn, Ont., was dedicated on April 21. It is on the site of the former church which was burned in February, 1967.



AT THE DEDICATION of a memorial window for members of the congregation of Bethel Church, Sydney, N.S., a centennial project of the ladies' auxiliary, are, Mrs. Agatha MacKenzie, Mrs. Chris Davis, John MacLellan and Rev. E. H. Bean.

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PRESBYTERIAN MEN

Over 100 attended the annual fellowship breakfast of PM sponsored by the Cape Breton Presbytery, in St. Giles Church, North Sydney, N.S. An address was given by the Rev. H. L. McCall, minister of St. Giles congregation.

Rev. David Craig and his wife spoke at a men's breakfast in Toronto in April.

LETTERS

Continued from page 9

great desire to see them in new, expensive clothes. This is a boon to societies that sell second-hand clothes. These women can give "just worn a few times" garments with a clear conscience to the pet charity that handles them.

So on with bigger and better spring rummages! Perhaps many supporters, like myself, are a bit better dressed and at the same time have helped raise money for more worthy projects than the writer of this — dare I say it — holier than thou article.

Toronto

F. MacKay

IN MEMORIAM

BROWN, ELIZABETH, 91, W.M.S. worker, Knox Church, Brantford, Ont., April 26.

BURNS, MISS LYLA B., active in ladies' aid and W.M.S., secretary, board of managers, Knox Church, Palmerston, Ont., April 18.

FLYNN, MRS. CHARLES (MARY), 78, life member, W.M.S., Glenview Church, Toronto, April 25.

FOWLER, AGNES, 81, Knox Church, Brantford, Ont., April 7.

McGIBBON, SAMUEL, E., 85, elder, St. Paul's Church, Hawkesbury, Ont., April 30.

McCLURG, GILBERT, 71, Shakespeare Church, Ont., March 30.

McGUIRE, DONALD, 57, representative elder, Elmvale Church, Ont., April 5.

MUIR, WILLIAM FREDERICK, 56, elder, St. Andrew's Church, Moncton, N.B., April 11.

MUIRHEAD, JAMES, elder, Knox Church, Agincourt, Ont., April 24.

MUSTARD, MRS. JOHN A., widow of the minister who served Oakwood and Dufferin Street Churches, in Toronto.

REDDITT, J. H. S., 85, session clerk, Mt. Pleasant Church, Ont., April 11.

ROBERTSON, WILLIAM J., 77, elder, Knox Church, North Easthope, Ont., April 7.

RUNNING, WILLIAM, 92, elder, Latoria Church, Dornoch, Ont., March 20.

SHERBONDY, HOWARD L., elder, St. Andrew's Church, Wingham, Ont., April 15.

TINLINE, MRS. JAMES D., 67, St. James Church, Thamesville, Ont., April 19.

WILCOX, JOHN, 90, elder, High Park Presbyterian Church, Toronto, April 30.

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YOUTH NEWS

Coming from Parry Sound, Sudbury, Sault Ste. Marie and Toronto, 130 attended the Algoma-North Bay Presbytery PYPS spring rally in North Bay. The program included tours of the Semi Automatic Ground Environment, the synagogue and the cathedral, and addresses by Frank Whilsmith of Willowdale Presbyterian Church, and a speaker from Alcoholics Anonymous. Other events included a coffee house, a dance, sports program and banquet. The new executive are: honorary president, Rev. P. B. Reid; past president, Douglas Young; president, Nancy Trudeau; Vice President, Leslie Booth; secretary-treasurer, Janet Wilson; missions and worship, Carol Figures; publicity, Wendy Mathew.

Deaconess Order

Final plans for a deaconess council will be drawn up at a meeting of the Order of Deaconesses in Ewart College, Toronto, June 14 and 15.

CHURCH CALENDAR

INDUCTION

Allan, Rev. John F., Trinity York Mills, Willowdale, Ont., April 25, as colleague and successor to Rev. R. H. M. Kerr.
Plom, Rev. Tony, Richmond Church, B.C., March 29.
Smith, Rev. Dr. Neil G., Kirkfield, Bolsover and Eldon, Ont., June 4.

ORDINATION

Codling, Douglas, Knox Church, Toronto, May 12.

DESIGNATION

Tourangeau, Heather, Queen St. East Church, Toronto, May 14.

VACANCIES & INTERIM MODERATORS

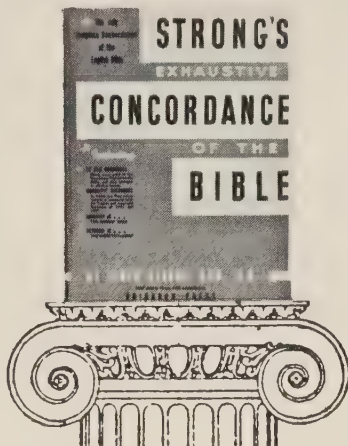
Synod of Atlantic Provinces:

Blue Mountain, Garden of Eden, East River, N.S., Rev. Alex. MacDonald, Merigomish.
Hopewell — East River, N.S., Rev. C. M. Shaver, Thorburn.
Little Narrows and Whycomagh, N.S., Rev. Ian G. MacLeod, Box 184, Baddeck.
North River, Shore and Englishtown, Cape Breton, N.S., Rev. Murdock MacRae, Big Bras d'Or.
Sackville, St. Andrew's and Port Elgin, St. James, N.B., Rev. Basil Lowery, 113 Torwood Court, Riverview Heights.

Synod of Montreal and Ottawa:

Aylmer and Hull, Que., Rev. W. R. Bell, 470 Roosevelt Ave., Ottawa 13.
Avonmore, Monkland-Gravel Hill, Ont., Rev. Kenneth H. McDonald, Box 100, Martintown.
Caintown, St. Paul's, and Lansdowne, Church of the Covenant, Ont. Rev. L. R. Renault, 12 Church St., Brockville.
Cardinal, Ont., Rev. J. J. Hibbs, Box 363, Iroquois.
Chateauguay, Maplewood, Que., Rev. H. Kuntz, 104 Yonge Cres., Pointe Claire.
Chesterville, Morewood, and Dunbar, Ont., Rev. William C. Inglis, Winchester.
Manotick and Kars, Ont., Rev. Leslie Files, 1364 Meadowslands Dr. E., Ottawa 5, Ont.
Ottawa, St. Timothy's, Ont., Rev. Wm. F. Duffy, 1869 Cannon Cres., Ottawa.
Sherbrooke, St. Andrew's, Que., (as of June 30), Rev. A. Ross Mackay, 1575 Beaudet St., Montreal 9.
Spencerville, Ventnor and East Oxford, Ont., Rev. David Mawhinney, Box 971, Prescott.

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Elmira and Winterbourne, Rev. J. D. Wilkie, Harriston, Ont.
King City and Nobleton, Ont., Rev. B. F. Andrew, Box 554, Maple.
Sault Ste. Marie, St. Paul's and Victoria, Ont., Rev. Peter B. Reid, 134 Brock St., Sault Ste. Marie.
Streetsville, St. Andrew's, Ont., Rev. L. L. deGroot, 3414 Schomberg Ave., Cooksville.
Toronto, Patterson, Ont., Rev. C. Johnson, 9 Montebello Gardens, Islington.
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Bridgen, Bear Creek and Knox-Dawn, Ont., Rev. Evan H. Jones, 311 Michigan Ave., Point Edward.
Chatham, St. James and Dover, New St. Andrew's, Ont., Rev. T. G. M. Bryan, 528 Partington Ave., Windsor.
Hanover, St. Andrew's, Ayton, Knox, Ont., Rev. John W. Bell, Walkerton.
Innerkip and Ratho, Ont., Rev. Wm. A. Henderson, 447 Hunter St., Woodstock.
St. Thomas, Alma Street and Tempo, North Street, Rev. D. Glenn Campbell, 41 Elworthy Ave., London.
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Portage la Prairie, Crescent Heights; Westbourne, Sioux Indian Village; and Woodside, Man., Rev. H. L. Henderson, 6 Seventh St. S.W., Portage la Prairie.

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Weyburn, Knox, Sask., Rev. J. J. H. Morris, 2574 Retallack St., Regina.

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Banff, St. Paul's, Alta., Rev. R. C. Garvin, 15th Ave. and 9th St. S.W., Calgary.
Calgary, St. Giles, Alta., Rev. K. E. King, 8208 — 7th St. S.W., Calgary.
Edmonton, Eastminster, Alta., Rev. Ian MacSween, 10508-81 Ave., Edmonton.

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Prince Albert Presbytery, Rev. William M. Barber, Box 1198, Melfort, Sask.

BIBLE READINGS

June 1	—	Mark 1: 1-8
June 2	—	Mark 1: 9-15
June 3	—	Mark 1: 16-22
June 4	—	Mark 1: 23-31
June 5	—	Hebrews 12: 18-24
June 6	—	Mark 1: 32-39
June 7	—	Mark 1: 40-45
June 8	—	Mark 2: 1-12
June 9	—	Mark 2: 13-22
June 10	—	Mark 2: 23-28
June 11	—	Mark 3: 1-7
June 12	—	Mark 3: 9-21
June 13	—	Mark 3: 22-30
June 14	—	Mark 3: 31-35
June 15	—	Mark 4: 1-9
June 16	—	Mark 4: 10-13
June 17	—	Mark 4: 14-20
June 18	—	Mark 4: 21-25
June 19	—	Mark 4: 26-34
June 20	—	Mark 4: 35-41
June 21	—	Mark 5: 1-8, 18-20
June 22	—	Mark 5: 21-23, 35-43
June 23	—	Mark 5: 24-34
June 24	—	Mark 6: 1-12
June 25	—	Mark 6: 16-29
June 26	—	Mark 6: 30-44
June 27	—	Mark 6: 45-56
June 28	—	Mark 7: 1-17
June 29	—	Mark 7: 20-30
June 30	—	Mark 7: 31-37

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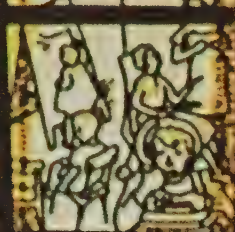
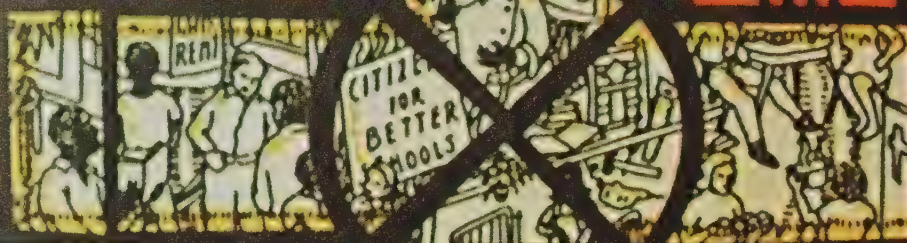
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PRESBYTERIAN RECORD

JULY - AUGUST, 1968



IN THIS ISSUE:

The 94th General Assembly

Christian Concern for Poverty

Uppsala, World Council meeting place

**SUNSET ON THREE MILE LAKE,
Katrine, East Parry Sound District, Ont.**



SUMMER RENEWAL

"He restoreth my soul." — Psalm 23.3

■ There must be a lot of people who know the words of the Shepherd's psalm, and many who have committed it to memory. Our days are far removed from those of the author. Our times are different. In many of us still, however, there lingers a longing for the quietness and peace of the pastoral scene that we associate with the days of the psalmist. Witness the flight of those who can afford it, to country homes, to cottage and resort areas, and, what is described as a growing trend, the seeking out of areas still more remote from our bustling cities, where men may live independent lives and enjoy their freedom from conformity.

The annual vacation period is now at hand in this northern nation. People are using to the full the degree of mobility we enjoy today in order to see old friends and new scenes. The holidays are upon us.

And when they are over, many of us will return to our usual work with leaden feet. Most of us would welcome a prolongation of the vacation period. We would welcome a return to the kind of life we picture men living in Old Testament times.

Whoever it was who wrote these words of our psalm, however, was a wise man. He knew that the relaxation of the "green pastures" and "still waters" must never be accepted as an end in itself. It must always be accepted as a means to an end. In this shepherd's song, it does not come to a climax with this picture of rustic beauty. Afterwards there must be some leading through the paths of righteousness, some walking done even "in the valley of the shadow of death." All of which we may be enabled better to do after a respite in the pastures and by the waters. By such aids to recovery of perspective God means to restore our souls and provide us with the insights that will help us to keep going through coming days. If our strength has been replenished, however, it must be used; if our souls have been restored we must not contemplate withdrawal from life.

The times in which we live are so hectic that most of us feel the need for renewal and frequent restoration. We follow many routes to find it. There is the broadening

influence of travel, there is the soaking up of all the summer's special gifts of sun and water, and a host of other things the doing of which we find rewarding and restoring. There are fishing and boating and swimming, as well as golf and tennis and baseball, — all to be used in the way in which they will benefit us most.

Our old singer of the sheep, however, did not suggest that mother nature alone would be able to restore our souls. Baseball had not been invented, and fishing represented a way of making a living rather than a way of restoring one's life. So the psalmist said, "He (God) restoreth my soul."

God still works in ways beyond our understanding, miracles to perform. I am sure that he uses trout streams and golf courses to restore our souls as well as hymns and church services. The thing to remember, however, is that if *souls* are to be restored, if we are to be renewed from within, then God must be given the opportunity of doing the job, employing whatever agent he thinks best.

David A. MacLennan reports that some of his best friends say, "I never go to church in summer." I am sure that some of our best friends have said the same thing. But it's a strange way to seek renewal for the struggle of daily life in these tension-fraught times. Dr. MacLennan tells of another friend who visited Russia. While there a professor whispered to him that what he missed most since he joined the Party was the thrill and mystery and joy and renewal of worship in church.

I hope that all readers of this magazine may have a good summer. And may you feel, when your holidays are over, ready to take up this business of life with renewed energy and purpose. May the God of Jesus Christ renew your strength and restore your soul!

PRAYER

God of all wisdom and love, who dost offer us rest and call us to work, who dost promise us peace and summon us to battle, hear our prayer for the gift of understanding. Help us to use to the full lives full of opportunity and do what we must do. And do thou make us complete and whole from within. Through Jesus Christ our Lord. Amen. ★

By D. GLENN CAMPBELL



OUR NEW MODERATOR

For the third year in succession the general assembly chose a man from the pastorate as its presiding officer. He is Rev. Dr. Clifton J. MacKay, 61, minister for 18 years of Knox Crescent and Kensington Church in west-end Montreal. It is the fourth largest Presbyterian congregation in Canada, with some 1,350 communicant members.

Clifton MacKay was born in Thessalon in northern Ontario, and moved to Sault Ste. Marie at an early age. After primary and secondary education there he served in the West for three years as a student minister at a time when the church was desperately in need of men.

Then he enrolled at the University of Toronto, where he graduated in arts and proceeded to theology in Knox College. In 1935 MacKay was ordained and called to Portage la Prairie, Manitoba.

Two years later at the invitation of the general board of missions he went to Kirkland Lake, Ontario. In that northern mining town he established St. Andrew's Presbyterian Church.

In 1940 he moved to Toronto to become minister of Victoria Church, and after a successful pastorate of ten years accepted the call to become the first minister of the newly formed Knox Crescent and Kensington Church.

Some years earlier Knox Church had joined with Crescent Street Church in downtown Montreal. From this congregation was established Kensington Church, in the growing residential area of Notre Dame de Grace. When Knox Crescent Church burned the decision was made to join with Kensington, and when the two former ministers were retired Clifton MacKay was called to the pulpit.

At that time the membership was about 675, in the 18 years of his leadership it has doubled.

Meanwhile C. J. MacKay became known for his preaching and pastoral ministry, and in 1952 received the honorary degree of Doctor of Divinity from Knox College.

He has conducted preaching missions in the United States, Scotland, other parts of Canada, and Japan. In 1958 he was invited as preacher at the 50th anniversary celebrations of the Korean Christian Church in Japan. It is a coincidence that in this 60th year the moderator of general assembly is to be the guest of that church, it means that Dr. MacKay will return.

"This time," says his wife, the former Dorothy Ellen Murchison of Fenelon Falls, Ontario, "I hope to go with

him."

Their two children are now on their own. Daughter Mary Jean is married to Trevor Boyes, registrar of the University of Waterloo, Ontario. The MacKays have three grandchildren, Sue Ellen 4, Jeannie Anne 3, and Jamie 1.

On the Saturday after the general assembly Dr. MacKay officiated when his son, Norman, married Cheryl James of Ottawa. Norman is a professional musician and has been invited to join the Gabrielli brass ensemble in London, England. He plays the French horn.

During his busy ministry Dr. MacKay has served the courts of the church, three times as moderator of presbytery, and in 1966 as moderator of the Synod of Montreal and Ottawa. He is a member of assembly's board of education, and was once chairman of the board of Christian education.

Morning and evening services are well attended at Knox Crescent and Kensington Church, and until he accepted this high office Dr. MacKay was seldom out of the pulpit.

The congregation is well known in Montreal for its Christian goodwill to people of all races and creeds, without sacrificing its Presbyterian tradition and doctrine.

Twice Jewish congregations have used a hall in the church as temporary synagogue during a period of building. The Shaar Zion (orthodox) congregation presented two carved chairs to the Presbyterian Church in appreciation for this privilege. The Beth Shalom (liberal) congregation presented a Communion set.

The children of St. Monica's Roman Catholic Church held some of their activities in the Presbyterian building during erection of their own church. Incidentally Dr. MacKay was one of the first Protestant ministers to share a wedding in his church with a Roman Catholic priest.

There are eleven different national origins represented in Knox Crescent and Kensington Church. A congregation of Japanese Christians, founded some 14 years ago, meets at 11 a.m. each Sunday in a church hall.

As the general assembly moved through its business on succeeding days, the new moderator remained almost constantly in the chair, capably guiding the high court of The Presbyterian Church in Canada. ★

Editorials

A break with tradition

■ Change and concern were the key words at this year's general assembly, which is reported fully on the following pages.

As a result the 1969 general assembly will open on a Sunday evening, rather than the traditional first Wednesday in June. Monday and Tuesday will be devoted to study and planning, when commissioners will take a serious look at the church and attempt to assess its top priorities.

Then on Wednesday the routine business will be given attention. In preparation for both study and action the boards and committees of the assembly have been authorized to send out their annual reports in advance, to give commissioners time to consider them carefully.

Reports that contain no recommendations, that is no request for authorization, action or approval, will be presented for adoption without debate early in the assembly.

The success of the 1969 general assembly will depend a great deal upon how carefully it is planned and how its docket is arranged. One of the frustrating rules, which was brought in to give all boards and committees equal opportunity for prime time, is the half hour rule. Each board and committee, regardless of its importance, is given one half hour to make its initial presentation, then it comes up for half hour periods later on the agenda.

The result, this year as in the past, was that more than once the assembly was involved in vital debate and almost ready to take a vote, when the issue before the commissioners was deferred. When it did come up again time was lost establishing the exact question under debate, and repetition was inevitable.

However this general assembly was a good one, concerned with the issues of the day, and we have high hopes for 1969.

The state of the ministry

■ The major concern was the state of the ministry. Not so much the need to recruit as the need to retain, for the pastoral ministry is losing more than is normal. The committee on recruitment and vocation reported, after wide consultation, that "there is a feeling of malaise, and also confusion as to focus."

The assembly authorized serious study on the part of

the whole church, led by the special committee on vocation and resources. It also approved "a project of research and development in relation to the changing context of The Presbyterian Church in Canada and the resultant demands upon it," as proposed by the committee on recruitment. So from two directions the problem will be considered carefully.

So what is new?

■ "Many who have a wide knowledge of the churches are impressed with their spiritual powerlessness, their decay in virility, moral and mental, their loss of influence with the world because of their attempt to conciliate the world by a colourless and inexigent creed. They are depressed by the world's poor opinion of the personnel of the church's ministry, and its poor respect for the influence of its membership."

These words are found in a book published 51 years ago, *The Church and the Sacraments* by the famous English theologian, Dr. P. T. Forsyth. He also wrote:

"We hear impatient questions whether religion cannot go on without a church. To which the answer is that religion might, but Christianity could not. Not only does Christianity need a church negatively, for protection against the world, but the gospel necessitates it positively, for the exercise of faith and growth of service. Christianity put into men a new power that compelled a church by its racial nature. If Christ had not founded a church, the thing he did found would have done so A brotherhood dies out which never meets: it has no father, no focus, no force." ★



PRESBYTERIAN RECORD

JULY-AUGUST, 1968

VOL. XCIII NO. 7-8

Nigeria Biafra RELIEF FUND



■ A million people will die of starvation in Biafra in the next six or seven months unless drastic steps are taken to get supplies to them, was the report from London, England on June 13.

A dramatic radio appeal from the International Red Cross delegation in Biafra late in the month of May said that 200 tons a day are needed to feed the homeless, but only one and a half tons was getting through the blockade. The Red Cross estimated that 600,000 are fleeing from the combat zones, leaving behind most of their possessions.

The general assembly is asking you, the Presbyterians in Canada, to give \$75,000 immediately to help the refugees in Biafra and Nigeria.

Your committee on inter-church aid has already assisted the World Council of Churches in sending chartered planes in with high protein foods and medical supplies.

It has forwarded another \$50,000 on the instruction of general assembly, and in faith that you will respond to this appeal. The need will continue for some months.

See that an immediate campaign is launched in your congregation, making use of the material that has gone to your minister.

Send all contributions as soon as possible to the Nigeria-Biafra Relief Fund, 50 Wynford Drive, Don Mills, Ontario. ★

in this issue

- 2 Summer Renewal, a meditation, *D. Glenn Campbell*
- 3 Our new Moderator
- 6 Pungent and Pertinent, *Harvie Barker*
- 8 Assembly '68
- 16 A Congress of Concern, *Valerie M. Dunn*
- 18 The World Council at Uppsala
- 20 The Conference on Poverty, *DeCourcy H. Rayner*

departments

- | | |
|--------------|----------------------------------|
| 22 News | 31 Church Cameos |
| 24 Personals | 32 Men's News |
| 28 Books | 32 Deaths |
| 29 Records | 33 Church Calendar |
| 30 Youth | 34 Ordination of Gordon Williams |
| | 35 Children's Story |



cover story

The setting sun was captured on film from a boat on Three Mile Lake at Katrine in the East Parry Sound District of Ontario. The photo was taken by Mrs. Joseph Adams of Port Colborne, better known in the Burks Falls area by her maiden name, Mary Litster.

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Pungent and Pertinent

A CRISIS INDEED

by Harvie Barker,
Pt. Cartier, Que.



■ As Stuart Coles has suggested in his recent article: "Crisis = Danger + Opportunity", there is a crisis indeed in the Christian church today. Another article in the April 12th issue of *Time* magazine — "On Being a Contemporary Christian" — suggested the need for Christian leaders to relate their faith to present needs and in contemporary terms, rather than continuing to talk in traditional terminology unrelated to life today.

May I say at this point that I am convinced personally of the need and importance of the Christian message for the lives of men today, but as I sit in honest dialogue with people who are searching for God and for meaning to life yet unable to comprehend what we are saying, I find myself searching for new ways of expressing the old, old story.

This need to relate more to man's situation has been hinted at often, but we have answered by telling people to *have more faith*, rather than helping them to see how faith in God is more possible, and expressing God and our need for him in terms which say something to man in his situation today. For example, our traditional understanding and conception of God leaves many people cold, not necessarily those who, at one time or another, have experienced God in their lives, but those who might be seeking an understanding of him. Perhaps we have been guilty of leaving too much to the work of the Holy Spirit when we should be doing more ourselves to relate our faith to others.

For many today, the idea of God is something remote, not at all related to daily life. And we might well ask ourselves, "How is God related to my

life?" Is God for us a shadowy conception of a being up above the clouds, or is he related to our lives?

To answer this we could ask the further questions, "What things in life are most real to us? What things do we consider to be most important in life?" It may be that we don't really know what *is* most real to us; or it may be we think certain things are most real to us, but, in actual fact, they don't fulfil the need as we hoped they would.

Whatever may be our answer to this question, the Christian faith asserts that the most real thing in life is *love* — love in its fullest sense, and as shown to us by Jesus Christ. Our faith claims that the deepest and most meaningful feelings and instincts in life come in our association with persons and not things. Psychologists tell us that we need, more than anything else, both to love and to be loved by others. This involves our being accepted by others as persons. It means

accepting another person for what he is as a person, and without any reservations or conditions attached. It's not like the groom who, during the marriage ceremony and before assenting to the vow of loving "for better, for worse", stopped to ask, "How much worse?" True Christian love, not just in marriage but in all our relationships, says that we will accept others in love *for what they are*.

This is why the New Testament witness to God is so important, for in Jesus we see One who made people feel that they were worth something. He brought hope to people who thought that life was meaningless and not worth living. To the most obvious sinner, such as the woman caught in the very act of adultery, Jesus brought love and forgiveness when others wanted to condemn.

It may not mean too much to people today to think of God as a being hovering above us in the
(continued on page 30)



"I tell you, if you try a third year as camp director, you'll never reach the age of 25!"

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Self-examination **ASSEMBLY**

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■ Whereas God continues to call his church to make a relevant witness in the world, and

Whereas there seems to be widespread discontent and uncertainty throughout our church concerning its mission, as manifested in the numbers of both clergy and laity leaving the institutional body;

Whereas the Congress of Concern during the past two days indicates a growing desire for self-examination, and

Whereas the recent history of our church has shown a series of overtures seeking change in our structures, policies and priorities;

Therefore we recommend that the 1969 general assembly be planned as a means of self-examination and decision, and to that end its timing be arranged so as to encourage the greatest participation by ruling elders.

- That the assembly be constituted during the first two full days as working sessions concerning the life and work of the church, including the general assembly board and committee reports, for consideration of policies and priorities to be acted upon by the assembly.
- That the major boards and committees of assembly be instructed to prepare their reports in ways appropriate to this format. That the business committee be instructed to prepare the agenda in the light of this proposal.
- That general assembly board and committee reports be called for in advance so that these reports may be distributed through the clerks of presbyteries to commissioners two weeks before assembly.

When this motion, made by Mr. Hugh Lloyd of Winnipeg and seconded by the Rev. Charles C. Cochrane of Montreal, was passed by a large majority the 94th general assembly broke with tradition and undertook to experi-

ment with its form and program.

Earlier the commissioners to assembly had agreed to a change in opening from the usual first Wednesday evening in June to the first Sunday evening in June.

At 8 p.m. on Sunday, June 1, 1969, the usual service of worship will be held, including a sermon by the retiring moderator and the sacrament of the Lord's Supper. The assembly will be constituted and the moderator elected.

The two days following will be devoted to study, as indicated in the motion above, and the remaining three days to the business of the church.

To expedite matters the committee on business has been instructed, at the second sederunt on Monday morning, to move the reception and adoption of all reports which have no recommendations. Any commissioner may request that any report be taken from this list for discussion later.

The committee on business will also move on Monday morning to refer all recommendations which have financial implications to the administrative council for study and report.

A proposal to change the method of nominating the moderator, which might possibly eliminate an election on opening night, was withdrawn when opposition was voiced in the dying moments of this assembly.

The motion was to the effect that the clerks of general assembly be a committee to issue in the matter of nominating a moderator for the 95th general assembly, that they take a vote by mail of all ministers on the constituent roll and all representative elders, that if the vote is decisive they obtain the consent of the nominee and suggest that the presbytery might make him a commissioner. The right to make another nomination on the floor

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ment in 1969

afra

Discontent in the ministry



HUGH M. LLOYD reads a notice of motion recommending changes in the 1969 assembly.

of assembly would be retained.

However this motion was not put. When it became apparent that there would be an election for moderator on Sunday night, the minister of Knox Church, in which the assembly had agreed to meet next year, withdrew the invitation after various alternatives had been rejected.

Since a time and meeting place had to be appointed, the assembly took advantage of a standing invitation from St. Andrew's Church, Toronto, and agreed to meet there.

OPENING

By the time the 94th general assembly opened in St. Andrew's Church, Toronto, on the evening of Wednesday, June 5, the seven who had been nominated by presbyteries for moderator had narrowed down to three.

After two ballots Rev. Dr. Clifton J. MacKay of Montreal was declared moderator. The election was made unanimous on the motion of Rev. Dr. E. H. Johnson, secretary for overseas missions, seconded by the Rev. Stuart B. Coles, secretary for lay ministry.

The retiring moderator, Rev. Dr. J. Logan-Vencta, preached at the opening service, and installed his successor in office. He bestowed what he called "the moderatorial kiss" on Mrs. Okoi Arikpo, wife of the commissioner of external affairs for Nigeria. She is active in the Presbyterian church in Lagos.

FRATERNAL DELEGATES

On Thursday the assembly moved to the chapel of Knox College for its duration. After the sacrament of the Lord's Supper was observed, fraternal visitors were received.

They were: Dr. In Ha Lee, Korean Christian Church in Japan; Bishop F. W. Wilkinson, Anglican Church of Canada; Mr. J. Gordon Coburn, United Church of Canada; and the Rev. John J. Opmeer, Reformed Church of America.

Rev. Dr. Kenneth J. McMillan, general secretary of the Canadian Bible Society, presented inscribed Bibles to the moderator and the joint clerks, Dr. E. A. Thomson and Dr. L. H. Fowler.

Alderman Richard Horkins brought greetings from the mayor and city of Toronto.

VOCATION AND RESOURCES

Much debate in this assembly centred around the state of the ministry and the need, not only for recruitment, but to find a remedy for what has been described as "areas of discontent in the ministry".

As one young minister told the court, "If such research concerning the ministry is not undertaken now we will be doing something after the fact, after further resignations from the ministry.

"The church must be open and free for new ideas, methods, ministries and services to mankind," said the report of the special committee on vocation and resources, "the test of the church's life must not be antiquity, but contemporary relevance consistent with the faith of the New Testament."

The committee on recruitment and vocation has studied this matter seriously for some years, and asked this assembly for authority "to institute a project of research and development in relation to the changing context of The Presbyterian Church in Canada and the resultant demands upon it."

ASSEMBLY '68

To summarize the action taken after much serious discussion, the committee on recruitment and vocation, with the Rev. Ferguson J. Barr of Sarnia as convener, was authorized to engage in a program of research and development respecting the pastoral ministry. This will be done with the aid of a firm of professional consultants.

In preparation for this the special committee on vocation and resources will involve the whole church as widely as possible in a study of the ministry as it relates to changing life in Canada. Staff personnel will be made available from some of the present boards. A full report with recommendations for action is to be brought to the 1969 general assembly.

CHRISTIAN EDUCATION

Education has become a priority for almost everyone in society today, stated the report of the board of Christian education, presented by Rev. Dr. A. E. Bailey of Waterloo, Ont. Education must be a priority in the life of every congregation.

To provide support, training and resources to assist congregations in fulfilling their educational responsibilities to all their members, the board is attempting to develop a strong partnership between synods, presbyteries and congregations.

The importance of a Christian presence on the campus was stressed by Dr. Louis J. Shein, chairman of the board's committee on higher learning. Certain basic affirmations were made:

1. Recognition that God is present and at work in the university and that the mission is God's mission.
2. Recognition that any presence and service of Christians in the university is to serve God's purpose there and not necessarily to pursue any denominational interest.
3. Recognition that Christian presence and service in the university belongs primarily to the Christians in the university—students, faculty, administrators.
4. Recognition that any appointments which might be made to university work would be for the purpose of stimulating and equipping these Christians for their service.
5. Recognition that the forms of Christian presence and service must be integral and relevant to the nature and purpose of the university.
6. Commitment to joint action with universities, student movements and other churches before taking unilateral denominational action.

At a later sederunt it was agreed that the board should explore with the Boys Brigade the possibility of appointing and supporting jointly a boys' work secretary.

THE BOARD OF MISSIONS

Restructuring of the general board of missions to effect economies and improve its efficiency was approved by the assembly on a trial basis for two years.

The board was cut to 35 members instead of 51, and will meet annually instead of twice a year.

The Rev. D. G. Neil of Hamilton was appointed chairman on the retirement from that office of Rev. Dr. J. K. Lattimore of Toronto, who was thanked for his services.

OVERSEAS NIGHT

By Thursday night the temperature in the assembly meeting place had risen to the point where the rule requiring a commissioner to wear a jacket while addressing the court was suspended "during the prevalence of the present heat wave."

In an address on Thursday evening Dr. E. H. Johnson, secretary for overseas missions, reminded that assembly that almost one-quarter of the human race live in continental China.

"For them the church has the message of God's redeeming love," said Dr. Johnson. "We must endeavour to understand their aspirations in these times. We should pray for China as a whole and especially for our Christian people there. We should encourage our governments and people to enter into cultural exchanges with the Chinese."

Dr. Johnson was commended for his tireless work this year in trying to open the way for representatives of Biafra and Nigeria to talk together. He was the first from outside to visit Biafra, early in January, and has since, under instruction from the general board of missions, devoted much of his time to the Nigeria-Biafra situation.

Dr. In Ha Lee, general secretary of the Korean Christian Church in Japan, and acting general secretary of the National Christian Council of Japan, addressed the assembly. He invited the moderator to visit Japan in October of this year to attend the 60th anniversary celebrations of the Korean Christian church.

Our church will set aside the first Sunday in October to recognize and emphasize this 60th anniversary.

Regarding the conflict in Africa the assembly approved the following:

1. That the general assembly express to the Christian communities in Nigeria and Biafra, through the Christian councils and other church bodies, our profound concern for the strife and suffering at the present time; our deep and prayerful desire that ways may be found for a ceasefire and peaceful settlement at the earliest possible date; and our hope that the members of Christ's church on both sides of the conflict may play their special part in healing and reconciliation.
2. That this general assembly communicate with the government of Nigeria through the High Commissioner in Ottawa our profound concern for the innocent victims of the conflict and urge that government to facilitate the free passage of relief goods in the areas within its jurisdiction through the good offices of the International Committee of the Red Cross.
3. That this assembly request the government of Canada to continue to press and encourage the federal military government of Nigeria to open the door to free passage of relief supplies, and that this assembly request the government of Canada to express its willingness to provide such supplies for use through the International Committee of the Red Cross.
4. That this assembly express its deep gratitude to the Commonwealth Secretariat and particularly to the Secretary General Mr. Arnold Smith for the outstanding contribution that has been made in promoting peace talks in London and Kampala, and that we encourage him to continue undismayed until such time as a peaceful settlement has been achieved, and that we inform him of our

readiness to make available any staff or other resource which may be useful towards the achievement of a just and durable peace, and that we assure him of our prayers throughout this church for the eventual success of his effort.

Missionaries on furlough and those under appointment were presented to the assembly.

AID TO REFUGEES

Confronted with the desperate plight of thousands of victims of the war between Nigeria and Biafra, the general assembly authorized the committee on inter-church aid, refugee and world service to launch an immediate appeal for \$75,000. The church is to forward \$50,000 at once to help provide food and medical supplies for victims on both sides of the conflict, to be replaced as the response to the appeal is received.

The Rev. E. S. Mackay, convener of the committee, reported that \$53,000 had been disbursed in 1967 for inter-church aid, refugee and world service.

So far this year \$25,000 has been sent for Nigeria-Biafra relief, most of it through the World Council of Churches in Geneva. A number of gifts designated for Biafran relief have been received.

The committee was made a standing committee of the general assembly, and its membership was set up on recommendation of the committee to strike standing committees.

CHURCH EXTENSION

The Rev. J. C. Cooper reported on some experiments in church extension in the U.S.A. which he had observed during his study leave.

"The congregation is here to stay, as a primary instrument of Christian ministry and mission," said Mr. Cooper. "Its effectiveness in ministry can be further developed with creative imagination and ingenuity."

"Each new congregation should be aimed at a particular community; should be designed to fulfil particular mission objectives; should possess both a personal and a corporate character of ministry; should have a flexible plan to adapt to changing needs; and should possess a sense of its interdependence with the whole church.

"The purpose of the congregation gives rise to program, which in turn demands a building facility. Purpose is primary, program is secondary, only then should the architect be asked to design a suitable facility.

"Unfortunately congregations often ask an architect to draw them a church building to fit their lot, rather than their program. The building must indicate the flexibility of program, through multi-purpose rooms. The worship area can be used for more purposes than one, if we can get away from the fixed immovable pew.

"The static congregation results from making financial self-support the purpose of congregational life. . . . But God is not interested in the survival of an inward-looking religious group that is not engaged in his mission."

MISSIONARY EDUCATION

"Towards Understanding China and the Chinese People" was adopted as the study theme for 1969-70, and as an alternate "Reconciliation in a Broken World". The assembly had previously agreed to call our people



to informed and continued prayer for the people of China as a whole and for our Christian brethren there.

The general board of missions asked that "we encourage our people and our government to work in appropriate ways for increase of contact and communications in trade and cultural exchanges with the people of continental China."

On a motion introduced from the floor the assembly agreed to summon the church to recognize the critical situation facing our present overseas work and to instruct the missionary education committee to provide the most up-to-date information on these issues for prayer and study throughout the church.

THE LORD'S DAY

This statement on the doctrine of the Lord's day as prepared by the committee on articles of faith was adopted by the general assembly:

The first day of the week is called the Lord's day, because it is the day of the week on which Christ rose from the dead. It is the day which marks the beginning of the new age in which Christ has given new life to the world. Acknowledging that every day is to be lived for the glory of God, the church gathers on this special day to begin the new week with the worship of God, and to give thanks to God for the hope and joy that Christ has brought to the world.

The Lord's day and the Old Testament Sabbath are closely related; both acknowledged the creative and redemptive work of God. The law commanded that no work was to be done on the seventh day of the week, so that men could rejoice in God's good creation and rest in the knowledge that their work being ended they were free to make a fresh start. This day also acknowledged God's deed of grace in the deliverance from bondage in Egypt. In the course of time, however, the keeping of this Sab-

ASSEMBLY '68

bath law became too much a matter of obeying rules; and this defeated the purpose for which it was given. Believers in the Christ who said that the Sabbath was made for man, and not man for the Sabbath, are not bound by Sabbath rules; they enjoy the blessing of rest which was God's true purpose in giving the commandment, knowing that the only true rest for men is to begin a new way of living in Christ.

Believers in Christ begin each new week by putting themselves and their time in the hands of God, because they know that their time really belongs to God, and that they themselves are stewards who have God's authority to manage it. They seek to prevent it from being spent on a weary routine of endless work and play, or wasted in a dull and irksome idleness, or taken out of their hands by the demands of religious rules. Under God, they have freedom in the use of their time; and their freedom is renewed on the first day of every week, as they assert that this day is The Lord's day.

There are great benefits available in an intelligent and reverent use of the Lord's day — personal and family enrichment through corporate and private worship, shared experiences with families separated through the week, time to leave the ordinary problems and pressures of the week to dwell upon the extraordinary love and joy and strength which are ours in Christ. To Christian people the Lord's day can be a time for gaining familiarity with the scriptures, for visiting the sick and the elderly, and for doing the work of mercy and love that do not get done through the week.

The Lord's day is our weekly celebration of the resurrection of Christ. Such a Lord's day makes the other six days more likely to be truly the Lord's as well. It points us to him as the living Lord of life, master of all space and time, who at his coming in power and glory will bring in the eternal Sabbath rest which still remains for the people of God, when we shall rest from our labours and rejoice in the fulness of the glory of the triune God.

Every activity of the Lord's day, including recreation, is comprehended within the discipline of Christian stewardship, in which, giving the first of our time to the praise of God, and submitting the whole of our time to the direction of God, we become free under God to enjoy the time at our disposal. We recognize that incessant recreation on the Lord's day, as well as the complete prohibition of recreation on the Lord's day, would be incompatible with the Christian stewardship of time, and would be destructive of the rest provided for in the fourth commandment. The fact that it is performed on the Lord's day does not make recreation or any other activity unlawful for Christians, but it may render it unhelpful. In his love to the brethren the Christian will always seek to observe the Lord's day in such a way as will cause no hurt or inconvenience to his fellows or hindrance to their observance of the day in ways that seem appropriate to them.

ARTICLES OF FAITH

The preamble and ordination questions which have

been under study for some years will be sent down to presbyteries under the Barrier Act. The assembly accepted an invitation from the United Presbyterian Church in the U.S.A. to give prayerful consideration and study to the Confession of 1967, and assigned this task to the committee on articles of faith.

THE ORDER OF DEACONESSSES

The salaries of deaconesses should be raised, the assembly was told by Rev. Dr. Ross K. Cameron of Toronto, reporting for the committee on the Order of Deaconesses. The minimum annual salary of \$3,200 will go up to \$3,600 next year, but should be raised \$200 a year for the five years following, his committee recommended.

The committee asked that each presbytery and congregation should provide moving expenses, hospitalization coverage and travel expenses when employing a deaconess.

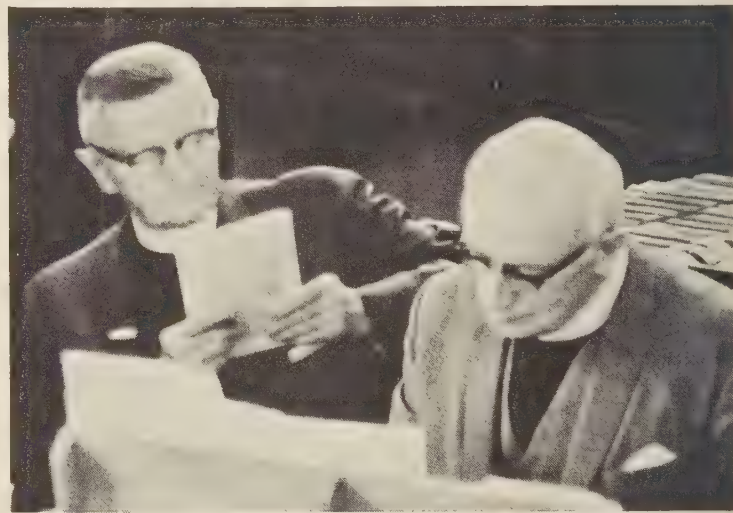
STEWARDSHIP AND BUDGET

The per member rate for the whole church for budget giving was an average of \$10.28 in 1967, an increase of 38¢. For all purposes it was \$79.26, an increase of \$6.30.

If the whole church could come up to the Synod of Saskatchewan giving rate for all purposes, an extra \$6,000,000 would be raised in one year.

The chairman of the board of stewardship and budget, A. H. Dancy of Oshawa, asked for a budget objective of \$2,500,000 for 1969, the same as this year. It was passed.

The assembly commended to sessions and boards of managers the monthly reporting system as a means of keeping the membership better informed about the use of money being received each week.



HARD AT WORK are the joint clerks of assembly, Dr. E. A. Thomson and Dr. L. H. Fowler.

TREASURER'S REPORT

The total income for 1967 from all sources, including inter-church aid, investments, bequests, and restricted gifts, was \$2,643,753.

The treasurer Mr. W. S. Walton, Q.C., said that the net result of under-expenditure aid of generous bequests was that \$155,557 was available at the end of the year. Of this \$10,000 was spent on the church office building, \$110,000 was set aside as capital for church extension, \$10,000 for overseas mission capital, and \$25,000 added

to the reserve for emergencies.

Estimates show that there may be a deficit of \$100,000 in 1968.

THE PRESBYTERIAN RECORD

The convener of The Record committee, Miss Helen Allen, presented a report showing that subscriptions to the church magazine have decreased by 1,452 since last year.

The editor used a visual presentation to promote The Record. It will be available for presbytery and synod meetings. It was reported that 31 presbyteries had failed to reply to the committee's correspondence re the Every Home Plan sent out since the 1967 general assembly. Promotion at presbytery level will be a major concern this year.

INTERNATIONAL AFFAIRS

The general assembly noted with deep thanksgiving the inauguration of peace talks being conducted in Paris regarding the conflict in Vietnam and has called the people of the church to prayer that the negotiations may issue in constructive agreements and a just and durable peace. In the light of the present situation, the assembly also reaffirmed the following resolutions passed last year.

The general assembly of The Presbyterian Church in Canada

1. supports the government and parliament of Canada in any plan to make units of our defence force available on request for any peacekeeping operation in Vietnam or elsewhere under conditions agreed upon by the United Nations.

2. encourages the government and parliament of Canada in the efforts already being made for the relief and rehabilitation of Vietnamese civilians and urges that these be continued and preparations made now for a widespread program of relief and rehabilitation in Vietnam at such time as the war may be terminated.

In view of the tragic situation in Nigeria-Biafra with its present and potential widespread destruction of life the general assembly

1. requested the government of Canada to do all in its power to help achieve an immediate cessation of hostilities;

2. requested the government of Canada to use its good offices in seeking to influence the government of Great Britain to cease providing arms and munitions for use in the conflict;

3. requested the government of Canada to make every effort to encourage a just and viable settlement which, whatever form it may take, will guarantee the security and legitimate aspirations of the Biafran people;

4. agreed to forward this statement to the leaders of all Canadian political parties.

A proposal from the Canadian Council of Churches that a church secretariat be established in Ottawa to express, foster, and make effective Christian concerns in national and international affairs, did not gain the support of the assembly.

THE PRESBYTERIAN COLLEGE

An historic step was taken when the general assembly approved the participation of The Presbyterian College, Montreal, in the faculty of divinity at McGill University.

The college will retain its separate identity with complete autonomy in its own affairs.

It will continue to award diplomas and honorary degrees at its own convocation. The arrangements will decrease rather than increase the church's financial responsibilities.

The board reported the resignation of Rev. Dr. Neil G. Smith as dean of residence, librarian and lecturer in homiletics. He has been called to Kirkfield and Bolsover in the Presbytery of Lindsay.

KNOX COLLEGE

For the present no nomination is being made for the chair of Old Testament Literature and Exegesis in Knox College, Principal J. S. Glen told the assembly.

A deficit of \$2,383.29 was incurred on the operations of the college in 1967. Plans are being made for renovation of the space in the basement of the academic wing. Some of this space will be used as a centre for Presbyterian students at the University of Toronto.

EWART COLLEGE

Miss Irene Dickson was appointed to the position of lecturer at Ewart College, effective July 1. She previously held an interim appointment.

The assembly approved an amendment to the report directing the boards of Ewart and Knox Colleges to explore the possibilities of amalgamation of the two colleges.

THEOLOGICAL EDUCATION

Only one biblical language will be required for diploma students in Knox College and the Presbyterian College, it was decided when the assembly adopted a recommendation of the committee on the structure of theological education. A field work program in practical theology for students of the second and third years, in which he will be assigned to the care of a parish minister for a stated period, was approved. This would apply to Ewart College as well.

NATIONAL DEVELOPMENT

Over \$3,200,000 has been pledged to the National Development Fund to date, Rev. Dr. Finlay G. Stewart told the assembly. Some 45% of congregations have undertaken a campaign, and it is expected that most of the others will appeal for the fund before the end of this year.

A strong plea for support of the church as it extends its redemptive ministry into new and exciting areas was made by Dr. Stewart.

INTER-CHURCH RELATIONS

The general assembly approved the merger of the World Presbyterian Alliance with the International Congregational Council.

The committee, in its report presented by Rev. Dr. G. Deane Johnston of Brantford, expressed the view that we should continue, when possible, to send observer-consultants to the Consultation on Church Union in the U.S.A., an invitation which was accepted by the 1962 general assembly.

ASSEMBLY '68

In answer to an overture the committee replied: "There is no restriction on any Presbyterian minister taking part in the service of another communion. In any case he is under the discipline of the presbytery. Under the circumstances, we can see no need to determine policy on a national scale."

THE PENSION FUND

Retirement of ministers is now at age 68 after 40 years of service, and the pension board is endeavouring to reduce the age further as funds become available, the chairman, J. E. Smart of Toronto, told the assembly. An increase in the amount of group insurance for ministers was made during the year.

Mr. Smart and Prof. Norris E. Sheppard were thanked for their voluntary service to the pension board.

ARMED FORCES CHAPLAINCY

Eleven Presbyterians serve the Canadian Forces as chaplains, Col. the Rev. J. Logan-Vencta reported. During the past year Rev. Dr. Charles H. MacLean and Lieut.-Col. the Rev. J. M. Anderson have retired from active service. Major the Rev. J. D. L. Howson will retire this year.

The sum of \$4,243.98 was received for the budget from chapel offerings, and a special contribution was made to the Kenora Fellowship Centre. The chaplain general (P), Brigadier the Rev. E. S. Light addressed the court.

INSTITUTIONAL CHAPLAINS

The committee on institutional chaplaincies convened a conference this year. Their status as ministers is under study, the Rev. D. R. McKillican reported. Government and other agencies have been consulted re their work, and meetings have been held with the committee on certification of institutional chaplaincies of the Canadian Council of Churches.

MINISTERIAL ASSISTANCE

The fund provided by an individual donor for assistance to ministers on the minimum stipend was reported upon by its chairman, Rev. Dr. G. Deane Johnston.

In 1967 each eligible minister received \$350 and each eligible child \$165. A total of 102 ministers and 190 children were recipients, and assistance was given in a few compassionate cases. Over \$625,000 has been distributed since the inception of the fund in 1950.

ADMINISTRATIVE COUNCIL

Effective in 1969 commissioners to the general assembly will be given \$3 per day meal allowance, not to exceed \$25, and subject to attendance. This will cost about \$6,250 per year.

Increments for ministers on the basic stipend became effective April 1, 1968, and apply from the fourth year of completed service. The income from investment of the

National Development Fund receipts to date will be used to help provide increments.

The salaries for board secretaries and theological professors will be increased by \$500 next year providing that the increments to the basic stipend as approved by the 1967 general assembly are fully implemented.

Rev. Dr. H. G. Lowry of Burlington was appointed to the trustee board in place of Rev. Dr. William Barclay of London who has retired.

The assembly approved of a gross authorized expenditure of \$2,384,366 for 1968 and of \$2,432,339 for 1969, on recommendation of the administrative council.

EVANGELISM

In presenting the report of the board of evangelism and social action, the Rev. W. L. Young of Hamilton said that since there are many ways of communicating the gospel many methods are needed. To determine what to do the congregation should make a study of its community. Too often programs are laid on without any reference to the ages and needs of the people. The board has material to aid in this congregational self-study.

The assembly commended the Canadian Congress on Evangelism to be held in 1970 and urged presbyteries to promote training programs on evangelism.

SOCIAL ACTION

A comprehensive statement on marriage and divorce was presented, and is to be sent down to presbyteries for study and report.

On the matter of adoption the board took the position that while religious faith is vitally important in the life of any person and family, and children should preferably be placed in a home of the same religion, nevertheless this should not be mandatory. It is better to place a child in any suitable home than to insist upon one with the same faith.

The assembly expressed its concern for the many children in need of care and said "that this situation places an opportunity and a responsibility upon Christian families, under certain circumstances to adopt such children or provide them with foster care."

On recommendation of the board the general assembly expressed its concern to the government of Canada and to provincial governments regarding the housing situation.

Housing in Canada can no longer be supplied by private industry and must become a prime concern of the federal and provincial governments. There is a great need for co-ordination of the many segments of economy involved in housing.

The Central Mortgage and Housing Corporation was asked to give priority to meeting the housing needs of people with low incomes, operating as a social service agency and not as a profitable business.

The government of Canada and the provincial governments were encouraged to consider the human factors and values related to mass housing projects and to make provision for such necessary facilities as recreation and child day care.

"We oppose the taking of excess profits made at the expense of the economically hard-pressed by those property owners who are tempted to take undue advantage of a housing situation which is in their favour, whether they

are owners of slum housing, or absentee landlords, or land speculators; and we call upon our people to shun the immorality of this kind of profiteering," the board stated.

The general assembly endorsed the principle of a home for a home in the case of expropriation, in these words, "that owners of expropriated property be adequately compensated, and that calculation of compensation be made by some competent but independent body, and that compensation be on the basis of the current market value of properties in similar condition elsewhere in the municipality."

After an address by Rev. Dr. Merle G. Patterson of Atlanta, Georgia, who works with the U.S. government on housing, two amendments were added: "and that compensation also take into account such other factors as disruption from the community and the difficulty in acquiring equal accommodation. We endorse the principle that where settled areas are under redevelopment that the residents be consulted and given powers in the decision-making processes that they may have a part in the shaping and restoration of their own communities."

In approving recommendations of the board the assembly also dealt with:

The high incidence of suicide rates and urged the Canadian government to set up suicide prevention centres on a regional basis.

It urged sessions and congregations to assist in the unabating struggle to end poverty by working with all who are concerned, and by getting to know and identifying with disadvantaged persons and families in their community, supporting them in their desire to have a voice in determining their own destinies.

It asked synods and presbyteries to give time to discussion of French and English relationships in Canada as part of the Christian ministry of reconciliation, and commended for study the royal commission report on bilingualism and biculturalism.

Presbyteries were urged to give full support to, and request regular progress reports from, the two or more men appointed to give leadership to men's work within their bounds.

STATISTICS

The report of the clerks showed that communicant membership decreased by 2,253 in 1967, for a total of 197,872.

The number of ministers increased by six to 842. The number of preaching stations decreased by 14 to 1,123. There are 549 self-sustaining charges.

OTHER MATTERS

The committee on history asked that preparation be made for the centenary in 1975 of The Presbyterian Church in Canada.

The preacher at the assembly service in St. Andrew's Church was Rev. Dr. E. J. White of Edmonton.

The charter to form a national corporation has been granted Dr. David McCullough reported for the committee on synod corporations. It will be called The Presbyterian Church Building Corporation.

The temperature in Knox College chapel was so high during the first three days that the assembly waived the rule requiring a jacket to be worn when addressing the

court. Some commissioners took advantage of this to wear sport shirts, and one appeared on Monday and Tuesday in a purple turtle neck sweater under his sports jacket.

On the whole, however, the assembly was calm, if not cool.

On the closing day the death was announced of Dr. Harold E. Elborn, former deputy minister of education in Ontario, and an active elder in Calvin Church, Toronto. He was a member of the trustee board of The Presbyterian Church in Canada.

The Rev. Ekim Onuk of Calabar brought greetings towards the close of the assembly from the Christian Council of Nigeria.

Attention was drawn to the presence of Rev. Dr. F. Scott MacKenzie, who was moderator of the general assembly in 1950.

Concern for the Indians of Canada was voiced by the Rev. Walter Donovan of Elphinstone, Man. His resolution advocating action by the Canadian government was referred to the home missions executive with power to issue.

A minute of appreciation to the Rev. Fred C. Knox and his wife, who have completed 30 years of service among the Bhils in India and will continue their ministry in Canada, was adopted.

The 94th general assembly completed its business shortly after 6 p.m. on Wednesday, June 12. ★



TWIN COMMISSIONERS Rev. D. Wilkie of Harriston, Ont., and his brother, George, an elder from Montreal.



REV. S. REID THOMPSON of Kelowna, B.C., chats with the only woman commissioner, elder Mrs. Nora Ashworth of Halifax.

Were they

REBELS or REFORMERS?

A CONGRESS OF CONCERN

BY VALERIE M. DUNN

■ The newspapers were quick to label them rebels, those Presbyterians gathered in Toronto's North Park Church, on June 4 and 5. But the 130 who came from as far as Charlottetown and Vancouver to the Congress of Concern were really reformers, bent on helping the church find itself in this 20th century. As their draft manifesto put it, they sought "a recovery of our church's sense of identity and purpose and mission for today and tomorrow."

The idea was born only a month before, in the Charlottetown airport. Several ministers who had just taken part in a World Mission Weekend — Walter McLean, Malcolm McCuaig and Ian Glass, were chatting with Stuart Coles of the board of Christian education about his Record article, "Crisis = Danger + Opportunity." All were troubled about the points he had raised.

And then somebody said it. "Why don't we get together and talk about this?" Mr. Coles, who had hoped somehow, somewhere, people might be stirred to action by his article, was delighted. He stayed up most of the night writing a draft manifesto that, after some revision by others, became the basis for the Congress of Concern.

It stressed re-thinking the intellectual content of the gospel; restyling worship; education of the church; bridging gaps. It advocated freedom for ministry; updating our structures; creative ways of getting things done; and urged action by the 1968 assembly. The manifesto bristled with phrases like this: "We do not repudiate our doctrinal inheritance from the generations before us, but we deem it disastrous to remain prisoners of it." "Many of our saltiest people, especially young people, are being alienated through our continued addiction to archaic forms of music, prayer, preaching and celebration of the sacraments." "We desire liberation for the prisoners of ossified ideas about ordination."

Over the signature of 31 ministers, laymen and women, a letter went to possible participants, with the manifesto and other materials. The idea of a gathering before general assembly was so enthusiastically received that in-

vitations were then issued to all ministers, delegates to the 1967 Congress and others.

It was a month after the airport meeting that I entered North Park Church.

A scene of confusion greeted me. Some were hastily tacking posters to the walls; others were making individualistic name tags cut from psychedelic posters. And everywhere people were clustered informally in little groups, excitedly discussing their ideas. A feeling of comradeship and anticipation filled the air, mixed with a bit of apprehension.

Nobody knew just what to expect. There had been sharp criticism. One church executive said this action "verged towards the schismatic," warning that the participants might "get the reputation of being ecclesiastical hippies." Others offered support. Two Ontario deaconesses wrote: "We are encouraged to know that all is not dead, and that there are some who are not willing to sit back and hope that something will happen — rather, there are some activists in our church who want to do something about our present predicament."

Most of the congressors were under 45, with a sprinkling of grey heads. Among them were 71 ministers, 29 laymen and 30 women. One former assembly moderator came and commented, "I'm not a revolutionary, I'm too old. But I am willing to do all I can to help you younger people do something."

The basement room where most sessions met was decorated with signs quoting comments for and against the congress. And over the heads of the speakers was this pungent thought from theologian Harvey Cox: "Not to decide is to decide."

Challenges to action were issued by journalist June Callwood, Dr. Wilson Head, associate executive director for research and development, Social Planning Council of Metropolitan Toronto; the Rev. In Ha Lee of the Korean Church in Japan; Father Gregory Baum of St. Michael's College, Toronto; and Rev. Dr. E. H. Johnson, our secretary for overseas missions.

"Where were you," asked Miss Callwood, "when they built maximum security prisons with no windows and put people in them? . . . "Where are you with these . . . downtown churches, big, empty museums when we need housing for lower-income groups?"



REFORMATION:

**"Some activists
who want to
do something"**

Wilson Head took a similar tack when he hit out at inaction on social problems such as poverty, pointing out that the poor can be helped only by changing the drives of our whole social order.

In Ha Lee wondered aloud why several churches in a small town, none able to support a minister, didn't get together. "God is transforming people and society through conflict," noted Father Baum. "But many of us good Christians cannot live with this, we crumble inside, and resist change."

Dr. E. H. Johnson voiced a concern that troubled

many. Would we just have a good time sounding off, and then do nothing? But a group from Montreal came determined that action *would* emerge. Led by Professor Joseph McLelland of McGill University, they proposed a motion suggesting reforms in assembly. After considering revision it was later presented there and passed, as reported on page eight of this issue.

Joint chairmen the Rev. John Robson and Professor George Hopton were sometimes hard pressed during debate. Especially since the group was allowed to take over, with full freedom to determine the agenda. But the openness was refreshing.

Between sessions the congressors relaxed with the singing of contemporary hymns led by musicians from the Teen and Twenty Chapel and the Rev. Warren McKinnon.

Long hours were spent in task groups, discussing points raised in the draft manifesto. Here men and women came face to face with hard questions. What were the real issues, what must be done, where do we begin? And because



CONCERN:

What are the issues? Where do we begin?

anyone who wanted to come was welcomed at the congress, sharp, creative encounters took place, with a colourful array of viewpoints presented.

This was apparent in group reports. The Bridging the Gaps task force painted a grim picture of increasing tensions between rich and poor; youth and their seniors; men and women; clergy and laity; the secular society and church committees — even between advocates of evangelism and of social action.

There's a credibility gap, too; an inability to take others seriously, to listen and try to understand. People are classified and dealt with as types instead of as individuals. But ultimately we must be prepared to die in order to live; cease to exist as separate types or groups.

Bridging the gaps will cost us time and energy, cash and church real estate. But only then can we be reborn as people. And seeing ourselves in truth and love, such problems as structures and finances may be reduced to manageable proportions.

The women were so troubled about the gap between their sex and men that they met on their own. Voicing dissatisfaction with the structures for women in the church, they pressed for a congress of all women to consider a fresh approach, including re-assessment of their place and function.

Most people see the church as a religious body whose main activity is worship on Sundays, the Freedom for Ministry group pointed out. They wanted to remove this bar, and make us look outward to the world of human existence, never being afraid to venture forth in freedom.

Why, they asked, couldn't congregations undertake group ministries, even across denominational lines?

And there's something wrong with our ideas about ordination. The clergy are not the only ones with a ministry, all Christians have a variety of gifts, there is really no distinction between clergy and laity. Stop misusing the parish clergyman's abilities and abandoning those who

go into other forms of ministry. Have numerous forms and orders of ministry, and don't be afraid to accept persons without formal theological training.

The group wanted to do away with clerical and academic garb, the term "Reverend" and academic degrees. Ministers could take other jobs and do without the church salary.

Drastic reforms in worship were demanded by that task force. Use more modern translations, music and art forms; drama, perhaps dance. And what about dialogue sermons even in the Communion service? Communion has become so holy we don't know what it means. Let's also admit that our style of building inhibits communication and burn the pews! And must we maintain large, useless churches?

Then those hymnbooks — why not try loose-leaf ones so we can add new hymns and remove others when outdated?

Express faith in terms people can understand, said the task force on Thinking Out Our Faith. "We want a living faith that makes us ask, 'Who are others? Who are the outsiders?'" Start our re-thinking with the life and death situations we all face, interpreting the gospel through these. Theology must not trap and manipulate our minds, but free us to listen and learn from God.

The group of Updating Our Structures did a thorough job of revamping, while stressing the danger of trying to cure ills by merely tinkering with the machinery. "It is a symptom of our sickness that we can still become disturbed over such things as typewritten session minutes and term eldership."

Among items in a long list of reforms suggested were open session, board and presbytery meetings. People other than ministers and elders should participate in presbytery, even assembly. Transform synods into times of fellowship, education and activation for all. Why not open the offices of assembly moderator and clerk to lay people? And board secretaries and clerks should be elected by assembly, for stated terms based on presbytery nominations.

Theological colleges came under fire from the education group. They urged using the facilities of nearby universities, and consideration of alternatives to denominational colleges. Let them become less subject-centred and focus more on persons, situations and mission. And equip graduates for probing academic and situational frontiers.

After painful struggle and soul-searching the congress produced a Declaration of Concern, signed by all but two present at the close.

What will happen now? Yes, assembly did pass the recommendation for reforms. But will the concern generated continue in further action?

If the congressors have their way, it will. They are determined to shake up their congregations and presbyteries by such methods as getting each church to formulate its reasons for existence. And having local congresses of concern. And keeping in touch with each other about experimentation done after they return home.

As one young minister put it, "I have 35 years left in my life. Can I throw it away on a dead structure?" Said another: "I'm on the point of leaving — but I can't do it without one more pull on the umbilical cord."

Surely this kind of determination, now strengthened by the fellowship of the Congress of Concern, will stimulate creative action for reform and renewal. ★

Christian leaders from all over the world are meeting this month in the fourth assembly of the World Council of Churches.

From July 4 to 20, the ancient university town of Uppsala, Sweden, will be the scene for the most widely representative meeting in the history of the ecumenical movement.

Uppsala lies in the centre of a wide plain 41 miles north of Stockholm. It is not a large city with its 90,000 inhabitants, but its population has almost doubled in the last 20 years.

Three landmarks silhouetted against the sky tell the story of historic Uppsala. The twin spires of the mighty cathedral remind us that the city has been the see of the Archbishop of Sweden since 1164. The round capped towers of the castle date from the 16th century when the archbishop's town became the king's dwelling. The university, whose buildings lie between the two, is perhaps not so visually dominant, but it has proved an equally strong influence on Sweden's cultural and intellectual life. Linnaeus the botanist and Scheele the chemist made the university an outstanding scientific centre. And in this century it produced two figures of international reputation: Archbishop Nathan Soderblom, a moving force behind the ecumenical movement, and Dag Hammarskjold, a ceaseless searcher for peace.

The former secretary general of the United Nations spent his childhood in Uppsala, in the castle where his father, as governor of Uppland, had his official residence. After his tragic death in the Congo, Dag Hammarskjold was buried in the family plot in the cemetery nearby. His grave has become a place of pilgrimage.

The River Fyris flows through the centre of Uppsala and divides the city, with commerce and industry on the east and the spiritual life with the cathedral and the university on the west bank. The city is building a recreation area upstream of Uppsala. The tennis courts, swimming pool and a sports hall, named Fyrishallen, are now ready.

The fourth assembly will meet in the newly built sports hall. Although situated on the outskirts of the city, it is only 1,600 yards to the cathedral and between these two are the buildings the general assembly will need. The secretariat and the press will have a newly built modern school between these sites at their disposal.

The opening and closing services will be held in Uppsala Cathedral, built between 1280 and 1435. Seating 3,000 people, it is the largest cathedral in all of Scandinavia.

More than 18,000 students live in Uppsala, but they will be on vacation in July. Accommodation for the 2,250 people expected at the World Council of Churches assembly will be provided in student residences.

There will be 800 delegates from the 223 member churches of the Orthodox, Protestant, Anglican and Old Catholic confessions. A ceiling of 750 has been set for accredited representatives of the press, radio and television. There will be about 700 others present, including advisors, youth participants, observers and special guests.

Canada will send 15 delegates, including two Presbyterians, six youth participants, and nine others.

More than 100 of the delegates will come from Asia,



The World Council **UPPSALA**



over 80 from Africa, and about 20 from Latin America. Some 40 will be Australasians, while Europe will be represented by over 300 and North America by 180. These figures represent the numerical strength of member churches on each continent.

This will be the first assembly for which Rev. Dr. Eugene Carson Blake is responsible. Since December, 1966, he has served as general secretary of the World Council. He succeeded Dr. W. A. Visser't Hooft, who held that office since its inception.

The world has changed much since the first assembly of the W.C.C. in 1948, and even since the third assembly in New Delhi in 1961.

Here are some of the new factors that will influence discussion at Uppsala:

- the polarizing of rich and poor nations in the modern world is creating urgent political and economic problems, which are also spiritual problems;

- new horizons in biblical study and in theological thinking excite and perplex all churches alike;

- the Second Vatican Council has changed ecumenical possibilities beyond all that could have been expected as late as 1960;

- the full effect of the integration of the International Missionary Council and the World Council of Churches, formally decided at New Delhi, should now become manifest;

- many more Orthodox churches, and newly independent churches from Africa will, for the first time, be able to play an effective part in a W.C.C. Assembly.

"Behold, I make all things new", is the theme for this fourth assembly, the words of a promise given to God's people, that of all things renewed and summed up in Christ. ★



The castle dates back to the 16th century.

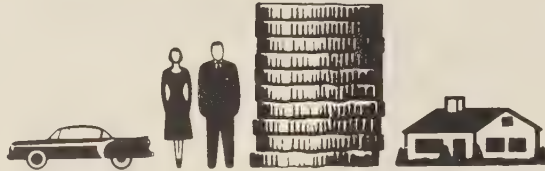
The assembly will open and close in the cathedral.

The sports hall, meeting place of the assembly.



at
LA

THE GAP BETWEEN The Rich



and The Poor



BY DECOURCY H. RAYNER

■ Can we help it if two thirds of the people on earth go to bed hungry at night? Is it of any concern to us that one-fifth of all Canadians are poorly fed, improperly clothed, and inadequately housed?

For three days at the end of May some 500 people met at the University of Montreal to discuss poverty as it relates to the Christian conscience.

The aim of the Canadian Conference on Church and Society was to awaken and sensitize the Christians of Canada to conditions that exist, not only in this country, but throughout the world.

It was not primarily a meeting for passing resolutions and asking others to take action. It was an attempt to inform and illuminate a cross-section of the Canadian public, to develop deep convictions from which action might result.

The conference was sponsored by the major churches,

including the Roman Catholic Church which had the largest representation. It was supported financially by the government of Canada and by six provincial governments, Alberta, British Columbia, Manitoba, Newfoundland, Ontario and Quebec.

For information and inspiration there were speakers of world renown: Dr. Josue de Castro, the Brazilian who now teaches in Paris, France, and whose book, *The Geography of Hunger*, was the first authoritative work on this subject; Barbara Ward (Lady Jackson) the British economist, writer and lecturer who claims that the destitution in the world is a matter of justice; Archbishop Helder Camara of Brazil, a tireless apostle of Christian social justice; and Prof. Richard Shaull of Princeton Theological Seminary, N.J., who spent 20 years in Brazil and Colombia and advocates that Christians must play a role in the evolution of society.

But the major work in this conference was done in discussion groups, 24 of them, each with some 20 members.

Our group, for instance, which dealt with food and its relation to human needs, contained a welfare recipient, an Indian Canadian, a Roman Catholic priest, nun and laymen, a Salvation Army officer, a social science professor, a Nigerian, a Korean minister from Japan, two farmers and several others. They were all of different communions, but joined by a common concern.

One-fifth of Canadians may be regarded as poor so far as standards of living are concerned. But in the world, as Dr. de Castro stressed, two-thirds of the people are hungry.

"The rich grow richer and the poor grow poorer" was the statement applied time and again to modern society. Its structure is such that those with money make money, and often at the expense of the poor.

A QUESTION OF POLITICS

The most radical proposals came from Prof. Shaull who claimed that the overcoming of poverty today is primarily a question of politics rather than economics. It is a matter of discovering how the life of our society can be ordered so that power can be distributed, he argued.

The options are either to work at evolution of society within the present structure, a slow process; or to change the social, economic and political institutions by revolution or by radical action. He advocated the creation of counter-structures of power to change the present structures.

Prof. Shaull despaired to the churches achieving change. "The church is in as bad shape as any other institution in society," he claimed.

"The new era we face is an era of ecumenical sectarianism," he stated, explaining that he meant by that small communities of concerned men and women who read the signs of the times and go into action.

"The poor people are not the problem," said Dr. Shaull, "we are the problem. Christian concern in our society today will begin with recognition of this." He made a plea for the "haves" to look at the problems of the "have-nots."

Archbishop Camara warned against the church appearing to abandon the poor and side with the rich and the mighty. "We Catholics are determined more than ever to organize a movement to exert moral pressure on our brothers in Christ," he stated.

The Brazilian archbishop asked for a true Christian attitude towards the problems of the poor and recognition of the plight of the under-privileged. "Christian conscience tells us that the wealthier nations do not have the right to keep superfluous goods for their peoples", he said. These nations should go beyond their assistance programs and do something to eliminate the causes of poverty in the world.

"Without social revolution in the developed countries we shall never be able to achieve social revolution in the under-developed countries," Archbishop Camara stated.

Awareness and activity were stressed in group discussion. Unconsciously we think in terms of two societies, the rich and the poor. The challenge to Christians is to integrate the two by finding a common meeting ground.

Our group was kept on track by the welfare recipient, the Indian Canadian, and a Jesuit student from Uruguay who helped us to see the problems of life through the eyes of the poor.

We were also given practical instances of the ways in which some of our group are helping, not merely through hand-outs, but by visiting the under-privileged and demonstrating through love and service that Christians do care. But the majority in our group had no first-hand knowledge of the problems of poverty.

Public attention was drawn to the conference when a protest parade of Montreal citizens marched to the University of Montreal one evening. The marchers were invited into the conference and presented a statement claiming that the working-class people were not represented there in proportion to their numbers in Canada.

"We protest against the lack of involvement and against the lack of concrete actions that are typical of studies and conferences on poverty. It is a time for action," the spokesman stated. "End the sermons, start to act," one of their placards read.

The marchers were invited to join the remaining sessions and participate in discussion.

Barbara Ward said that aid to under-developed countries is falsely termed international aid, it should be called an exchange of resources. It should be worked out on the same principle as taxation, so that all the "haves" share with the "have-nots", she proposed.

The closing session began with an agape (fraternal) meal accompanied by song, Christian reflection and prayer. In groups of ten the delegates broke bread from a common loaf, shared wine or grape juice, and ate a simple meal of fish, meat, rice and bananas. Allan Mills sang appropriate songs, and the Lord's Prayer was repeated in French and English. The meal was modelled on Christian fellowship in the early church.

CANADIAN GOVERNMENT AID

Delegates left the conference alerted to the facts of poverty and determined to share this knowledge in their home communities. They suggested resolutions regarding more generous Canadian government aid to developing countries, and attention to crying community needs such as housing.

Some are convinced that the churches must spend less on institutional buildings and more on programs of social change and investment in human resources. Often the opportunity for Christian service is right on our doorstep, yet we shut ourselves behind church walls and fail to carry the spirit of Christian love and concern out to those who despair of bettering their condition.

A proposal at the closing session was that the churches establish a secretariat, perhaps in Ottawa, to give leadership to the government and Canadians generally in educating the social conscience and becoming involved in urgent issues such as poverty. This would present a united Christian action front to the nation and the community.

One delegate claimed the platform at the close to demonstrate the difference between talking down at people with an attitude of authority, and speaking from the audience, from among people and on behalf of people. He advocated the second method as the way to get involved in the problem of poverty.★

Church of Scotland

The coolest May for years provided a background for one of the coolest assemblies — or perhaps it was more mature and efficient, with the principal clerk, Dr. J. B. Longmuir, as a calm, capable, witty moderator. The deeply impressive opening demonstrated the remarkable co-operation of kirk and state and expressed the real heart of Scotland. The historic Assembly Hall was packed to the ceiling with ministers, elders, and the general public, the semi-circle of past moderators around the central table below the Moderator's seat. Processions entered — robed provosts and magistrates, the lion standard preceding the court of the Lyon King in their glowing tabards, the mace heralding the entry of the tall craggy figure of Lord Reith, the Lord High Commissioner, with the Secretary of State for Scotland, the Solicitor General, the Lord Provost of Edinburgh, Dr. Warr, Dean of the Thistle, and Lady Reith with her attendants. I noticed the Archbishop of Canterbury, who later delivered a notable speech, looking around with obvious interest on his first visit. It was good to see official representatives from our sister churches, including your own, in a front block.

Women ministers

History was made by the decision that women shall be eligible for the ministry of the word and sacraments on the same terms as men. Sent down last year under the barrier act to presbyteries, 42 presbyteries approved, 17 disapproved and 2 were equally divided: but while 1,817 members of presbyteries voted for women, no less than 1,030 voted against. A brief debate of 35 minutes gave the impression that the church had talked itself out on the matter. A direct negative and a motion to send it down to kirk sessions and congregations were defeated. The main impression was that the majority view this in the light of Christian freedom in all ministries, of the need to show Christian equality, and that few women will actually enter the ministry while congregations are free to do what they themselves decide.

Nigeria

The long and deep involvement of the Church of Scotland with Nigeria caused a searching debate revealing deep concern especially over the situa-

tion in Biafra as pictured by two missionaries recently returned. The assembly unanimously approved of a decision profoundly regretting Britain's policy in licensing the export of arms to Nigeria in an undisclosed quantity. A telegram of concern, hope and encouragement was sent to the opposing sides meeting in peace talks at Kampala.

Finance

Although givings are rising, they do not reflect the rise in wages or the expenditure on luxuries, and the work of the church is being crippled by the stubborn unwillingness of many to exercise genuine Christian stewardship. Just over a quarter of our congregations have had a stewardship campaign. 80% of congregational liberality is spent on local needs, 20% on the wider work of the church. Devaluation has cost the overseas council an extra £47,000 this year and the *basic* salary of missionaries is just over half of the minimum home stipend. Church extension in new housing areas is delayed by a rising debt approaching £620,000. Of course money is tight and many people are in difficulties.

A firm of management consultants



AT THE GARDEN PARTY on the grounds of Holyrood House, Edinburgh, from the left, Very Rev. Neville Davidson, convener, inter-church relations; the Earl of Wemyss and March, lord high commissioner to the Church of Scotland general assembly; Mrs. J. Logan-Vencta of Ottawa, Mrs. Davidson, and Rev. Dr. J. Logan-Vencta, moderator of the 93rd general assembly, Presbyterian Church in Canada.

has been reviewing the whole system of administration at our church headquarters and the huge machinery of committees that do much of the church's business. A report will be made to another assembly and the whole system may be drastically reformed. A pilot survey to find out what people think of the church is being held in the presbytery of Linlithgow and Falkirk with help from Edinburgh University, under a steering

committee of people mainly unconnected with the church.

Divorce laws

Strong criticism was made of the present divorce proceedings, on the basis of the report of a working party set up by the social and moral welfare committee, which pointed out that divorce often involves deliberate arrangements, deceit, slander, and hypocrisy in order to prove offences against one partner or the other. The deliverance asked the government to lay down as minimum requirements a continuous separation of two years as evidence of the complete breakdown of the marriage, that there should be maximum provision for reconciliation and for the children's welfare. This is going down to presbyteries.

A fairly narrow majority carried a deliverance that homosexuals should not be or feel segregated, and advocating a more sympathetic understanding of their peculiar difficulties, with special pastoral care by ministers.

The assembly also decided to oppose the proposed government bill that could set up a national lottery to finance social amenities.

Scottish nationalism

For years the assembly has spoken realistically about the need for Scottish administration of Scottish affairs in Scotland. The debate this year, stimulated by the rise in national feeling, was on a high level. The majority feeling, while rejecting separatism and affirming continuing in unity, was expressed in the deliverance calling for the early appointment of a royal commission composed of Scottish representatives meeting in Scotland to consider an effective form of self-government within the framework of the United Kingdom, and to choose the form and extent of self-government. I believe this to be the will of the majority in Scotland.

The assembly itself is still the only great representative Scottish gathering, almost unique, after centuries of struggle, in its Christian consideration of all the main spiritual and material needs of a country. It has dignity, humanity and considerable influence. It is now much better attended since expenses are paid if commissioners put in sufficient attendance. With wise re-arrangement of business and using more evenings, debates have generally improved and a post-assembly conference of conveners will survey results and plan for the future. There is much life in the Auld Kirk; under God's blessing may it increase.

John B. Logan

Our missionaries

The Rev. Chris Costerus and family and the Rev. Bernard Embree and his family return to Formosa in July and will take up their duties at the two theological colleges there.

The Rev. David Murphy and family will leave Canada in mid-July after furlough. Mr. Murphy will serve with the Caribbean Assembly of Reformed Churches, living in Trinidad.

The Rev. Fred Knox, now retired from India, is serving as a missionary resource person at various camps during July and will leave in mid-August to do deputation work in Western Canada.

The Rev. Angus MacKay and Mrs. MacKay have completed a tour of deputation work in the Maritimes area. They will spend their vacation at the west coast and after a period in the central area will return to Jhansi, India.

The Rev. David Craig and his wife, Nancy, are in Western Canada on deputation service until the end of July. After a vacation they will leave for overseas to study or to return to Africa.

The Rev. Gordon and Mrs. Williams are spending the summer months in concentrated study at the orientation program in London, Ontario, prior to leaving for Formosa where they will work among tribal peoples.

The Rev. Russell Self and family will return in August from north India where Mr. Self has been seconded to the Bible society as his missionary assignment during the past five years. He will do deputation work through the autumn in the eastern and central regions of the church.

The Rev. Ted Ellis arrives home in mid-summer from Formosa to take up his first-term furlough studies.

The Rev. Glen Davis and family are attending the Assembly of the World Council of Churches in Uppsala, Sweden in July en route home for their first term study furlough which they expect to spend in the United States.

The Rev. R. M. and Mrs. Ransom and their son John, leave on August 1 for a study leave. On invitation of the Korean Christian Church in Japan Mr. Ransom will take part in a team ministry in Osaka, following which they will visit in Korea, Taiwan and Hong Kong.

Spring conference

A regional church school spring conference was held on May 22 at St. Andrew's Church, Whitby, Ont. The program included a tour of the church and Christian education wing and departmental sessions.

July-August, 1968

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Over 100 helium-filled balloons were released by members of New Westminster Church School, Hamilton, Ont. Attached to each was an envelope containing the name of a church school student. Finders were to return the name and he and the student would receive a small award. To qualify, the student had to be at church school the Sunday after his name was returned.

Among the 18 returned the one from the furthest distance came from Cincinnatus, N.Y., 200 miles away. Others were from Peterborough, Oakville, Whitby, Oshawa, Bowmanville, Orono, Bethany, Millbrook, Stoney Creek, Welland, and Buffalo and Attica, N.Y.

Mission weekend

Pictou Presbytery sponsored a world mission weekend May 10 to 12 involving fifteen mission personnel. In five units the team travelled throughout the presbytery, speaking to groups of managers, elders, other men, church school teachers and mid-week group leaders, young people, and women. The weekend closed with rallies in New Glasgow, and Tatamagouche.

Personals

The Rev. Shirley M. Jeffery was ordained by the Presbytery of London at Appin, Ont. on May 29. At the reception afterwards two United Church women, Rev. Dr. Ann Graham and the Rev. Sue Seymour, brought greetings to the first Presbyterian woman minister.

After 32 years at Willowdale Presbyterian Church, Ont., six of them as a student, the Rev. Alex McLean will retire from the ministry on August 31. He and his wife will live at Thornhill, Ont.

When the Rev. John Henderson was ordained at Woodstock, Ont., on May 26 his father, the Rev. William A. Henderson, officiated as moderator of the Presbytery of Paris. The newly ordained minister's grandfather was the late Rev. Dr. Charles H. MacDonald, moderator of the 1947 general assembly.

The Rev. Andrew Brndjar has been appointed a district secretary of the Canadian Bible Society, the first Pentecostal minister to fill that office. He will be located in Toronto.

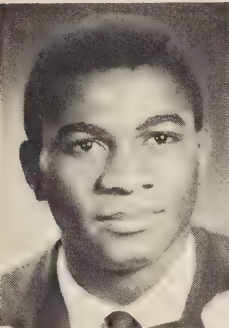
Pulpit robes were presented to the Rev. R. L. Gillis, minister of the

Central Parish, P.E.I., at the Churchill Church. Mr. Gillis is now moderator of presbytery.

For his "History of the Presbyterian Church in Newfoundland" the Rev. W. M. Moncrieff of Grand Falls has been awarded the silver medal in the Arts and Letters contest of the Newfoundland government.

The Rev. J. S. S. Armour of St. David's Church, St. John's, has been elected the first president of the Newfoundland and Labrador Council of Churches.

The Rev. James Ferguson of St. Andrew's, Stratford, has received a Centennial Medal, and has been made chairman of the Stratford Hospital Board.



Ogbu Uke Kalu obtained an M.A. in history with honours at McMaster University, Hamilton, Ont., on May 31. He was one of three to be awarded a scholarship towards doctoral studies in history.

He teaches in the church school of MacNab Street Church, Hamilton. The editor of the United Church Observer, Rev. Dr. A. C. Forrest, will take his family to Beirut, Lebanon, in September for ten months, during which he will write on the Middle East. Mrs. Patricia Clarke has been appointed acting editor for that period.

An open house was held at the recently redecorated manse in Thamesville, Ont., by the Rev. Gordon K. Agar and his wife, for the congregations of Thamesville and Kentbridge.



MRS. J. R. CUTT is shown presenting a preaching scarf to Rev. James McKay.

The 30th young person to enter Christian service from Orillia Presbyterian church, Ont., the Rev. James A. McKay was presented with pulpit robes, hood and scarf following his ordination by the Presbytery of Barrie on May 22.

SU YING NEEDS YOUR LOVE

Little Su Ying was abandoned in the alley behind our Babies' Home in Formosa. She was frightened, cold and hungry. But, as you can see in the picture, someone has tried to make her look pretty. Her hair was combed and her dress, even though torn, was clean.

In her hand she clutched a note written by her brother: "Please take care of my sister. Our parents are dead for many weeks. I am 12 and can no longer find food for this small sister. To my ears came news of your House, so I bring Su Ying to you."

Since 1938, thousands of North American sponsors have found the Christian Children's Fund plan to be an intimate, person-to-person way of sharing their blessings with youngsters around the world. Your help is urgently needed. Overseas, our staff reports boys and girls still search garbage dumps for food... babies abandoned in the streets... blind children locked in cellars... Will you help us give Su Ying—and youngsters equally as needy—a chance to grow up in an atmosphere of love?

For just \$12.00 per month you, or your group, can sponsor a girl or boy. You will receive your "adoptees" photo, address, history and description of the home, etc. Your child will know who you are and will answer your letters. Correspondence is translated in our overseas offices. This could be the beginning of an intimate, person-to-person way for you to share your blessings.



TAICHUNG, FORMOSA: 2 year old Su Ying, her parents both dead, waits for her brother who will never return.

Sponsors are urgently needed this month for children in Hong Kong, India, Korea, Formosa, Brazil and Costa Rico.

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Hardwood Lands, Elmsdale, N.S.
Calvin, Halifax, N.S.
St. David's, Halifax, N.S.
St. Matthew's, West Dublin, N.S.
St. James, Truro, N.S.
St. John's, Windsor, N.S.
Iona, Dartmouth, N.S.
St. Paul's, McClure's Mills, N.S.
St. Paul's, Williamsburg, N.B.
St. Paul's, Woodstock, N.B.
St. Mark's, Bass River, N.B.
St. James, Beersville, N.B.
St. Ninian's, Rexton, N.B.
Zion, West Branch, N.B.
Knox, Campbellton, N.B.
Calvin, Chatham, N.B.
St. James, Charlottetown, P.E.I.
Tyne Valley, Tyne Valley, P.E.I.
Freeland, Freeland, P.E.I.
Victoria West, Victoria West, P.E.I.

Lot 14, Lot 14, P.E.I.
St. Andrew's, Inverness, P.Q.
The Church of the Good Shepherd, Port Cartier, P.Q.
St. Andrew's, Sherbrooke, P.Q.
L'Eglise Des Cantons De l'Est, Melbourne, P.Q.
L'Eglise St. Marc, Quebec, P.Q.
St. Edward's, Beauharnois, P.Q.
Margaret Rodger Memorial, Lachute, P.Q.
Montreal
West, Montreal West, P.Q.
Knox, Crescent & Kensington, Montreal, P.Q.
St. Andrews and St. Paul, Montreal, P.Q.
Town of Mount Royal, Town of Mount Royal, P.Q.
St. Columba-by-the-Lake, Valois, P.Q.
Melville, Montreal, P.Q.
Stanley, Montreal, P.Q.
Chinese Mission, Montreal, P.Q.
Beechridge, St. Urbain, P.Q.
St. John's, Cornwall, Ont.
St. Columba, Kirkhill, Ont.
St. Andrew's, Lancaster, Ont.
St. Andrew's, Maxville, Ont.
Knox, Moose Creek, Ont.
St. Andrew's, Arnprior, Ont.
Dewar's, Braeside, Ont.
Lochwinnoch, Glasgow Station, Ont.
First Church, Brockville, Ont.
St. Andrew's, Cardinal, Ont.
St. James, Mainsville, Ont.

Knox, Iroquois, Ont.
St. Andrew's, South Mountain, Ont.
Knox, Morrisburg, Ont.
Knox, Westport, Ontario
Knox, Mountain, South Mountain, Ont.
St. Andrew's, Gananoque, Ont.
St. Andrew's, Kingston, Ont.
Camden E., Camden East, Ont.
St. Andrew's, Roslin, Ont.
St. Andrew's, Cobourg, Ont.
St. Andrew's, Lakefield, Ont.
Lakevale, Fowler's Corners, Ont.
Knox, Lakehurst, Ont.
St. Paul's, Lakehurst, Ont.
St. Paul's, Peterborough, Ont.
St. Andrew's, Kirkfield, Ont.
St. Andrew's, South Eldon, Ont.
Richmond Hill, Richmond Hill, Ont.

Thornhill, Thornhill, Ont.
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Leaside, Toronto, Ont.
Rosedale, Toronto, Ont.
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Chinese Church, Toronto, Ont.
St. Timothy's, Ajax, Ont.
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Ailsa Craig, Ailsa Craig, Ont.
Bethel, Bethel, Ont.
Appin, Appin, Ontario
Guthrie, Melbourne, Ont.
Knox, St. Thomas, Ont.
First, Chatham, Ont.
Knox, Leamington, Ont.
Knox, Wallaceburg, Ont.
Riverside, Windsor, Ont.
St. Andrew's, Windsor, Ont.
St. James, Forest, Ont.
Paterson Memorial, Sarnia, Ont.
Burns, Milverton, Ont.
Knox, Stratford, Ont.
St. Andrew's, Stratford, Ont.
St. Andrew's, Clinton, Ont.
Knox, Auburn, Ont.
St. Andrew's, Blyth, Ont.
Knox, Goderich, Ont.
First, Seaforth, Ont.
St. Andrew's, Chatsworth, Ont.
St. Andrew's, Owen Sound, Ont.
Westminster, Paisley, Ont.
First, Fort William, Ont.
First, Port Arthur, Ont.
First, Winnipeg, Man.
Norwood, Winnipeg, Man.
St. Andrew's, Indian Head, Sask.
St. Andrew's, Qu'Appelle, Sask.
St. Andrew's, Saskatoon, Sask.
Westminster, Chauvin, Alberta
First, Edmonton, Alberta
Westmount, Edmonton, Alberta
Killam, Killam, Alberta
Braeside, St. Albert, Alberta
Memorial, Rocky Mountain House, Alberta
Grace, Calgary, Alberta
Knox, Calgary, Alberta
St. Giles, Calgary, Alberta
Knox, Cranbrook, B.C.
St. David's, Kelowna, B.C.
First, Prince Rupert, B.C.
First, New Westminster, B. C.
Fairview, Vancouver, B.C.
Chinese, Victoria, B.C.

The book-keeping of the National Development Fund is complicated. You will see many congregations whose names are listed on the Honor Roll. These are congregations who have reported that they have accepted their allocations and are campaigning to raise the full amount. Many have already reached their full amount or gone over the allocation. Others will take the full five years to complete their offering. The fact that their name appears does not mean that they have reached, in dollars, their allocation. It does mean that, other things being equal, they guarantee to reach it.

The Unreported

A large number of churches have not reported to the National Development Fund office. Forms have been sent out on several occasions so that we may know where help is needed or what is expected to happen. If all the Churches had reported, we would have a much more accurate picture of our potential.

Please ask for a report form, if by any chance you were missed. We would like to know how you stand. *N.B. Please remember — there is a perpetual offer to assist you in understanding the Fund and its purposes, or in helping you to organize. It's still not too late in '68.*

The Refusals

It will be noted that there were reported to the Management Committee in May, 201 congregations with a minimum total allocation of \$958,032.00 (if the larger allocation had been used the total would have been at least \$1,500,000).

Some of these congregations have good reason to "beg off". A back-log of debt in a static or poverty-stricken community has made it virtually impossible for a campaign for the National Development Fund. Some others have their own campaigns going and have not been able, so far, to integrate the National Development Fund with them.

When one reads of the long-term planning other congregations are doing with consequent National Development Fund Campaigns integrated with building or mortgage, or even Budget and Stipend planning, one is moved by the sense of real responsibility. The National Development Fund basic allocation works out to approximately \$6.00 per person per year for five years — oftentimes it is \$5.00 per person per year for 5 years, or \$25.00 in that period of time.

It is realized that not everyone in a congregation carries his full burden of responsibility — which means, very often, someone else has to take far more than his or her share. Then, too, there are people who are able to — and who do — make special gifts, which often cover up for the non-helpers.

In the army it was always held that there could be no lesser being than a soldier who, for no good reason, allowed another to carry his rifle.

With congregations, and with individuals, much of the \$958,032.00 could be made up if each would carry his own load.

This is the most meaningful and exciting venture for the King and Head of our Church this century. If it be possible, change your refusal to a glorious voluntary effort — even if it means a real sacrifice.

"I never pledge", said with some sanctimony, needs an answer.

— What happened when you took Marriage Vows before God?

— What happened when you signed a mortgage — borrowed money?

— What happened when you had your children baptized?

"Let not your left hand know what your right hand doeth . . ."

— so often quoted, does not apply to God — nothing is secret from Him. Jesus said "pay Caesar what is due to Caesar, and pay God what is due to God".

Overseas Missions

Trained manpower has the highest priority in overseas missions.

Advancement of the training and retraining of willing workers for ser-

vice in any of our overseas fields enables the Church to continue to witness to Jesus Christ among the underprivileged two-thirds of the world's people.

An additional \$25,000 annually for 5 years would provide a wonderful impetus to this work, with results out of all proportion to the moderate cost.

For extraordinary projects like these, extraordinary support is essential — a support beyond each Presbyterian's regular responsibility to his own congregation or to the national budget.

Your extraordinary projects cost much money: a minimum National Development Fund of \$5,500,000. (The real needs are about 3 times as much.)

Home Missions

On the Lake of the Woods at Kenora, Ontario, stands an old 7-room tourist home. A few years ago, your Church took this over and converted it to the Kenora Fellowship Centre for work with Indians — the original Canadians.

This Centre is now a meeting-place for people of all races. The program includes recreation, temporary housing and successful assistance in education and employment training.

"It's a real experiment in the meeting of diverse people in Christian understanding," says one observer.

On some days this Centre serves as many as 150 men, women and children. We are being crowded out of the old home. We look to an allocation of \$150,000 to help provide a new building that will enable the Church to continue this vital work of Christian outreach.

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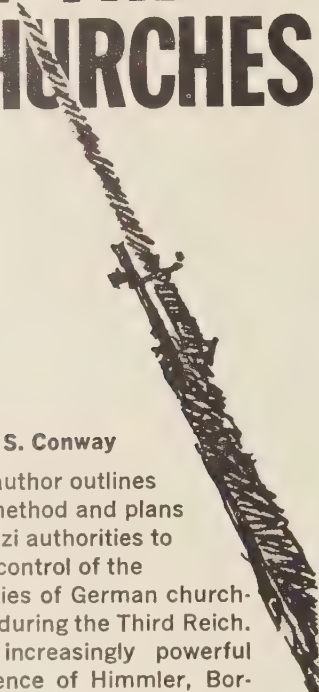
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John S. Conway

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Books

Ruthlessly critical

A MODERN PRIEST LOOKS AT HIS OUTDATED CHURCH,
by Father James Kavanaugh

This readable and moving book is something of an oddity. It is not merely an impersonal and objective appraisal of a Roman Catholicism that is somewhat behind the times. It is the personal testimony of a very angry and conscientious priest who is suffering with (and for) his people in an intolerable ecclesiastical situation.

It is a ruthlessly critical analysis of the bondage of the contemporary Roman Catholic Church to a rigid legalism that originated in mediaeval times. This legalism, in the course of centuries, has so effectually conditioned the thinking of the whole institution that it is now extremely difficult for the church to extricate itself from its grip. It is an archaic legalism, which is alien to the life and needs of contemporary society. It is a destructive legalism, which enslaves and dehumanizes both the clergy and the laity of the church.

A bigoted Protestant might read this book with a feeling of smug satisfaction, finding in it nothing more than confirmation of his own prejudiced views about Roman Catholicism. An open-minded Protestant of ecumenical sympathies might be shocked to learn how serious, how firmly-entrenched, and how little modified by recent attempts at reform, are the errors and abuses of Roman Catholicism, — which he may have supposed to have been exaggerated by ill-informed and biased outsiders; he might even be inclined to question the authenticity of some of the facts cited. And yet the author commends himself as a person who is speaking with entire honesty and sincerity out of his own experience.

No thoughtful Protestant can read this book with an attitude of complacent detachment. It reveals the existence of a desperate struggle to achieve the reformation and renewal of an archaic ecclesiastical institution, which has become so irrelevant to the needs of contemporary man as to be impotent to help him, — and even to be in danger of doing him harm; and the thoughtful Protestant will recognize in this struggle something very closely akin to his own situation. He may discern with wry amusement that some of the author's ideas and contemplated methods of reform are "naively Protestant", and be compelled

to become more sternly self-critical. He will probably be humbled by the integrity and the tenacity of purpose of the author, who is determined not to abdicate, — neither to abandon an unequal struggle, nor to forsake his vocation or his church. He will certainly gain much in knowledge, and in sympathetic understanding, of the internal life of contemporary Roman Catholicism, and of the people who are Roman Catholics today. (Mussion, \$5.95) *Scarth Macdonnell*

THE ELEGANT CANADIANS,
by Luella Creighton

We saw the elaborate gowns at balls and bazaars during our centennial year, but what do we really know of the manners, morals and fashions of pre-Confederation days? Mrs. Creighton gives us a vivid picture of the lavish and carefree life of the wealthy in the 1860s. Sports, music, dancing and conversation filled their days, and the Blue Danube Waltz was the latest musical hit. Carefully documented, made personal through the use of letters and excerpts from diaries, the book gives illuminating insights into the lives of the privileged few who were in fact the architects of Confederation. (McClelland & Stewart, \$7.50) *Mrs. K. Denton Taylor*

I HEARD THE OWL CALL MY NAME, *by Margaret Craven*

Here is a beautiful story, simply told. In a mood known only to the Indian people and those who have shared their problems with them, the story is told of a young priest who spent the last short years of his life with members of the Tsawataineuk tribe. The author's simplicity and honesty catches the quiet dignity and sadness of the Indian people. (Clarke, Irwin, \$3.75) *H. J. Tourangeau*

TO MY DAUGHTERS WITH LOVE,
by Pearl S. Buck

This book, dedicated to the author's seven daughters, is about human beings the world over. She insists that people should seek to know happiness and joy; their only real security. She deals with relationships between men and women, children and parents, concluding with a section on "The Sexual Revolution" and "Wanted: A New Morality." A challenging piece of writing. (Longmans, \$6.25) *Janet Voisey*

TREAT ME COOL, LORD,
by Carl F. Burke

Like the author's earlier *God Is For Real, Man*, this is Christian truth in the language of kids from city

streets. It includes prayers, litanies and several services used in jails. (Welch, \$3.25 cloth, \$1.95 paper)

JAPAN IN COLOUR, by Roloff Beny, text by Anthony Thwaite

A magnificent volume! Superb colour photos, beautifully bound, each one a miracle of artistry. A treasure to own and give. (Longmans, \$30)

PAPERBACKS

Focusing on one of today's critical problems, **THE MARIJUANA PAPERS**, edited by David Solomon (Signet, \$1.50) gives a detailed review of the facts.

Louis Nizer's **THE JURY RETURNS** (Pocket Book, \$1.25) carries on the drama of the courtroom described in his earlier **MY LIFE IN COURT**.

The life of a Negro slave in pre-Civil war days is starkly drawn in the autobiographical **NARRATIVE OF THE LIFE OF FREDERICK DOUGLAS** (Signet, 50¢). And a present-day Negro, Dick Gregory, graphically pictures his race's struggle for equality today in **NIGGER** (Pocket Book, 75¢).

Rita Snowden has put together a collection of beautiful and meaningful prayers, each with a scripture reading, in **A WOMAN'S BOOK OF PRAYERS**, with an introduction by William Barclay (Fontana, 85c).

Students and all interested in knowing more about the history of mankind will want to own the paperback reprint of H. G. Wells' famous work **A SHORT HISTORY OF THE WORLD**, revised by his son and Raymond Postgate, in a Pelican book, 85c. From the same publisher comes a fascinating picture of how 20 men and women in a wide variety of occupations feel about their daily work (**WORK**, edited by Ronald Fraser, \$1.35).

Records

■ Very difficult to find time these days to sit down and give your whole attention to a record, isn't it? We must always be doing at least two things at once! But when you are relaxing on the balcony, on the patio or in the garden in the summer, I think you have an admirable opportunity to take in some low-volume (that's for the sake of the folks next door) music. Beethoven's Pastoral symphony is an obvious choice but I want to recommend on this occasion Mendelssohn's

Italian symphony — No. 4 in A., Op. 90. It is coupled with his Reformation symphony — No. 5 in D., Op. 107 — on Deutsche Grammophon SLPM 138684.

How interesting, how colourful, how tuneful and (if occasionally) how sweet Mendelssohn's music is. And yet how dramatic. Ask an organist to play one of the six great organ sonatas for you — all through, not just one movement. Maybe your choir master would select a soprano and a baritone from your choir to sing the scene from the oratorio *Elijah* in which the prophet meets the widow of Zarephath. Try to hear some of the two-part songs such as "I would that my love" or "Greeting". Listen to the G. minor piano concerto and, of course, buy this excellent recording of the 4th and 5th symphonies by the Berlin Philharmonic Orchestra under Lorin Maazel. I am sure you will get immense pleasure from as much of this music as you can experience.

The Italian symphony was written with the glow of sunburn still upon him when Mendelssohn returned from a trip to that bright country. It bubbles with joy and merriment, dances with lightness and grace. Mendelssohn was the grandson of the great Jewish philosopher, Moses Mendelssohn. It was, in fact, the composer's father who abandoned Jewry, taking the additional name Bartholdy and young Felix found himself sufficiently Christianized to undertake a commission to write a symphony to mark the 300th anniversary of the Augsburg Confession. He was just 20 years of age. There is no musical theology here but you will recognize the themes of the Dresden Amen and Ein' feste Burg. These are delightful and well executed performances thoroughly deserving of the Grand Prix du Disque award which they received.

The Dove Descending is the title of a choral recital by The Canby Singers (Director: Edward Canby) on Nonesuch H-71115. There is something a little sad about great beauty; there is



TAKING PART in a mission presentation at the annual meeting of the W.M.S. (E.D.) in Bethel Church, Sydney are, left, Rev. and Mrs. Angus MacKay of India, Miss Agnes Gollan, Biafra, and Miss Mary Nichol, India.

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something beautiful about sadness sincerely portrayed. We say we laugh until we cry and the line between the two is very thin. That is why I review a record of music expressing misery after the sunny Italian symphony. The nine composers represented on this record — they include Stravinsky, Hindemith, Brahms and Monteverdi — are all in dismal mood but I have profited greatly from study of text, music and performance. The singers are well groomed and polished and make a pleasant, if un-specialist, sound. They transmit the feelings of their director with conviction.

Now please move indoors because those neighbours have a right to the protection of walls while you are playing the next two records.

Camden Classics' Festival of Russian Music (VCCS-1068) with works by Tchaikowsky (Marche Slave; Marche Miniature), Mussorgsky (yes, you've guessed it — Night on a Bare Mountain), Borodin (Polovtsian March), Glinka and Kabalevsky, conjures up a mood of Cossack dancers jumping wildly into the air, sun gleaming on spires and minarets and the perpetual excitement that seems to pervade Russian music. The Chicago Symphony Orchestra under Fritz Reiner delight in every varied mood and hue and offer us some dazzling orchestral effects — which we should gladly accept.

And lastly, on VCCS-1108, we have the orchestra of The Royal Opera House, Covent Garden, London under Alexander Gibson playing Bizet's Carmen suite and the Faust Ballet music by Gounod.

Carmen Jones may have spoiled Carmen for some folks in the way that Anna Russell's devastating analysis of Wagner's Ring spoiled the real thing for me, because I came to them in the wrong order. But Bizet's original scoring has a lot to be said for it and the opera Carmen occupies, with Faust, a high place on the list of the world's best operatic box-office attractions. Before going to see one or the other opera, a suite of tunes like this, coupled with reading of the story, is about the best possible preparation.

Alan H. Cowle

BUDGET RECEIPTS

At the end of May receipts from congregations for the general assembly's budget for five months totalled \$548,285, as against \$560,880 in 1967.

Expenditures for the same period were \$851,770 in 1968 as against \$847,537 last year.

PUNGENT continued from page 6

heavens, and watching over us lest we do wrong. Much of our traditional theology leaves this impression with people. But to say that God is love — as the New Testament does — and that this love was given embodiment in Jesus Christ, may make it easier for many to understand God and see how he is related to that which is most real in their lives. It is as if the New Testament were saying, "Look at Jesus Christ and see how we, by showing this kind of love to other people, can discover what is most meaningful and real in life!" Does this not help us to discover God or is God not love? ★

Amish migration

Twenty-one members of the Amish sect from Orange County, Indiana, are bound for Paraguay, South America, where they hope to be able to continue the simple, unique way of life they prefer to live. The sect shuns the trappings of modern life for the old-fashioned, unadorned clothing and the simple life of farming.

Youth

Again this year a Holiday Hootenanny will be sponsored at Crescent Beach, B.C., as an outreach by individuals from First, Gordon and St. Aidan's churches in New Westminster, plus some from other denominations.

Aimed at youth, the program includes singing led by a band, skits and addresses, such as one given by a former Hitler Nazi Youth leader who became a Christian after coming to Canada. Preparatory training in personal evangelism was given to the group last summer by Harry Vander Molen of First Church.

...

Three senior hi groups in Pictou Presbytery entered the drama festival, with the Thorburn group winning the award. East River won the presbytery Bible baseball contest, with Hopewell second.

...

The Synod of Manitoba-Northwestern Ontario PYPS held a spring rally at Bower Lake with 45 attending. The theme was "Cross Or Double Cross", and the program included the film *The Shattered Silence*, a contemporary church service, and a tour through the International Peace Gardens.

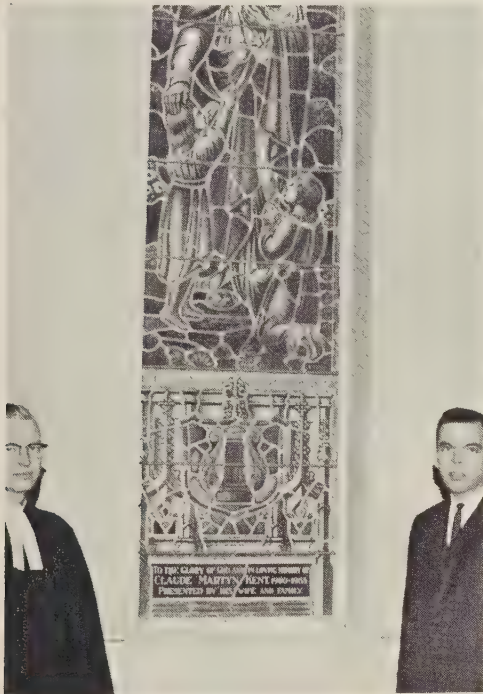


WESTMINSTER CHURCH, Scarborough, Ont., marked Rev. William Wallace's tenth year with the congregation by presenting a gift. From left is Crawford Smyth, Deborah Wallace and her parents.



THE REV. DR. T. H. B. SOMERS Memorial Chapel, shown above, was dedicated in the Kirk of St. James, Charlottetown, P.E.I. Dr. Somers was minister from 1941 to 1965.

Church Cameos



TWO MEMORIAL WINDOWS were dedicated in Knox Church, Oakville, Ont. John F. Kent, right, is shown in front of the one in memory of his father. At left is Rev. R. G. MacMillan. The other window was in memory of Mr. and Mrs. W. R. Adamson.



A GIFT WAS PRESENTED to Dr. S. W. Vance by St. Paul's Church, Hamilton, Ont., marking 25 years in the ministry. Shown with the colour TV given to the family are, left, Graham, Paul and Dr. Vance. He also received a silver mantel plaque.

■ A new organ has been installed in *Canoe Cove Church, P.E.I.*, in memory of Malcolm MacKenzie. They also have a new pulpit Bible and Remembrance Book stand.

■ The congregations of *St. Paul's and Knox, Moose Jaw, Sask.*, amalgamated on June 23 under the name of *St. Mark's Presbyterian Church*.

■ The new hall of *St. John's Church, Bradford, Ont.*, and a new organ, the latter in memory of Miss Ada MacDonald, have been dedicated.

■ A new organ has been installed in *St. Andrew's Church, Indian Head, Sask.*



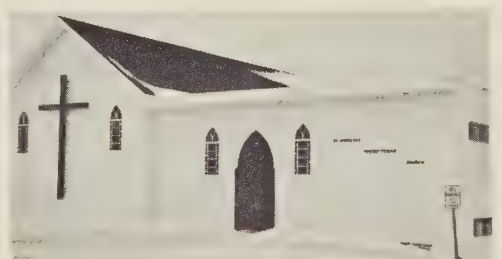
A HOOD was presented to Rev. J. K. Lattimore by the session and board of Morningside Church, Toronto, when he received his honorary D.D. from Knox College. From left are E. E. Smith, board chairman; W. R. Robson, session clerk, Dr. Lattimore and R. J. Aitchison, representative elder.



REV. CHARLES C. COCHRANE of Melville Church, Westmount, Que., left, received a cheque from the congregation marking the 20th anniversary of his ministry there. Making the presentation is K. J. Doig.



A DISPLAY of projects and teaching tools of the church school and mid-week groups at Knox Church, Agincourt, Ont., was a feature of their Christian Education Day.



THE ENLARGED SANCTUARY and Christian education wing of St. Andrew's Church, Flin Flon, Man., worth \$35,000, was dedicated in May.

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■ Bibles and flags were dedicated at a family Sunday service in *Westminster Church, Scarborough, Ont.*

■ Mrs. James Armstrong and family have given a memorial picture to *Melville Church, Brussels, Ont.*, for the Sunday school auditorium.

■ Choir gowns and a cupboard were dedicated in memory of Mrs. L. Cummings and Miss F. McGillivray, at *Knox Church, Moose Creek, Ont.*

Men

Over 160 men of Niagara Presbytery attended a PM rally on May 8 at St. Andrew's Church, Thorold. Men's responsibilities to Christian requirements was the topic of an address by the Rev. Dr. Mariano di Gangi.

CORRECTION

Howard L. Shantz is a graduate of Winona Lake University, not Waterloo Lutheran, as stated in the June issue. He took post-graduate work at the latter institution.

SOLUTION TO JUNE PUZZLE

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Deaths

ALEXANDER, HERBERT W., 87, elder, Elmwood Avenue Church, London, Ont., May 27.

BIGHAM, GEORGE HERBERT, 83, elder, Coleville Church, Kerrobert, Sask., May 27.

CLARK, HOWARD, 88, elder, Alberton Church, P.E.I., May 17.

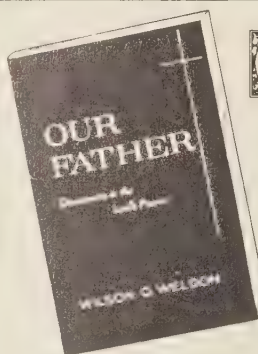
CHAMBERLAIN, CHRISTOPHER, 72, St. Paul's Church, Nobleton, Ont., May 17.

DEWAR, FRANK, 71, elder and former church school superintendent, St. Andrew's Church, Wyoming, Ont., June 6.

ELLISON, MRS. WILLIAM, 88, St. James Church, Thamesville, Ont., June 2.

GRAHAM, GEORGE ARNOLD, 67, elder, St. Paul's Church, Mission City, B.C.,

PRESBYTERIAN RECORD



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June 3.
HARDIE, PETER, 79, elder, Trinity Church, Victoria, B.C., April 26.
HOPKINS, JOHN BOYD, 79, trustee, Drummond Hill Church, Niagara Falls, Ont., May 15.

MacKINNON, JOHN ALLAN, 85, representative elder, Churchill Church, P.E.I., May 22.

MacKIRDY, KENNETH ALEXANDER, 48, elder, Knox Church, Waterloo, Ont., May 8.

MURRAY, WILLIAM RODERICK, 85, session clerk, Knox Church, Earltown, N.S., May 15.

REID, WILLIAM, 90, elder, church school worker, father of Mrs. J. Watterson (Nettie), Rev. William, and Robert, May 8.

RICHARDSON, JOHN, 90, St. Andrew's Church, Wingham, Ont., May 29.

Anniversaries

177th — St. Andrew's, Niagara-on-the-Lake, Ont., June 16, (Rev. Dr. F. W. Sass).

124th — Second West Gwillimbury, Bradford, Ont., June 2 (Rev. W. Harold Heustin).

112th — Durham Church, Pictou Co., N.S., May 5 (Rev. F. Pauley).

81st — First, St. Davids, Ont., June 23, (Rev. F. Rennie).

43rd — St. Andrew's, Three Hills, Alta., May 26, (J. A. Morrison).

Calendar

INDUCTIONS

Greene, Rev. Jonathan H., Kemptville and Oxford Mills, Ont., May 3.
Hill, Rev. Robert, Petrolia, St. Andrew's, Ont., May 30.
Holstad, Rev. Vernon F., River John and Toney River, N. S., May 20.
McCombie, Rev. A. M., Islington, St. Andrew's, Ont., June 20.
Nelson, Rev. E. G., Calvin Church, Saskatoon, Sask., May 26.
Rooney, Rev. Kenneth, Ashfield and Ripley, Ont., June 26.
Shantz, Rev. H., Toronto, Pine Ridge, Ont., June 23.

RECOGNITION

Cooper, Rev. David J. C., Atikokan, St. Andrew's, Ont., May 17.

ORDINATION

Cooper, Rev. David J. C., Atikokan, St. Andrew's, Ont., May 17.

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30), Rev. A. Ross Mackay, 1575 Beaudet St., Montreal 9.
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Elmira and Winterbourne, Rev. J. D. Wilkie, Harriston, Ont.
Essa Road, Barrie and Stroud, Ont., Rev. R. E. MacKenzie, 159 Puget St., Barrie.
King City and Nobleton, Ont., Rev. B. F. Andrew, Box 554, Maple.
Sault Ste. Marie, St. Paul's and Victoria, Ont., Rev. Peter B. Reid, 134 Brock St., Sault Ste. Marie.
Streetsville, St. Andrew's, Ont., Rev. L. L. deGroot, 3414 Schomberg Ave., Cooksville.
Toronto, Patterson, Ont., Rev. H. Russell, 381 Yonge St., Toronto 1.
Willowdale, Ont., Rev. George Douglas, 38 Princess Ave., Willowdale.

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Readings

July 1 — Psalm 144: 9-15
July 2 — Deut. 1: 5-18
July 3 — Deut. 1: 19-25
July 4 — Deut. 1: 26-33
July 5 — Deut. 1: 34-46
July 6 — Deut. 2: 1-9
July 7 — Deut. 3: 21-29 (continued)

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READINGS, *continued*

July 8 — Deut. 4: 4-13
 July 9 — Deut. 4: 14-24
 July 10 — Deut. 4: 25-34
 July 11 — Deut. 4: 35-42
 July 12 — Deut. 5: 1-15
 July 13 — Deut. 5: 16-21
 July 14 — Deut. 5: 22-33
 July 15 — Deut. 6: 1-15
 July 16 — Deut. 6: 16-25
 July 17 — Psalm 107: 1-7
 July 18 — Psalm 107: 8-15
 July 19 — Psalm 107: 16-22
 July 20 — Psalm 107: 23-31
 July 21 — Psalm 107: 32-43
 July 22 — Matthew 6: 5-13
 July 23 — Exodus 6: 11-26
 July 24 — Ruth 1: 6-18
 July 25 — Matthew 7: 6-14
 July 26 — Luke 15: 11-24
 July 27 — Luke 24: 13-16, 28-35
 July 28 — Matthew 4: 1-11
 July 29 — Mark 9: 38-42
 July 30 — Mark 10: 1-9
 July 31 — Mark 10: 13-16
 Aug. 1 — Mark 10: 17-27
 Aug. 2 — Mark 10: 28-34
 Aug. 3 — Mark 10: 35-45
 Aug. 4 — Mark 10: 46-52
 Aug. 5 — Ruth 4: 1-9
 Aug. 6 — Mark 11: 1-11
 Aug. 7 — Mark 11: 15-19
 Aug. 8 — Mark 11: 27-33
 Aug. 9 — Mark 12: 1-12
 Aug. 10 — Mark 12: 13-17
 Aug. 11 — Mark 12: 18-27
 Aug. 12 — Mark 12: 28-34
 Aug. 13 — Mark 12: 35-40
 Aug. 14 — Mark 12: 41-44
 Aug. 15 — Mark 13: 1-11
 Aug. 16 — Mark 13: 24-31
 Aug. 17 — Mark 13: 32-37
 Aug. 18 — Proverbs 13: 1-9
 Aug. 19 — Proverbs 13: 10-16
 Aug. 20 — Proverbs 13: 17-25
 Aug. 21 — Proverbs 14: 1-9

Aug. 22 — Proverbs 14: 10-18
 Aug. 23 — Proverbs 14: 19-27
 Aug. 24 — Proverbs 14: 28-39
 Aug. 25 — Proverbs 15: 1-11
 Aug. 26 — Proverbs 15: 12-22
 Aug. 27 — Proverbs 15: 23-33
 Aug. 28 — Proverbs 16: 1-11
 Aug. 29 — Proverbs 16: 12-22
 Aug. 30 — Proverbs 16: 23-33
 Aug. 31 — Proverbs 17: 1-9

ORDINATION OF GORDON E. WILLIAMS

In First Presbyterian Church, Brandon, Manitoba, the Rev. Gordon E. Williams was ordained to the ministry on May 9.

A native of Dallas, Manitoba, Mr. Williams attended the Birtle Residential School for Indian Canadians prior to obtaining the B.A. degree from Brandon University.

In May he was graduated from The Presbyterian College, Montreal, where he earned the degree of bachelor of divinity.

In 1965 he married Miss Maureen Lynette Watkins of Bradwardine, Manitoba. At the ordination service Mr. and Mrs. Williams were designated for service among the tribal people of Formosa by the Presbytery of Brandon.

Representing the general board of missions was the Rev. Rodger Talbot, assistant overseas secretary. The Rev. Rex G. Krepps of Norwood Church, Winnipeg, gave the charge to the ordinand.

A reception followed the service, at which the clerk of session of First Church, Brandon, Donald S. Thomson, made a presentation to Mr. and Mrs. Williams on behalf of members and friends.



WITH THE Rev. James M. Ritchie acting as moderator the ministers of Brandon Presbytery lay their hands on the head of the Rev. Gordon E. Williams at his ordination. — photo by Gordon Litster



THE REV. GORDON E. WILLIAMS and his wife after designation for overseas service by the Presbytery of Brandon.

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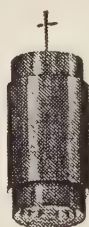
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■ Something was nagging at the back of Bart's mind.

Slowly, he closed his book, and sat quietly in the sun. But whatever was bothering him, refused to be pinned down.

He glanced towards the cottage. He could see his mother working in the kitchen. But the sight of her didn't give him a clue to the worry that was tugging at him.

He opened his book again. The printed words, which usually grabbed at his attention, and shut out everything else, just drifted in front of his eyes. With a sigh, he closed his book, and stood up. Awkwardly, he walked up the rocky path to the cottage.

"Does your leg bother you, son?" his mother asked.

"No, not really. The path is just a bit rough."

"When you were born, Bart, we were afraid that you might not be able to walk. It's wonderful that you get around as well as anyone, except for your limp."

"Yes. I'm lucky that the operations helped so much."

"Did you know that your father and Johnny took the motorboat to go fishing at the bridge? They're still trying to catch that big musky that's been seen around there."

At the words, the thought that had been nagging at Bart's mind came to him, and brought with it a feeling of shame.

That morning, he had heard his father and younger brother hurrying down the path to the dock. Deep in his book, he had hardly noticed them. Not till he realized that only one set of footsteps had gone on past him, did he glance up.

His father had stopped a few yards away. A furrow of worry lined his forehead. He looked ready to speak. Then, changing his mind, he had gone on down to the boat.

But his worried look told Bart something he hadn't realized. Suddenly, he was aware that he was giving in to his limp. He was using his crippled leg as an excuse for staying out of things. He was missing out on action, and not getting to know his brother as well as he might. And all at once, he knew his father must be disappointed in him.

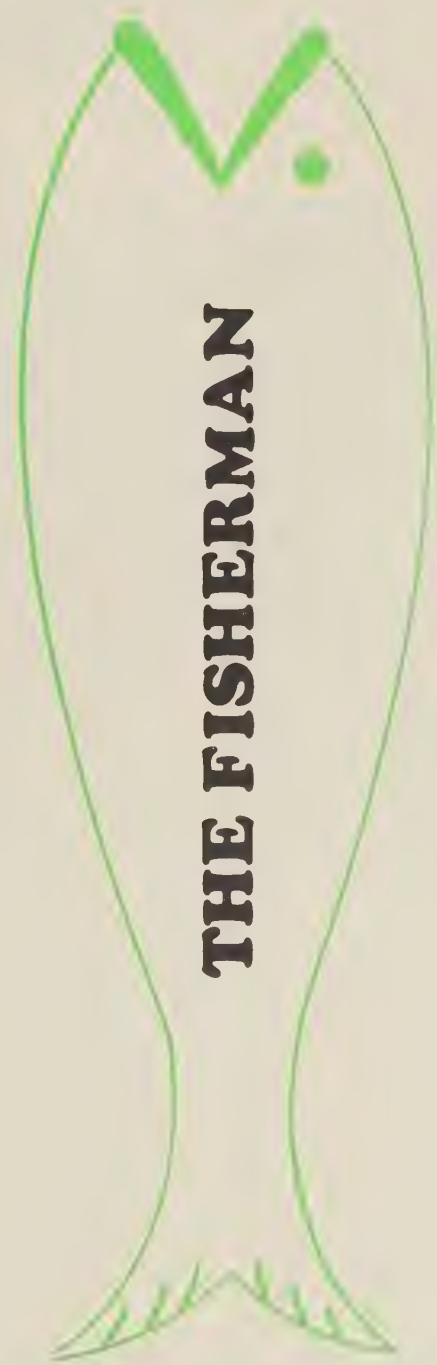
Bart said quickly to his mother, "It's a lovely day. I'm going out in the canoe."

"Be careful, Bart." Worry crept into his mother's voice.

"I will. The river is low, and I

CHILDREN'S STORY

By Anne Stewart



won't go near the rapids."

Carefully Bart walked down the path, casting a longing look at his book as he passed. At the dock, he settled with an effort into the stern of the canoe. From here, he found the paddling easier. He secured the life-jacket that was always kept on the seat, and picked up one of the paddles. As he did so, he noticed Johnny's fishing rod with its flatfish lure. He smiled, thinking of the way his brother was always in too big a hurry to return things to the cottage.

He untied the canoe, and let it

drift from the dock. Then, dipping the paddle, he moved quickly into the stream.

A feeling of pleasure swept over him. The sun was warm on his face; the river murmured against the canoe. Even the effort of cutting the paddle smoothly through the water, and drawing it firmly back, pleased him.

Unused to exertion, he tired quickly. Stowing the paddle, he picked up Johnny's fishing rod and lowered it over the stern. He drifted happily, letting the line trail in the water.

After awhile, drowsy from the warmth of the sun and the lapping of the river, he felt a tug on the line. Excited, he tried to reel in. But the line barely moved.

He tugged gently, and began to reel again. Slowly the line responded. Then, with a jerk, it almost left his hands.

"It's a fish," he yelled. "It must be a big one."

It wasn't a big one, but it was a fighter, a pickerel about eleven inches long. It flipped and arched, dipped and tugged. By the time Bart landed it, it would be hard to say who was more tired.

He eyed the pickerel with respect. "I'll paddle as far as the bridge," he thought. "Dad and Johnny would like to see it."

As he came within sight of the motorboat, Johnny shouted, "Bart, I caught the musky!"

At Johnny's excited call, Bart seemed to see the pickerel shrink in size. He paddled over to the other boat.

There lay the musky.

Bart stared at him. "He must be forty inches long!" he said. "I'll bet he weighs 15 pounds. How did you ever catch him, Johnny?"

"Well, he didn't really put up much fight. Dad helped me bring him in — with the gaff hook and the landing net."

Bart's father asked, "Are you enjoying your paddling, son?"

"Yes. And I caught a pickerel —" Bart looked from the musky to his catch. "He isn't very big - -"

He looked up. Surprised, he saw in his father's eyes a look of pride and pleasure that he hadn't seen before. He looked down at his pickerel, and saw, instead of its smallness, the gallant fight it had put up. Bart flexed his crippled leg, and smiled at his father.

"You've got to hand it to him, Dad," he said. "He just never quit trying." ★



PRESBYTERIAN RECORD

"goes computer"



The most tedious task of producing a monthly national magazine is the maintenance of the mailing list.

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To eliminate the many hours needed to process these changes and to meet the demands of a national mailing list, Presbyterian Record begins this month converting from metal address plates to key-punch cards for an IBM 360 Computer.

C. Alex Culley, account representative and director of General Printers Limited, shows Miss Isabel S. Farquhar, Presbyterian Record's circulation assistant, the central processing unit of the computer. This contains a magnetic core storage memory bank in which the instructions are held and data sorted and classified. The unit can add five digit numbers at the rate of 6,000 per second.

The next step in addressing is the "printer" demonstrated to Miss Farquhar and Mr. Culley by N. H. Hunter, systems and information control manager of Consolidated Graphics Limited, parent company of General Printers Limited.

The "printer", connected to the computer, prepares the address labels which are subsequently attached to copies of the Presbyterian Record by a high speed addressing machine. Labels are printed for the total circulation in less than five hours (350 labels per minute).



Your label in the upper right corner of this cover will change when your congregation has been processed.

PRESBYTERIAN RECORD

SEPTEMBER, 1968



IN THIS ISSUE:

Special reports from
The World Council of Churches
Lost and Not Yet Found

FOLK SINGERS AT THE PM CONFERENCE, OTTAWA

DROP OUTS

Jesus: "This man began to build, and was not able to finish."

— Luke 41:30

■ The time of year is once more at hand, welcomed by mothers and lamented by their offspring when the schools re-open their doors and resume the classes interrupted by the vacation period. Again we will be totalling up the figures and trying to estimate the number of those who have dropped out.

The field of education is always fair game when the big guns of cynicism begin scanning the skies for new targets to bring to earth. "We have spoon-fed our young people, and force-fed our young people, from the overflowing supply of traditional wisdom for too long." "The lessons we learn by rote in school but ill-equip us for the complexities of life in the world today (to say nothing about tomorrow). Young people might well drop out."

Even before the cynics finish with the field of education, some turn their fire onto the church. "It is hopelessly out of reach." "It is totally irrelevant." "It has no influence whatever on young people or anyone else." No one seriously suggests that we should abandon education *per se*, although there are some who suggest we may safely abandon the church.

Certainly there are drop-outs from the church, just as there are drop-outs from school. Indeed, there are some who would opt out of society altogether. This is no problem by any means. It is not a prerogative belonging to any one age or age-group. It is one of the oldest expedients and it can be practised anywhere. A former editor-in-chief of *Harper's* magazine, John Fischer, has pointed out that this "always has been the strategy of choices for people who find the world too brutal and too complex to be endured." He lists many mystics, both Christians and others, together with "the skid-row bums slumped on the curb with a pint of cheap wine. The hermit of Athos and the millionaire recluse in his Caribbean hideaway are both drop-outs . . . So, too, is the suburban matron whose life centres on her daily bridge game and a jug of martinis."

Other individuals may choose simply to run away. Some have sought a more peaceful and less complicated life among the "noble savages" or in the backwoods. The trouble with this, as world travellers, and summer tourists are discovering, is that we are running out of camp sites. We are exhausting the places to go, and more and more, the peaceful hide-outs are becoming commercial grounds for the visitor's dollars.

As for the church, the cries for renewal are often made by people with a genuine concern that the church should perform its true mission in the modern world. Other claims, less worthy of consideration, however, are advanced by people who have just lost interest, grown tired of facing indifference and the world's condescension, and wearied of sacrifice.

John Fischer claims that young people (but surely none of us is excused by reason of age) must take a long, hard look at the option of trying "to change the world gradually, one clod at a time." He points out that this is not very inviting, lacks glamour, and promises no quick results. "It depends on the exasperating and uncertain instruments of persuasion . . . It demands patience . . . About all that can be said for it is that it sometimes works."

Jesus promised no easy road to the people willing to take up his challenge and follow his leading. He nevertheless warned, "No man who puts his hand to the plough and looks back is the right kind of man for the Kingdom of God." "This man began to build, and was not able to finish." Luke records both of these sayings of our Lord. They make a good beginning, but they can't see it through to the end.

Towards the end of his long pilgrimage Paul said, "I have not been disobedient unto the heavenly vision" (Acts 26: 19). Few would contradict. He never lost sight of his goal. Even in prison, awaiting the approach of his executioner, he sent forth a great message of hope and confidence, and in his last testament to Timothy wrote: "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). We must go on, even though we receive but little help from the drop-outs. Jesus still says, "Follow me."

PRAYER

Grant, O God, that we who have been called to serve Thee in challenging times, may find also with Thee strength and courage to finish our share of the task. Make us more willing to follow to the end, having counted the cost but also having glimpsed the glory. In the Name of Jesus Christ. Amen. ★

By D. GLENN CAMPBELL

PRESBYTERIAN RECORD

Letters

RETURN FIRE

Rev. Gardiner C. Dalzell, in his article "Today's Moral Muddle" in the June Record, takes some pretty wild swings at crime, perversion, drug addiction, civil rights, socialism, rehabilitation of criminals — to name only a few of his targets. It's a pity he did not take aim at even just one of them. Surely the editor can find a contributor who will champion the conservative point of view more effectively than this.

Since the article puts forward no case to be answered, there is little to be said. My only comment refers to Mr. Dalzell's quotation from *Life and Work* concerning a recent play in Edinburgh in which the leading roles were played by actors dressed as male and female sex organs. It is interesting and quite revealing to analyze one's reactions to a story like this. My own reaction was to laugh and wonder, "What will they think of next?" I cannot for the life of me see why anyone, on the evidence of this report alone, should be revolted. However, the fact remains that many people are upset by this sort of thing just as many people are revolted by the sight of blood under any circumstances. I suppose it all depends on one's subconscious attitudes. Fortunately, however, those of us whose stomachs are easily turned by a bit of gore do not regard harder souls as being, of necessity, utterly depraved.

It is rather tragic when people make virtues of their own "hang-ups" and are allowed by the editor to get up firing from the hip at imaginary sins. Willowdale, Ont. *Harry Aitken*

VIETNAM CARTOON

I was appalled to see the crude cartoon which appears in the May issue, in which a U.S. soldier appears to be portrayed as a brutal "imperialistic aggressor" intent upon waging war against defenceless peasants seeking freedom from colonial rule. Whatever the inference, the fact is that the American soldier is none of these things. He is in Vietnam to stem the communist tide and although the communists of Peking, Hanoi, or Moscow may have their differences they

are as one in their universal desire for a communist victory. In furtherance of this they are spending an estimated two billion dollars a year on propaganda. If they can succeed in duping well-meaning but sadly misguided people in the free world by this propaganda then this is all to the good — for international communism and their ultimate goal — communist world domination.

One-third of the free world is already under communist control and it is their undisguised and calculated plan to enslave the rest of the free peoples of the earth — by infiltration, lies and subterfuge, and if necessary, force of arms. Total victory in Vietnam is the first objective toward the conquest of all East Asia with its 325 million people and its vast wealth, plus a tremendously powerful foothold for further operations.

It is fashionable now in some circles to go along with the fellow traveller, the pinko, and the hippie — and those of the left generally in condemning U.S. foreign policy in the Far East. More appropriate I respectfully submit that we should give thanks to the United States and to her Commonwealth and other allies fighting by her side in Vietnam, and whether peace talks produce a complete cessation of hostilities or not, of this we may be sure — the security and stability of Asia will be for a long time to come, dependent upon the continued presence of U.S. might in that part of the world. Vermilion, Alta. *T. Jamieson Quirk*

NOT MOST - PERHAPS SOME

If it is permitted, this lay person would like to make one or two brief comments on the article "Crisis":

1. I object to the layout. The use of the word "most", unsupported by any sort of statistical survey, is indefensible. Since the author has been aided and abetted by the respected editor of the Record in the curious layout and wasteful spacing of the title words, it may be that the editor is also censurable. (As he, also, is an ordained minister, and one hesitates to criticize two preaching elders in a single expression of views, one should not mention this, perhaps.)

2. I object to any human presuming to state as a "fact" that heaven is not above and hell is not below and feel for such positive statements there should be at least a claim of divine

revelation.

3. I strongly object to the implied disbelief in life after death. If there had been no resurrection, there would have been no Christianity. The resurrection is the basis of our faith and faith requires no proof. If you do not have faith, you die and that is the end. Faith is not necessarily teachable or transmissible. But when it comes, that is the "new birth": as Jesus said, "I say unto you, unless you be born again, ye cannot enter in the kingdom of heaven."

4. I object to the attempt to make God subject to time. The hymn says "through endless years the same." It is presumptuous for any secretary of a human group to presume that the fundamental truths in both the Old and New Testaments need any up-dating. I agree that man may be lagging, but man's deficiencies are no reflection on the Creator of the universe.

5. Most of all, I object to the author's use of two Chinese words to produce the title of his article. The Chinese are a remarkable race. Man-wise, they were civilized (in men's terms) when the inhabitants of Canada were still nomad hunters and warriors. But to imply that there are no words in the Bible to express a Christian's problems or aspirations is absurd. It reduced the Bible at once to the status of another book of ancient legends. For Christians, the Bible is the word of God and to him who seeks, there is no problem in modern life that cannot be linked to some message about human problems in the Bible.

6. When the author of the article entitled "Crisis" feels a "chilling suspicion that there is Nobody out there to listen to his prayers, he can be sure he is not really praying. He can find the answer in the Bible, if he cares to look: "After this manner, pray ye . . . consider the lilies of the field, how they grow, yet I say unto you, Solomon, in all his glory, was not arrayed like one of these."

It may be true that we Presbyterians are in danger of selling our birthright for a mess of pottage, but there is nothing compelling us to do so. I for one regret that the Record (with the ambition of the church to place a copy in every home) should not only further the sale of our birthright (by implication) but also be careless as to whether or not the pottage faithful Presbyterians are being asked to

continued on page 8

Editorials

The right to refuse to fight

■ Can a Christian refuse to fight in a particular war on the grounds of conscience? This is a matter that troubles our American friends, for the selective service regulations in the United States permit conscientious objector status only for those who oppose all war out of religious conviction.

The issue came before the fourth assembly of the World Council of Churches as part of a 4,000 word statement entitled "Towards Justice and Peace in International Affairs."

The assembly, with only a few voting negatively, endorsed the principle of selective conscientious objection. It thus declared the legal right of the individual to refrain from participation in particular wars on the grounds of

conscience.

Canada has had experience with those who refused to fight, not so much for religious reasons as because of racial background. We have learned that the only effective warriors are those who volunteer because they believe wholeheartedly in the cause.

We hope that there will be no future wars to test this declaration of the World Council on a large scale. In this International Year of Human Rights it seems only reasonable that individuals be protected from draft for any purpose. Yet there are complications when a nation commits itself to a cause, as the government of the United States knows so well, because of its involvement in the conflict in Vietnam.

Education for all ages

■ "The church has a very special responsibility to all its members as they daily confront new situations which seem to be calling into question so much of what they have believed, accepted and understood," said the board of Christian education in its report to general assembly this year.

In brief, in this era of change Christian education is a must for people of all ages.

This is the month when children and young people return to school, and when they also, we hope, enrol in church schools and youth classes. The board of Christian education suggests that provision will be made for adult education as well.

Guidance for congregations is offered in the *Catalogue*

of Resources for Adult Work and the *Program Planning Calendar*.

Adult education will encourage members to explore the foundations of the faith and to understand its meaning for life in the contemporary world. It will open up new ways of witness and mission.

In the changes which face us today, both in the world in which we live and the church of which we are a part, Christian education offers an opportunity for greater understanding, deeper devotion and wider service.

It should not be merely general instruction from the pulpit, but an organised program for the congregation in which the skills of its members are used to meet local needs and opportunities for education.

A Canadian relief team

■ As we go to press the postal strike has just ended and mail is coming to the church offices once again. Up to this point some \$45,000 has been contributed for Nigerian-Biafran relief by Presbyterian individuals and congregations in response to the general assembly appeal for \$75,000.

In addition a relief team has been organized as part of the World Council of Churches program for aid to Nigeria-Biafra. It will work under the supervision of the International Red Cross.

The first Canadian team is composed of one United Church engineer, Allan Logie, and three Presbyterians. Miss Elsie Taylor, who has been waiting impatiently to return to her nursing duties, will go in this capacity. Miss Doris Adams, a nurse from Guyana, volunteered for relief work. John Reoch, originally appointed to India, has been diverted to the African trouble spot to help.

The team was to leave Canada on August 12 for Lagos by way of Geneva. Our prayers and support will be with its members on their mission of mercy. ★

A Sunday For Others



LEASIDE C.G.I.T. presenting an irrigation pump for India to Rev. Rodger Talbot.

■ When Leaside Presbyterians decided to do something for others they hadn't far to go.

Within five blocks of the church in the Leaside area of Toronto is the Ontario Crippled Children's Centre. During the past winter and spring the youth of that church visited the children, helped with games and swimming, and rendered service in a variety of ways.

The young people found that a tape recorder could be used by the centre for instruction as well as entertainment. So on Easter Sunday they served breakfast to the Leaside congregation and raised enough to purchase the equipment.

At a "For Others" Sunday in June the president of the youth group, James Groskurth, presented the tape recorder to the centre for use with its crippled children.

On the same Sunday the C.G.I.T. presented a cheque for \$450 to the Rev. Rodger Talbot, assistant overseas secretary. It is to purchase a pump to irrigate fields in the Bhil area of India. John Reoch, who is going there as an agricultural assistant, made the need known and by various means the girls raised the substantial sum required.

Another "For Others" project was aid for Biafra, where a Leaside member, Murray Ross, has served as an architect. The congregation has raised \$900 for that purpose. The Women's Guild provided an additional \$450 in new children's clothing for the homeless and orphaned in Nigeria, in response to an appeal by Mrs. Murray Ross.

Members of the Leaside kirk session have adopted a child in India, and each member will make an annual contribution towards this project "For Others".

In these ways, members of Leaside Presbyterian congregation are reaching out beyond their church walls. ★



PRESBYTERIAN RECORD

SEPTEMBER, 1968
VOL. XCIII No. 9

in this issue

- 2 Dropouts, a meditation, *D. Glenn Campbell*
- 3 Letters
- 6 Pungent and Pertinent, *Geoffrey Johnston, Wayne A. Smith, Zander Dunn*
- 10 Lost and Not Yet Found, *Jean Burton and Wayne A. Smith*
- 12 You were Asking? *Louis H. Fowler*
- 13 How Glenview Tripled Its Objective, *Alan L. Bell*
- 14 The World Council Fourth Assembly, *Louis H. Fowler, George H. Young, James Mackie.*

departments

- | | |
|------------------|---|
| 22 News | 32 Personals |
| 28 Books | 33 Deaths |
| 30 Records | 33 Calendar |
| 31 Church Cameos | 34 Readings |
| 32 Men | 35 Children's Story, <i>Andrew Johnston</i> |



cover story

Professional photographers were meeting at Carleton University, Ottawa, when Presbyterian Men were in conference in May. One of them, Walter B. Halstead of Scotia, New York, attended a PM service and was impressed by the folk singers. So he had Jim Slavin and Sherrill Taylor, both of Belleville, Ont., and students at the University of Toronto, pose for some colour photos. We thank Mr. Halstead for contributing this striking cover photograph.

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Pungent and Pertinent

THE PROBLEM OF POVERTY

by Geoffrey Johnston,
Ile Perrot, Que.



■ "The poor you have always with you." No one has ever seriously denied that Jesus made this remark, nor that it is anything to be proud of. And in our comfortable existence we don't realize just how true it is, how many poor people there are, or how totally absurd it is that people in the same country should suffer from obesity and malnutrition. Two thirds of humanity is underfed, one out of every five Canadians must be described as poor. And a fraction of the defence costs of the white world would end the development problems of Asia and Africa once and for all.

We are not concerned with this simply because we are Christians, but because we are rich Christians. Christ was above all a man for others. What he had he gave, freely and without stint, even his life. It is curious that the church only remembers this in its missionary moods. Once it becomes established it turns into an establishment.

When the monks first began the conversion of northern Europe in the fifth century, they were welcomed as representatives of classical culture. This was something the barbarians respected and wanted, and that the church was glad to give. And in modern times, beginning with the Spanish conquest of South America through to our own generation, the church has given the skills and learning of western society.

Perhaps the imported product wasn't always better than the local one. But it has never been disputed that western technology is the best on the market, and that the church has made as many sales as anyone else. We have not always done it with a good conscience

or even for the right reasons. But done it we have, and the church's share in transforming the world cannot be shrugged off. We were largely responsible for getting the world into this mess, this is not the time to walk off and leave it.

Providing this education, medicine and technology is a good thing in itself. But to use these things to get people to hear the gospel is, in my view, dishonest. We of the west have been made, by God, pioneers in the mastery of creation. But this creation is to be shared by all men, and we have no right to withhold any gift God has given us.

When the Presbyterian Church sent an engineer to India to help the Bhils feed themselves, he was not sent to *preach* but to *be* the word of God, which was shown in Christ. We of the west have skills and wealth with which men may master creation, and the two must go together.

This is not just a matter of approving more foreign aid, slum clearance or head start programs, even if we don't object to higher taxes. Let's consider these things:

1. Are we, who have all the conservatism of those who have made themselves comfortable, prepared to support revolutionary movements at home and abroad, which for all their faults are at least concerned with social justice?
2. Are we as a society prepared to accept major dislocation of our patterns of trade? This is necessary if prices of tropical produce are to achieve the stabilization needed for rational or any other kind of development. Why should we use vegetable oils produced in North America in preference to those produced in Africa? Who needs the help most, them or us?
3. Are we professionals and technicians prepared to make sacrifices? Can we give up a measure of career improvement, the comforts of an established existence, and offer our services to the church, CUSO, External Aid, the CYC or even our own companies, for work among the poor at home and abroad? And can we do this without the lure of inducement pay?
4. Are we professionals and technicians prepared to take up slum education, even though it means living in the city and doing what could well be a tough, thankless task?
5. Are suburban property owners prepared to face public ownership of land in metropolitan areas? This may in

the end be essential to redevelopment and come close to confiscation, or a takeover at a good deal less than what we could get on the open market.

I concede that the principal hang-up in all this is family responsibility. No one knows this better than I do. But I also know how easy it is for family responsibilities to become a mask hiding our dislike of taking on a tough job in a strange and probably uncomfortable place.

The war on poverty is going to be expensive. And the bill comes to us. ★

STANDARDS OF MORALITY AND THE LAW

By Wayne A. Smith



■ During the election campaign Prime Minister Trudeau was interviewed by George Bain of the *Toronto Globe and Mail* on the subject of Trudeau's Just Society. Part of the interview appeared on May 22nd in an article entitled "A Conversation with the Prime Minister."

It was an on-the-move conversation, according to Mr. Bain, taking place while Mr. Trudeau was on his way out of Ottawa to Harrison Lake. There wasn't time for careful choice of words, so it wouldn't be fair to do a minute analysis of each word or sentence. You have to give people the benefit of the doubt in that kind of circumstance.

However, there was one paragraph that prompts some serious consideration by the church. Trudeau was asked what he meant by the Just Society and he started his reply by saying this: "I could answer you in theoretical terms about the Just Society; I will do so, if you want, briefly. It means certain things in a legal sense — freeing an individual so he will be rid of his shackles and permitted to fulfil himself in society in the way in which he judges best, without being bound up by standards of morality which have nothing to do with law and order but which have to do with prejudice and religious superstition. That is one aspect of it."

Did Trudeau mean every word of this about "prejudice and religious

superstition"? I don't know. When I met him last November as a member of an inter-church delegation which went to see him on the subject of divorce reform, I got the impression that he was not at all hostile to the churches nor particularly to the Christian faith. I considered him open and receptive.

There is no use getting stalled on this particular choice of words. There is a sense in which they are quite right. Standards of morality have as often as not been developed out of prejudice and superstition. But that is not the whole story. Many people and many families still formulate their standards of morality out of valid Christian insights, although which is which is difficult to determine.

The point that the church needs to consider is whether public law and order have anything to do with standards of morality. I gather that Trudeau would see a distinction between public and private morality and that the law has no business encroaching on the latter. Is this a proper distinction? Should the law be morally neutral either in the public or private realm?

This is an important question today. When I first read that quotation of Trudeau's I reacted rather violently against the notion that morality is formulated by religious prejudice and superstition. As I re-read it I began to see that Trudeau didn't necessarily mean what I thought he meant, and that he was really presenting a serious problem — one with which we must wrestle.

I have not formulated all my answers, but I have some questions which may provoke some debate in these pages.

1. What should the church validly expect from the state in terms of moral legislation?

2. To what degree can Christian attitudes of conduct be enforced in our society? Should they be enforced?

3. What is the role of the church when moral questions are debated in parliament or legislature? Should we lobby, for instance?

4. Should we expect the laws of our land to take on a *positive* note instead of maintaining a purely restraining function?

5. What is the church's part in (quoting Trudeau) "freeing an individual so he will be rid of his shackles and be permitted to fulfil himself . . ."? ★

yes

we can revitalize the church

Church renewal will take place when we as churchmen find ourselves on our knees doing some honest reappraisal and searching for the right spirit within us.

In some places where the church has lost its power — and admitted it — renewal is taking place. How? The churchman and the church are developing a right spirit within, and again loving the unlovely. Any church will become revitalized to the degree that it and its members reveal the nature of Christ to all men.

It's Up To Us

The church is but a gathering of His followers — individuals. Whether it is a congregation, conference or the entire church, this reformation must begin with the efforts of the individual . . . the individual moving into the dirty, unlovely and discouraging areas of life and bringing to this depravity hope, concern and love.

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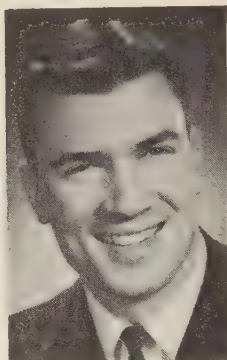
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A SUGGESTION FROM GUYANA

by Zander Dunn



■ The Guyana Presbyterian Church is doing something which the Presbyterian Church in Canada would do well to copy.

Once a month all the ministers, deaconesses and catechists of the church assemble for a full day of fellowship, study, discussion, prayer and recreation.

Some of the men have to get up at 2 a.m. to make bus and ferry connections which will get them to St. Columba House — a training centre built and run by our church about seven miles east of Georgetown. Travel expenses are shared equally by all participants in a travel pool arrangement.

Although all church workers were far too busy to take time to meet one another in prayer, study and discussion they felt that such confrontation with God and one another was too important to neglect. At meetings of Presbytery and the committees of presbytery there was never enough time for anything but a cursory devotional period prior to the business of the day. But many felt that the presbytery should minister to the ministers of the church.

In order to meet the needs of those who try to lead the church in Guyana a varied program has evolved. Worship is central and so there are three short devotional periods and a service of Holy Communion which the ministers take turns in conducting. The sacrament has taken on new meaning as we have observed it in many different ways.

Bible study is basic so every month the men and women prepare to share with their fellows what God has said to them in a selected passage. Various methods of Bible study have been employed, such as the Swedish method; eight questions, head, heart and hand, and drama.

Study is necessary so each month

a new book is read and discussed. These books are in paperbacks, short and cheap. So far we have studied *Mirror for the Chief Oikonomos* by P. Berger; *Life Together*, by D. Bonhoeffer; *Fire in Coventry*, by Stephen Verney; *Smoke on the Mountain*, by Joy Davidman; and *Why is the Church in the World*, by L. Mudge. We plan to use *Mere Christianity*, by C. S. Lewis; *Your God is Too Small*, by J. B. Phillips and *Come Out the Wilderness*, by B. Kenrick — to name only a few.

Prayer is vital so time is spent in vocal and silent prayer together. Also, each person writes down the prayer requests of all the others in the group. Then in his daily devotions at home he becomes better disciplined in remembering his fellow workers' needs.

To learn from one another is essential so each month a minister is asked to share his thoughts and answer questions on some aspect of practical theology, such as how to prepare sermons, how to make pastoral visits, and how to work with young people.

Problems are inevitable but not all of them can be dealt with at presbytery. So during our "presbytery problems" period we discuss anything from mixed marriages to the call, from baptism to unclean foods, from recruitment to retirement. Rest and recreation are mandatory so time is set aside for sleeping after lunch and playing games just before supper.

Singing is important and the workers here love to sing well-known tunes. And they are eager to learn new songs and hymns. Short periods of singing are interspersed throughout the day and in more ways than one help set the tone of the fellowship.

Audio-visual aids are relatively new here. So in the evening slides, filmstrips and movies are shown on all aspects of church life and work. In this way the workers are made more aware of what is happening in the church and what audio-visual materials are available.

Meals, snacks and breaks provide good times for the workers to get to know one another better, exchange news and to call the attention of others to some need or problem in a particular parish.

I think it is too early to come to any conclusions concerning this venture. But I know that this kind of fellowship is what I hungered for in Canada and could never get because our ministers

and elders in the presbytery always said they were "too busy." They certainly were too busy — you have to be to deprive yourself of the benefits a day like this with your fellow workers affords. Maybe it's time for Canadian ministers to sacrifice some of that busyness. Then they can spend more time with God and their fellow labourers in things that will give the rest of their busyness the proper perspective and purpose. ★

Letters continued from page 3

accept may be scorched and unpalatable when it reaches the table.

A book by Ephriam Scott, written at the time of church union, has better answers for Mr. Secretary than I can give. Our church *is* unique, and if our communicants do not know it, articles like "Crisis" are not going to tell them, or to produce any positive result.

Toronto, Ont. *Harriet A. L. Clark*

THE RIGHT TO WORK

The board of directors of the CJL Foundation and the National Board of the Christian Labour Association of Canada have instructed me to convey their deep appreciation to the commissioners of the 94th general assembly for unanimously voting in favour of the following motion:

That in this year, designated Human Rights Year by the United Nations, we affirm the right of all Canadian citizens to work without coercion from any quarters.

We are pleased with the Presbyterian Church's confirmation and endorsement of the position propounded by the United Nations in its Universal Declaration of Human Rights which states in Article 20(2), "No one may be compelled to belong to an association," and in Article 23(1), "Everyone has the right to work, to free choice of employment." The 94th general assembly clearly rejected the secular unions' widespread practice of forcing workers to support them as a condition of employment.

We sincerely hope that Canada's governments will soon follow the assembly's action and introduce legislation that will do full justice to the vital principle of man's God-given right to work in freedom. Then, at least, Cana-

dian workers will be free to join the trade union of their own choice.

Gerald Vandezande,
Executive Secretary.

Rexdale, Ont.

SANDALS AND BEARDS

I have read with interest the article in the June Record entitled "Graduations". Congratulations to Mr. Donald MacKay for making history and appearing at convocation in sandals, white turtle-neck jersey, and a beard. A few more turtle-necks might be a good thing for the church in the 20th century. After all, only man looketh outwardly.

David M. Smith

Chateaugay Heights, Que.

OLIVET CHURCH

At the Congress of Concern, held on June 4, Miss June Callwood informed the meeting, according to the *Toronto Daily Star*, that she had "tried to find a place to sleep for 50 youngsters from broken homes — not hippies — but was turned away from the unused Olivet Church." No one in Olivet, minister, session or member of the congregation, was ever approached with any such request. We were never asked to provide sleeping accommodation for any number.

Moreover, we should be interested to know when Olivet became an unused church. It is used by two congregations, Olivet and the First Reformed Church of Toronto, each with its Sunday services, its church school, and each carrying on all the activities pertaining to the work of a Christian congregation, as the Lord gives us opportunity.

Miss Callwood is also reported as informing the congress that the use of the church as a drop-in centre for hippies was refused. Again, no such request was ever made. In fact, neither the minister, nor any other member of the session has ever spoken to Miss Callwood, either directly or by telephone.

We must express our amazement that the Congress of Concern made no attempt to confirm the above statements before distributing defamatory material both to the press and to the general assembly. Hundreds of reprints from the *Star* and of the *Globe and Mail* were made available to commissioners.

(Rev.) Donald MacMillan

Toronto.

ANSWERS to QUESTIONS MOST OFTEN ASKED ABOUT CHRISTIAN CHILDREN'S FUND!



Q. Where does Christian Children's Fund operate?

CCF began in China 30 years ago. It now provides home, education, physical and spiritual aid to children in over 700 Homes and projects in more than 50 countries.

Q. How does it operate?

Individuals and groups undertake to sponsor a child for at least one year at \$12 per month (\$144 per year). It is an intimate person-to-person relationship and the sponsor receives the case history, photo and all details about the child.

Q. Is Christian Children's Fund recognized and approved?

Yes. It has the highest credentials and reputation extending over a quarter of a century; recognized by the Income Tax Branch of the Department of Revenue, Ottawa; U.S. Government Approved, Registered with the Advisory Committee on Voluntary Foreign Aid.

Q. How much does CCF of C spend on fund raising and administration?

The audited financial statement shows that fund raising expenses and general administration expenses are less than 8% of the total income.

Q. What responsibility does a sponsor assume?

It is a voluntary responsibility to support the child at \$12 per month with no binding or legal obligation.

Q. Will my name be used for any other purpose?

No. CCF has never released sponsors' names for any other purpose, nor do we

publicize names of prominent persons for promotional purposes.

Q. Will my "adoptee" write to me?

Yes, if you write, he or she will answer your letter or write a note of thanks to acknowledge a gift or favour received. You will receive the child's original note along with the translation. For pre-school age children, the child's nurse or house-mother will reply.

Q. How are CCF homes supported?

Since its inception, CCF has used the "Person-to-Person" Adoption Plan. 90% of CCF's income is designated for the care of individual children.

Q. May I visit my "adopted" child when I travel overseas?

Yes. Many Canadians have visited our Homes and invariably express their pleasure and delight.

Q. What religious teaching is followed in CCF homes?

A basic requirement in all homes and projects is Christian training and nurture for all children.

Q. Does CCF own all its homes and projects?

No. Many are affiliated orphanages, homes, schools and projects connected with Missionary Boards and others such as the Salvation Army.

Q. In what areas are new Canadian sponsors needed most?

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LOST-AND NOT YET F

ONE TROUBLED WOMAN TELLS ABOUT HER PERSONAL DILEMMA OF FAITH

SAYS JEAN BURTON:

I'VE LOST GOD.

It is as simple and as frightening as that. My faith has been mislaid somewhere around my life as surely as my glasses often are around my house.

I have looked all the places I thought it might be — in my heart, at my church, with my minister and on my knees. In none of the nooks and crannies of my life is it to be found.

It is definitely not to be found, at the moment, in my church. I have looked there, Sunday after Sunday, but that is not where I left it. It has got to the point that I don't even miss the church service if I don't attend. It used to be a very strengthening experience for me. A renewing to help face the coming week — but it no longer seems to matter if I go or not.

Apparently, it is not to be found in the care of my minister either. It seems to be of no concern of his that I have lost it. Almost a year ago, I asked him to talk with me when he had a few minutes. I know he is a busy man, with a great many demands made of him, but I am not just a nameless face in the crowd of his congregation. I know him well enough to call him by his first name, but he has yet to find time for me or my problem.

It was not a great big powerful faith. As a matter of fact, it was a fairly small one and quite childlike in nature. But I need it back badly. It was large enough to see me through the tragedies of my life. It was the cement that healed over the cracks in my courage when I needed it.

Even the great outdoors did not seem to help me find my faith and awe of God again. Impressed as I was the Rockies and the tides of the Atlantic, I did not find my lost faith there. Travelling 3,000 miles west, and 1500 miles east did not bring me one inch closer to God. My lost faith did not seem to be hidden in nature although I searched carefully along the way.

Several times during the last year, I thought I had found it. A trace of it, which I quickly dusted off and hoped that it would bloom anew. These were mostly times of panic and each time it was gone again by the time that morning dawned.

God didn't leave me—that I know. Somehow I drifted away from him. It was such a slow, gradual slipping away that I don't recall it happening or when it occurred. It was an established absence by the time I realized that no longer was there a warm and close feeling between me and my Lord.

I think I still believe the things my church has taught me since childhood. But no longer do I feel God's presence when I pray—his protection when I am frightened. I know that God has not forsaken me—I am the one who did the drifting. But I cannot seem to find my way back alone.

This loss has washed its tide over other things in my life too. No longer does the work of the church hold its charm for me. Things I did willingly and joyfully now are done only through a sense of duty. Most of the time now, I resent the interruption and the bother of committees and meetings. My family do not understand this change any more than I do. I have had to give up teaching Sunday school. How could I go on teaching little ones when I no longer knew my own way to God's presence?

God will forgive me, I think, for having neglected him—but do I have the right to ask? No longer is it part of my daily routine to pray, except in moments of anxiety, it simply does not occur to me to bring my cares to him. Yet, I have known earlier days of misery, when I cried and prayed for God just to see me through the day—and he always did. I clung to his strength when I had none of my own. He pulled me through these times of despair to a brighter morning. There is no doubt in my mind that he did this or that he could not do it again if I could only make contact and make my needs known.

Over the years I have asked his help in many things. Big things and small, have been handed over into his keeping. His replies I have accepted although they were often not the answer I had in mind. Twice I have asked for help and strength to break the cigarette habit. My will alone is far too weak. As long as I leaned completely on his arm, the battle went well. But each time I eventually tried to manage on my own strength and was quickly sucked into the losing side of the war. Don't try to tell me there isn't a devil waiting for us in moments like this.

Dare I ask his help again with this seemingly minor problem? After I have turned my back on him twice, why should he help me again? How can I ask when I am not sure I wouldn't fail to keep my part again?

How many times will a loving Father welcome you back when each time you don't stay? Will he continue to try and guide you, when you end up going your own

way each time? But each time you repent and come back to try again. Will he continue to take you back? If not, what is the price that must be paid for foolishness?

As I read this, I know it to be a plea for help. Help in finding my faith, for finding my way back to the safety of God's wing. Help that will put a purpose and direction back into my life.

Millions of dollars and thousands of hours are spent each year to try and save the lost souls of the world. Every church has a large share of its budget marked for missionary work. But how about a wandering soul, not completely lost yet, just wavering? Is there time and money set aside to help these people? People like myself, that are living right in your own backyard, sitting right in the pew behind.

Will anyone else recognize my plea for what it is? Can they, and will they, be willing to help? To share their faith and experiences with me, could be the way to start my own growing again. If I can't find my old worn faith, a grain as big as a mustard seed, given by someone else, could be all I need to grow a new and stronger one. One that is big, strong and powerful enough, to ride over my doubts and questions and put me back on the road to God. Will someone show me the way? I can only wait and see. ★

REV. WAYNE A. SMITH RESPONDS:

YOU ARE NOT ALONE

as you shiver in the cold.

There are many in the church
whose friendship with God
has grown cold.

You only differ because you care,
and are more honest.

You have searched for your lost faith in all the usual places. Because you have been taught that God lives within us you have looked inward at your habits, attitudes and feelings. You have also looked outward at the church and found that God seems to be absent, and you felt depressed when you found that something has happened to your minister.

What happened to him? Has he been busy carrying the burdens that the congregation should be carrying? Has he become preoccupied with the crises of faith and relevance that afflict the church today? Perhaps we are so concerned about relating to the world and its structures that we forget how to be relevant to individual Christians like you?

It is also possible that you have forgotten something about your minister. He is neither a seer nor a prophet and he may not know that you are one of the few people who want to have help instead of a social chat. Speak plainly to him and remember that you may need to minister to him as much as you need him to minister to you.

You say you have drifted away from God. All of us do sometimes and it can happen in a variety of ways.

Some people had no meaningful relationship with God in the first place. Their knowledge was secondhand, as if they had been told about someone who died before they were born. They do not quite realize that they have to trust Christ and come to know him themselves.

Others fail to let their knowledge of God and about him keep pace with their other experiences. As a result God comes to seem unreal. When this happens there is a tendency to work harder at the religious structures and externals to shore up a faltering faith. The whole process becomes burdensome and joyless.

Still others have tried to nourish their faith in a private hothouse. They fear that it will collapse if they put it to work in this tough world, so they take refuge in what they call "my own personal beliefs."

It is the shared faith that grows tough and strong. Something happens when we take the risk of bringing it to bear on the hard things of our life and this world. Faith grows fibre and muscle when we give it away.

Where do you stand in all of this? You may recognize yourself in one of these categories. You indicate that you have worked hard for the church and in the Sunday school, but is this the kind of faith-sharing your adult life requires? Have you exposed it to the ragings of this world and the people in it?

Maybe you have. But you do seem to refer quite often to your *feelings*. You ought not to expect to "feel" God (or feel godly) all the time. Feelings can be a poor indicator. You are a married person, but there are many times every day when you are not thinking about your husband or your marriage; you don't "feel" anything. Yet you continue to be married. If your relationship with God is doing its proper work, you may or may not have some feelings about him; but you will have the fortitude, the understanding, the insights and the joy to live adequately in this world.

(continued overleaf)

YOU WERE ASKING?

Q *What is the status of a person in the congregation whose name has been removed from the Communion roll for "neglect of ordinances"?*

A The word "member" is used in two senses in our Presbyterian procedure. All who are baptized are members of the church, and those who have made a profession of faith (with baptism preceding this at some time) are also members. It is better to refer to those who have made a profession of faith as "communicant members", or "members in full communion". If their names are taken from the Communion roll for neglect of ordinances they lose the rights specified for members in full communion: see Section 155 of the *Book of Forms* on this. They become adherents if they still adhere to the church. If they contribute regularly to the support of the church they may vote at congregational meetings on the matters specified in section 155. The removing of a name from the roll for neglect of ordinances is *not* excommunication though often thought to be.

Q *Now that the election is over, tell me, what is your opinion concerning ministers running for office?*

A There is no law or regulation of the church concerning ministers running for public office: there are many opinions. I do not believe that a man becoming a minister must sacrifice his rights as a citizen. His conduct is under the supervision of his presbytery, and it is the right of the presbytery to make inquiry, if it chooses to do so, and to determine his relationship to his congregation.

Q *Is there any possibility of the Presbyterian Church adopting a specified term of office for elders rather than the present system of election for life?*

A Presbyterians being unpredictable, I must say there is a possibility. Some Presbyterian Churches, elsewhere in the Presbyterian family, have adopted "term membership" for elders. Our own church gave a negative on this in our general assemblies of 1953, 1957, 1966 and 1967. The question is likely to be raised again. I have had considerable personal correspondence on this and have referred inquirers chiefly to Acts and Proceedings, 1953, pages 354-355.

Q *Why does not the Presbyterian Church use the name, "Jehovah"?*

A We do. See the *Book of Praise*, No. 109, and other numbers. The Hebrew language, the language of the Old Testament, was written with the consonants only. About the sixth century of our era Jewish scholars, finding the pronunciation becoming uncertain, added the vowels above and below the consonants. The word "Jehovah" was never pronounced, and wrong vowels were added to make sure it, if read, would not be pronounced correctly. To this day, in synagogue readings, another word is substituted when the reader comes to "Jehovah". The name may be "Yahweh"; it certainly is not Jehovah. The King James Version and the Revised Standard Version translate it in capitals, GOD or LORD. In the King James Version, apart from compound names like Jehovah-nissi, the word "Jehovah" is found only four times. It is interesting, I think, to note that the Greek and Latin scholars who translated from the Hebrew into their tongues did as the King James translators were to do later. They used their respective words for "Lord", "kurios" and "dominus".

Send questions to: Rev. Dr. L. H. Fowler, 174 Yonge St. S., Aurora, Ont. Include name and address, for information only.

LOST *continued*

How do you regain that lost sense of victory and joy? I suggest several ways; there are others.

1. *Persevere.* Every Christian pilgrim finds that the road is often rough and the journey is long. Sometimes he marches with exuberance; sometimes he plods along, clutching the things he knows and remembers. Martin Luther, when he was plodding, reminded himself, "I am baptized."

2. *Trust and obey.* This is not just the refrain of a familiar hymn, but a principle of life. Obedience is a forgotten word in the Christian vocabulary and needs to be recovered. A theologian has said that faith is nothing more or less than obedience. We must be obedient not to the directives of an authoritarian church but to an

authoritative Lord.

3. *Share.* Faith becomes renewed and toughened when it is shared, examined and tested in fellowship with other people.

4. *Give.* This is another familiar word. It has wider application than to money only. Many Christians strongly believe that the church will regain its life only when it is ready to give away its very life. This is probably true for individuals too.

5. *Have confidence in God and his word to us.* J. B. Phillips has written about his deepened awareness of the authority and power of the biblical witness in his book *Ring of Truth—a Translator's Testimony*. His thorough study of the Bible opened up some astonishing and delightful discoveries about God and his work. They all contribute to an understanding of the faith of the early Christians as something that is virile, vital, relevant and abiding.

This little book may help you in your quest. ★

How Glenview TRIPLED its objective

by Alan L. Bell

Genuine enthusiasm marked the launching of the National Development campaign in Glenview Church, Toronto.

Generally, people believed this was a chance to share in something which promised to strengthen The Presbyterian Church in Canada, financially and otherwise, at home and overseas. They were sold on the campaign objectives, and were thrilled at the prospect of participating in a program that looked forward to achieving these. From the outset their approach was positive, and little time was lost over negative rationalizations.

At one of our organizational meetings, a member sounded the note that seemed to set the tone of our entire effort. "This campaign is probably the most significant national undertaking of our church since 1925." His enthusiasm was typical of the general attitude.

But this spirit was not sustained without hard work by dedicated people. It was nourished through careful publicity and painstaking organizational effort.

When East Toronto Presbytery launched the campaign, our session and board followed through with unanimous agreement. They wanted to play their part. Accepting the suggested five-year allocation on behalf of the congregation, they agreed to "stack" it on top of their other annual allocations. And they resolved to give the total N.D.F. objective special emphasis and attention.

The session was then committed to setting up the campaign organization on a congregational basis. And they got full co-operation from the board.

Co-chairmen were chosen from the session and board. They and the minister selected six others who were willing to act as members of an overall partnership executive committee.

At first glance, the campaign plan materials seemed exceedingly formidable. But after studying them at some length the executive decided to follow instructions as closely as possible. Though some minor modifications had to be made, the main decision to abide by the prescribed specifications was not regretted later.

First, the executive committee selected group captains to work with them in recruiting visitors for campaign Sunday. An appeal for visitors was made by phone after a careful examination of the church roll. Though one group captain made over 100 calls before reaching his quota, the response was encouraging, especially when the purposes of the campaign were carefully outlined. The visitors included teen-agers, young married, middle-aged, retired people and a considerable number of women.

In the meantime master copies of the church roll were made and other necessary clerical work done.

The executive committee and group captains met several times to even up the visiting teams. Visitors' kits containing intention cards were prepared. And to reduce travel time, each visiting team was assigned to only one



A FAMILY makes a pledge for the N.D.F.

small segment of the congregation in a predetermined area.

Then a full meeting of the executive, group captains and visitors was held in our hall on the Wednesday before visitation Sunday. It helped to set an inspirational mood in preparation for the big day, and included time for questions. The meeting emphasized that the campaign was not merely a visitation for funds. It was an opportunity for all Canadian Presbyterians to contribute in terms of service; strengthening the body of Christ and advancing the work of God's kingdom in our nation and world. We were made to feel a compelling urgency as a congregation.

Publicity played a significant part. On at least two Sundays the minister stressed the theme of stewardship, thoughtfully outlining the underlying issues, aims and objectives of the campaign. Our monthly publication, *Church Life*, carried several articles, pointing up some practical aspects of our congregation's involvement. Copies of *N.D.F. News* were placed in the pews every Sunday for several weeks. And the weekly church bulletins carried announcements and information, keeping the membership in the picture.

On campaign Sunday all visitors were commissioned by prayer at the morning service. And afterwards the executive, group captains, visitors and other interested persons met for lunch. Kits were distributed, and the visitors set out in pairs. Most of the visits were made that afternoon, and they were nearly finished by the following Wednesday.

Because they had been adequately informed in advance, most people were waiting for the visit. They received the callers cordially, and many were already prepared with their commitments of cash or pledges.

One visitor, an elder, called on a member whom he usually visited before each Communion. On his first call some years before, the parishioner had said that if the church ever needed money, he would appreciate being informed. So on N.D.F. Sunday the elder reminded him of that earlier conversation. And Mr. X replied, "Yes, I've been expecting you. Here is my cheque and pledge card."

The campaign called for an advance gifts program, with a specially-selected committee to visit those from whom larger contributions might be expected. In our congregation this program received a generous response. But our aim was total involvement of everyone, and we believe this goal was achieved to a remarkable degree.

It was certainly a financial success. With an allocation of \$54,000, we received cash and pledges totalling over \$168,000. But aside from this the campaign reinforced our congregational family ties. Because together we shared in a venture we expected would glorify God and strengthen the part of the church to which we belonged. ★

THE WORLD COUNCIL FOURTH ASSEMBLY

A general view

■ The World Council of Churches' fourth assembly, the most widely representative meeting in the history of the ecumenical movement, opened on July 4 with flamboyant pageantry as Uppsala's 700-year-old Gothic Cathedral resounded with modern Scandinavian heraldic and church music.

The cathedral, filled with 2,000 dignitaries from the World Council's 232 member churches on six continents and from other churches specially invited, heard one of Asia's best-known churchmen, Rev. Dr. D. T. Niles, a Methodist, from Ceylon, preach the opening sermon on the assembly theme "Behold, I make all things new".

Assembly participants and visitors in the cathedral, including Sweden's King Gustaf VI Adolf, stood as trumpets fanfared the arrival of the procession of 730 official delegates.

Nine churchmen from different parts of the world and different confessional and denominational families led the congregation's worship during the 90-minute service. Specially commissioned choral, orchestral and organ music contrasted with ancient, traditional hymns of the Christian Church, sung in Swedish, French, German and English by a congregation from more than 80 nations.

Massive changes in the world are challenging both people and churches "to strike their tents and take to the road again," said Dr. Niles. "Everywhere in our world today events are taking place, big and small, which reveal that God is doing a new thing among us."

The world's restlessness was being expressed in an extravagance of evil and the "mercilessness of our ideological antagonisms which demand that men and women pay the ultimate price of their convictions."

Dr. Niles, for ten years general secretary of the East Asia Christian Conference, and now its chairman, made particular reference to Dr. Martin Luther King, who was to have preached at the service, as one of "God's sign-bearers" who "carry convincing testimony to some aspect of his working."

Dr. Niles said the fact of God's comfort and victory in the midst of sorrow, pain and death meant that man was always surrounded by the signs of what God will accomplish.

But a crisis of faith had overtaken the churches; structures of church life and congregational worship were under serious questioning, the Bible was not being listened

to and Jesus' nature was being questioned. "The hour is marked everywhere by the cross of rejection."

The churches themselves, he added, were accused of standing aloof from the world and the Christian presence was being judged as ineffective.

"In church and world, and between them, there is that growing impatience and frustration, mistrust and antagonism, which is resulting in persecution and martyrdom, irresponsibility and fanaticism and an easy resort to personal and social violence," he said.

"Because this is the situation, God's promise to make new must become explosive in our midst. We must become captive to the vision which sees beyond the cross, his and ours and the world's, and discern that which the cross itself makes possible.

"We must be alert to hear the cry, which rises from the ground, of the blood which has been shed of man by brother-man, whether by reasons of rejection or retaliation; and hear the divine response to that cry."

Dr. Niles said the main demand of God's promise of newness was that it be believed. "Of one thing I am certain, the One who started the good work in you will bring it to completion by the day of Jesus Christ," he said, quoting Paul (Phil. 1.6.). "We can believe in him apart from any belief in ourselves."

This assembly was more than a third larger than any previous one. And, for the first time, voting delegates from the Orthodox and Eastern Churches outnumbered all others. Churches in developing countries sent a third of the 1,350 participants and there were 134 youth participants.

Large-scale changes in the Christian church since the third assembly at New Delhi in 1961 were shown by such innovations as the presence of 65 "delegated observers", including 15 Roman Catholics, who had the right to speak in plenary sessions, but not to vote.

The churches' keen awareness of the role they can play in helping achieve world social and economic development and their concern to be informed as well as motivated on the issue was shown in the business scheduled and the presence of speakers such as Zambia's President, Dr. Kenneth Kaunda, and Dr. Barbara Ward, the international economist.

Dr. Hans-Ruedi Weber, associate director of the Ecumenical Institute at Bossey, Switzerland, led the entire assembly in Bible study on the main theme.

On the second day Dr. Eugene Carson Blake called upon the fourth assembly to "run the risks that true renewal of the churches and of the Council requires." Much of Dr. Blake's report discussed current criticism of the World Council from both within and outside its member bodies for its involvement in political, social and economic issues.

MEETS



A "PROTEST MARCH" from Stockholm to the assembly in Uppsala was initiated by individuals from different Stockholm churches, expressing a desire for "more church action on burning issues."

These issues are a prime concern of this assembly, he stressed, but this emphasis "is not new in the sense of being novel—and therefore rightly suspect—but new rather in the sense of renewal in the life of the churches of the most ancient truths of the Christian faith.

"The new in the sense of novel or modern or up-to-date arises from the radically changed world of the late 20th century in which the churches of Jesus Christ must do their proper work and make their proper witness."

In this area he called specifically for passage of new programs aimed at bolstering human values in the face of materialistic and technological pressures and at the integration of insights into "the worship of God and the new style of Christian living" into programs for peace, justice and equality. He mentioned particularly a proposed WCC-Roman Catholic joint program to combat world poverty.

Dr. Blake urged continued efforts to "cultivate the understanding and co-operation" in the ecumenical movement of churches outside the Council membership" and the consideration of "new and creative functional, and perhaps even structural" ways to work together with ecumenical organizations that represent a single world confessional family.

A crowd of nearly 1,500 filled the main lecture hall at Uppsala University for the appearance of James

Baldwin, 44-year-old novelist known for his penetrating analyses of the racial dilemma in the United States.

He and Lord Caradon, permanent representative of the United Kingdom to the United Nations, keynoted a special program on "White Racism or World Community", a subject being approached in many ways throughout the assembly.

With almost evangelistic fervor, Mr. Baldwin delivered a scorching message charging the church with "betrayal" of black Christians.

He preached his main address with a listing of his own "religious" credentials as the son of a "black Baptist minister who gave his life to the Christian faith", and as one-time "young minister" who since has lived outside the church and as "one of God's creatures."

The novelist accused Christians of "putting themselves out of touch with themselves" and of rationalizing their crimes against their neighbors.

Against the concept of black power which today frightens many people, Mr. Baldwin declared, churches over the years have used white power in a way that has condemned black men "because they are black".

Using the Negro activist, Stokely Carmichael, as an example, he described the tireless efforts of black people to achieve equality. There have been "petitions and peti-

tions and petitions", he said, "but the moment comes when the petitioner is not a petitioner but a beggar."

He was interrupted by applause as he stated that while Carmichael may be considered "dangerous" by some, he is not nearly so dangerous as some people in South Africa "or my own country".

Stating that "the destruction of the Christian church as it is today may not only be necessary but desirable." Mr. Baldwin exhorted the audience to "go back to the source" and follow the example of "the Hebrew criminal" who was hung on the cross.

Christianity "still has the power to move the world, if it will", he said.

"It still has the power to change the structure of South Africa, to prevent the assassination of another Martin Luther King, to force my country to stop from dropping bombs in South-East Asia."

Lord Caradon proposed an international coalition of youth to attack racism, and urged that such a movement should have its own projects, and volunteers.

"The race issue is one which everyone can understand", he declared. "No one can escape from making their personal decision concerning it all over the world. Here is a campaign in which people of all nationalities can work together."

He suggested three steps that everyone could take:

1. To hate racial domination and other forms of racism.
2. To resolve never to accept or tolerate racism but to use every method open to oppose it.
3. To mobilize support of the new generation in an international campaign, to rid the world of the evil of racism in all its manifestations.

"I look to the World Council of Churches for courageous leadership in this campaign", Lord Caradon concluded. Both James Baldwin and Lord Caradon received standing ovations at the end of their addresses.

In the debate on the Nigeria-Biafra conflict a delegate from India said: "It seems to me that the real problem is how to realize the gospel as reconciliation and fellowship within the strategies of the revolutionary power struggles."

The WCC assembly launched an appeal for an extra three million dollars for Nigerian-Biafran relief, over and above the \$3.8 million in cash and goods already earmarked or delivered by church agencies to both sides. ★

From our delegates

LOUIS H. FOWLER REPORTS

■ The Rev. G. H. Young, of Sarnia, Ontario, and I were our church's official voting delegates to the Uppsala assembly. Later this year we shall jointly send each minister of the church a confidential and lengthy report. Here we have co-operated for two reports.

Should it be thought that this assembly was of little

consequence, it is sufficient to say that the news media thought otherwise. Over 500 television, radio and newspaper men and women were present. The assembly is considered to be the greatest gathering of churchmen in over 900 years, that is, since the Eastern and Western Churches split in 1054. The Orthodox Church came from the iron-curtain shadows with 140 voting delegates. The Roman Catholic Church was represented by about 100 visitors, of whom 15 were official observers, that is, they

Assembly proceedings were rarely placid

did not have voting rights. The fifth assembly may see the Roman Catholic Church as a member of the World Council. Over 30% of the delegates were from Asia, Africa and the Pacific, but the Christians of mainland China were not represented.

The Council is "... a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit ..."

The opening service was in Uppsala Cathedral, the "Westminster Abbey" of Sweden. Over 95% of the people of Sweden are Lutherans, and the cathedral reflects the "high-church" group which is strong. The delegates marched four abreast from the university through thousands of citizens to the echo of their own steps, the clicking of thousands of cameras and the focussing of dozens of television units. The service was a High Mass, with translations provided, and all present were bidden to make the responses in their own language. All who were communicants of their own church were invited to partake of the Communion, and my estimate is that over 2,000 participated.

Assembly proceedings were rarely placid. There were demonstrations outside; leaflets pleading special causes were handed out daily. The Swedish police were always on hand in case of disturbance. The President of Zambia, for security reasons, was brought in for his address by a detachment of the police. A protest was made about this, and was answered pointedly for our hosts.

We were able to follow all proceedings within the great hall through IBM equipment, a little box with ear-phones that could be called a one-way walkie-talkie. Immediate translations for any address were given in English, French, German, and Russian, and sometimes in Spanish and Swedish.

In the plenary sessions, debate was often sharp. When the time allowed had expired the chairman announced the names of those for whom no time was available. On one occasion, 20 names were read.

It has been said that a problem well stated is half solved. The problems were all well stated; pronouncements were made, but the solutions were few.

I would place the three questions of sharpest debate in this order:

1. The Nigerian-Biafran tragedy. A special session of the assembly was held to listen to both sides. A draft resolution was handed to their representatives, to be agreed upon and returned to the assembly. Their joint resolution, calling for peace and free, unimpeded entry



PARTICIPATING in the opening procession, left, were Dr. Ernest A. Payne of England, vice-chairman of the central committee; Dr. Eugene Carson Blake, general secretary; Metropolitan Nicodim, Russian Orthodox Church.

of relief supplies, was accepted, but by the time these words of mine are read events will doubtless have swamped the resolution.

2. The Israeli-Arab conflict. As the state of Israel was not represented, the assembly declined to make any pronouncement and declared the discussion closed.

3. Vietnam. From any point of view Vietnam is pure agony. Delegates from the United States were divided. Many tracts had been handed around: many placards displayed. The anti-American feeling, apart from Vietnam, was apparent: an especially obscene cartoon was removed from the walls. The final resolution on Vietnam contained a long clause that smeared the government of the United States. An amendment to strike it out was lost; if it is of any interest, I may say that I voted to strike out the clause. The assembly had early declared its role to reconcile, not to judge, and this was a judgment.

The total weight of assembly documents distributed to each of us was over ten pounds!

With all of this one may say, of what utility was the assembly? Mr. Young has written of the genuine unity that was there. I made a special point of meeting as many people as I could, and there was always gladness that we were all Christ's people, held together by a faith in Christ, trying to express that in mission to the world and certain always that one Lord had called us to renewal everywhere in everything.

To many Presbyterians in Canada the question may arise, just why are we in this? My answer is, we were an ecumenical church long before the word came into popular usage. Some days ago I read an essay in which Presbyterianism was described as "a fighting man's faith". That will do well enough. We do not expect those who are not of our obedience to see also the beauty and tenderness of our faith. We have always been involved

in the troubles of the world, and where we have failed to be we have failed our own belief. Where we have failed to recognize the faith of others (not the forms in which faith is expressed), we have failed the specific word of the *Westminster Confession of Faith* concerning the nature of the church. We do not dare to be unconcerned, and to the concerned is to be involved.

The concluding prayer of the assembly's final service in the cathedral was one of self-dedication, read in unison in I don't know how many languages, and I am confident it was prayed by all without reservations. ★

GEORGE H. YOUNG REPORTS

■ The 17 days of the council meetings were busy ones for all the delegates. During the first week there were addresses by outstanding world figures on a variety of subjects. It was our privilege to hear from Barbara Ward on the matter of world economics. We listened to President Kaunda of Zambia about the problems of the emerging nations of Africa. James Baldwin, the novelist, spoke to us about the racial problem in the United States. We heard from architects, under the chairmanship of Dr. Akanu Ibiam, about the problems caused by city living. The underlying question raised was, "Is man to be so moulded that he fits into the restrictions of life in a city, or is the city to be moulded and designed for development of man to his fullest and best?"

All these addresses were designed to jolt the delegates into constructive thought and action. Time and time again reference was made to the urgent need for a rapid solution to the problems of our time. It is a case of the church "getting with it" or forever losing its opportunity. The church must assume again its role of leadership. It was with this tremendous sense of "now-or-never" that the delegates tackled the work that was set before them in the second week of the council. It was at this point that the theme of the council, "Behold, I make all things new" (Rev. 21:5) became a burning issue for the delegates.

Each of the 730 delegates was assigned to one of six sections, which were in turn subdivided, so that each delegate became part of a group numbering about 30 people. The topics of the six main sections were significant, covering the whole spectrum of Christian concern.

"We give thanks to God, the Holy Spirit, that at this very time, he is leading us into a fresh and exhilarating understanding of the Body of Christ, to the glory of God the Father," said the report on "The Holy Spirit and the Catholicity of the Church." "He is transforming the relationships between separated Christian communities, so that we now speak to each other with greater mutual trust and with more hope of reconciliation than ever before."

The section on "Renewal and Mission" gave its mandate for mission and said, "We belong to a humanity that cries passionately and articulately for a fully human life. Yet the very humanity of man and of his societies is threatened by a greater variety of destructive forces than ever. And the actual moral problems all hinge upon the question, What is man?"

"We Christians know that we are in this world-wide struggle for meaning, dignity, freedom and love, and we

cannot stand aloof. We have been charged with a message and ministry that have to do with more than material needs, but we can never be content to treat our concern for physical and social needs as merely secondary to our responsibility for the needs of the spirit. There is a burning relevance today in describing the mission of God, in which we participate, as the gift of a new creation which is a radical renewal of the old and an invitation to men to grow up into their full humanity in the New Man, Jesus Christ."

The section dealing with "Economic and Social Development" made a point that should be abundantly clear to us all. "We live in a new world of exciting prospects," it said. "For the first time in history we can see the oneness of mankind as a reality. For the first time we know that all men could share in the proper use of the world's resources. The new technological possibilities turn what were dreams into realities. As today we have the means, so we are without the excuse of ignorance about the condition of men throughout the earth. It is one world, and the gross inequalities between the people of different nations and different continents are as inexcusable as the gross inequalities within nations."

"Toward Justice and Peace in International Affairs" affirmed that the church lives in the certainty of and presses on toward the hope of a new creation, a new world, and that this pressing forward implies that we turn away from that which separates us from Christ, and slough off that which hinders our obedience to him. We are directed away from all anxiety, resignation, self-

Christians must be the agents of change

assertion and oppression by guilt, toward openness and solidarity with all men; toward the venture of trust and the readiness to sacrifice for constructive solutions.

"We are bound to ask the churches whether there should not be changes in language, music, vestments, ceremonies, to make worship more intelligible," said the group dealing with the "Worship of God in a Secular Age." "The church's experience of God is communicated chiefly through Christian families, parish congregations, large gatherings of believers and small groups. But if the communication is to be effective, Christians have to ask whether their familiar symbols are now able to convey spiritual realities."

The last section, "Toward New Styles of Living", showed us that the Christian must show a willingness to be changed. While Christians have often resisted change, they, by virtue of their confession, must themselves be the agents of change. In our time Christians are called to leave familiar territory and venture out toward unknown horizons.

To attempt to report on the council in a few hundred words is an almost impossible assignment. For those of us who were privileged to attend, the council will be a vivid and living memory for years to come. History will be the judge of its value. We were impressed by the unity of the church. Presbyterian, Episcopalian, Baptist and Orthodox all came together in mutual respect. All had the same interests, all the same goals; all were one in Christ.

The wonderful diversity of the church was also apparent. Presbyterians from Africa worship God to the beat of drums and chants, with the same zeal as the Orthodox from Russia worship God in magnificent ritual, incense, music and vestments. In the great words of John Oxenham:

*"In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him
Throughout the whole wide earth." ★*

Youth speaks

JAMES MACKIE REPORTS

■ One hundred and thirty-four young people had a head start on the World Council of Churches assembly when they met for a three day pre-assembly youth conference at the University of Uppsala, July 1 to 3.

I was one of six Canadian young people selected to attend as a youth participant. The Youth Department of the World Council had predicted that the member churches would send old delegates to the assembly. Their prediction came true. The average age of delegates was 51.7 years.

The implications were clear. Since over half the world's population is younger than I am, the assembly would not be representative. Indeed, at the age of 25 I qualify for senior citizen status in the eyes of over half of the population of our global community. Our task as youth participants was to attempt to influence the delegates and demonstrate the concerns of youth.

The status of the youth participants was a major issue in the Youth Assembly. We were in a unique position in the assembly since we were not sent by our own churches as delegates, although most of our churches contributed towards our expenses. We were instead invited by the World Council.

According to the bylaws of the World Council of Churches, only delegates have the right to vote. So we could not vote. But we were encouraged to influence the activities of the assembly.

Part of our pre-assembly time was spent discussing tactics. One group of young people suggested to us that we should "aim at creating a maximum of tension and unrest at Uppsala to stir up the settled clergy and to challenge the church to become the leaven of the world instead of just an irrelevant dormant appendix of only archeological importance." Methods suggested for creating tension ranged from banners, posters and buttons, to mass demonstrations and adopting certain delegates as special targets of pressure. The youth participants were divided when it came to deciding how extreme our tactics should be.

Arriving at a group decision became one of the major problems facing the youth participants. This was the first time most of us had attended an international assembly. Our structure and actions looked very like a miniature United Nations. We became almost obsessed with main-



CANADIAN PRESBYTERIANS at the World Council were, left, Rev. George H. Young, Sarnia, delegate; J. James Mackie, Ottawa, youth participant; Dr. Louis H. Fowler, Toronto, delegate; Rev. H. Glen Davis, Japan, observer; Dr. John A. Johnston, Hamilton, adviser.

taining an equal representation from each political and economic area of the world. And several youth chairmen passed in and out of office during our pre-assembly. Each time their lack of knowledge about rules of parliamentary procedure produced chaos. Nevertheless we managed to draft concerns and proposals which would be taken to the delegates in the assembly.

Despite press reports to the contrary we did not discuss pre-marital sex in the pre-assembly youth conference. The youth were more concerned about questions such as justice, economic and social violence, peace, education, racism, economic aid, local wars and the role of rich nations in supplying weapons for them, the threatened position of the churches in South Africa when they preach the gospel, and the participation of young people and women in public and church life.

When the World Council assembly convened we were not surprised to find that the same political, social and confessional differences which had kept the youth assembly from making rapid decisions were also seen in the main assembly. Our experience with similar problems gave us a respect for the relative smoothness with which the main assembly handled the differences. But we rapidly became impatient with the lack of urgency in the assembly section meetings. It seemed all the delegates had a frantic feeling that documents had to be completed by the end of the assembly and the pressure of a deadline often led to compromise, which meant that statements were not made as strongly as we felt they should have been made.

The youth participants took part in protest marches, teach-ins, straw votes, group fasting, filibustering, and prayer vigils to make their opinions known. Generally speaking, our projects were successful and most delegates praised our actions. We very strongly influenced at least one vote on the floor of the assembly, and achieved representation for youth on several committees.

We attempted to have the business committee invite Soviet Premier Kosygin to address the assembly while he was in Sweden, but didn't succeed. We took a resolution condemning atomic, biological and chemical warfare to the assembly and the section discussing justice and peace in international affairs. It was not accepted, on the basis that youth was always speaking provocatively, but that could not be the language of the assembly. So while we

had successes there were also failures.

Some people left the assembly thinking it was a failure as well. I can not share this opinion. I saw disunity, certainly. But I also saw representatives, both youth participants and delegates, from every corner of the world, who gathered to discuss common concerns united ultimately under the mutual confession of Jesus Christ as the Lord and Saviour of themselves and their church.

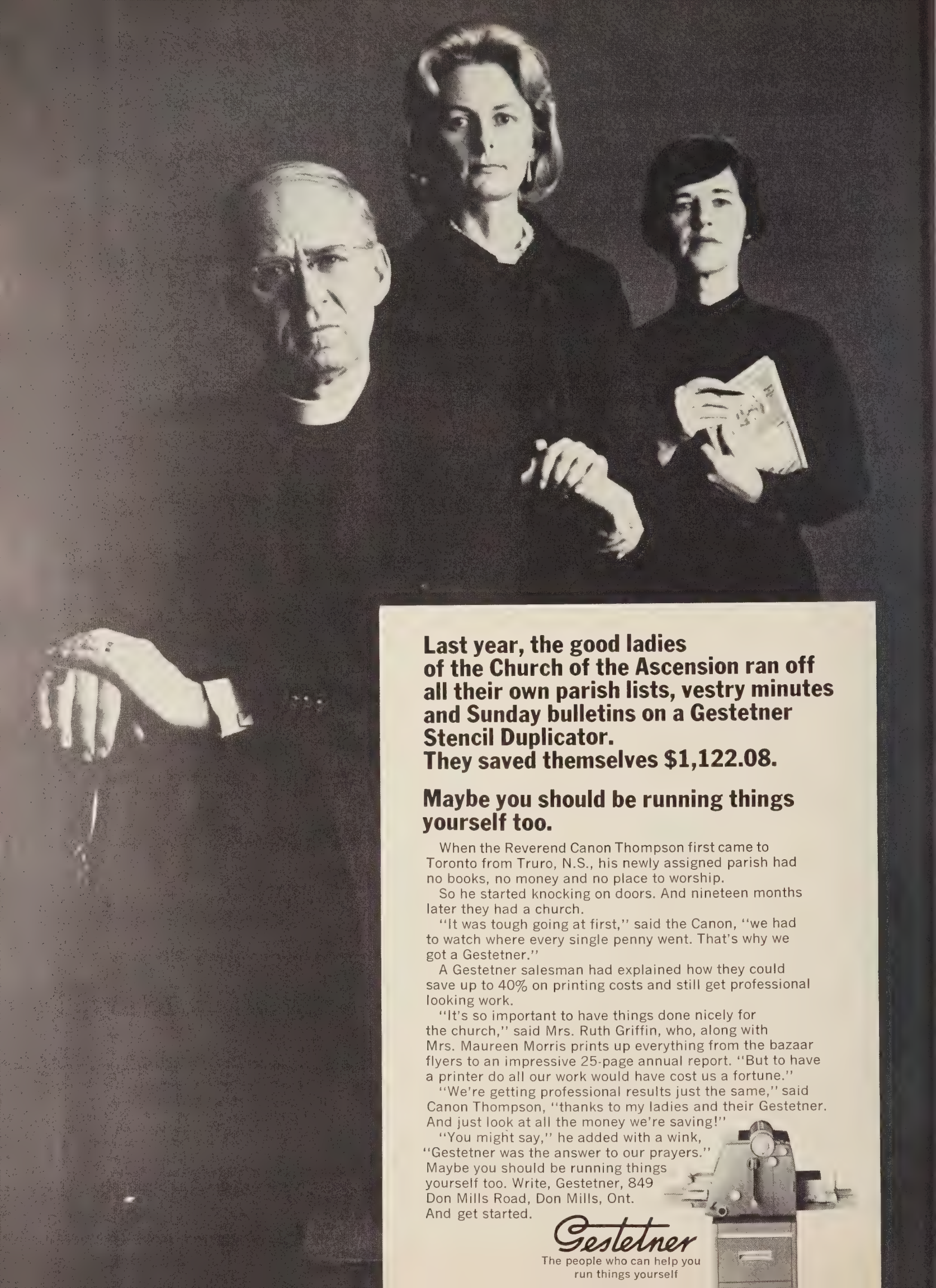
How can anyone evaluate the accomplishments of the assembly? Some of the 10 pounds of paper everyone received were documents prepared at the assembly by delegates for study and action in the member churches. Their content is discussed by our delegates elsewhere in this issue. But how can we determine the effect of the proposals and statements in them? How can we determine the effect that the meetings of the assembly in a Swedish university town will have upon church attendance in that country? A land whose citizens in recent years have taken less and less interest in church life.

And what lies ahead for the World Council? A movement has been approved which will reorganize the structure and make it more useful in serving the growing numbers of member churches. The age of the newly-elected central committee is such that when the fifth assembly is held seven years from now, the approximate average age of the committee will be 57.

The concern of the youth participants, including myself, was that "Young people today are experiencing a rapidly changing world which is basically and totally different from the present elder generation. Therefore their contribution to the World Council of Churches is vital. If the World Council wishes to survive it is necessary that member churches include a 'fair and adequate' number of young people in their delegates."

The theme of the World Council was "Behold I make all things new." It is unimportant to remember that it is not youth but the Holy Spirit which makes all things new. Nevertheless, it is true today as never before that the world of tomorrow is a world for the youth of today, and it is with those youth that the Holy Spirit will work, making all things new tomorrow as he is making them today.

The World Council of Churches fourth assembly has given us a glimpse of that newness. ★



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News

Nigeria-Biafra relief

The growing concern of Canadians over the starvation among war victims in Nigeria and Biafra has prompted churches and relief agencies to launch a national appeal for funds, the Nigeria/Biafra Relief Fund of Canada.

Participating are the Canadian Catholic Organization for Development and Peace, the Canadian Council of Churches, the Canadian Red Cross Society, the Canadian Save the Children Fund, the Canadian Unicef Committee and Oxfam of Canada, and eight denominations: the Anglican, United, Presbyterian, Baptist, Lutheran and Orthodox churches, the Society of Friends and the Salvation Army.

Campaign chairman is S. T. Paton, vice-president of the Toronto-Dominion Bank, and W. John Dunlop of the CBC is in charge of public relations.

Contributions may be made through any chartered bank in Canada. Campaign funds will be distributed among international agencies providing for the millions now facing starvation and death.

The Irish Assembly

In his closing address the moderator of the general assembly of the Presbyterian Church in Ireland, the Right Reverend John Withers of Fisherwick Church, Belfast, said that it had been a memorable week. Living issues had been faced courageously.

The assembly was memorable both for the nature of the work done and the spirit in which it was accomplished. For example: by a vote of 217 to 118 the assembly approved the action of the Presbyterian College, Belfast in inviting speakers from other churches to address its students. The interest in the debate was intense because one of the guest speakers at the college had been the Rev. Michael Hurley, S. J. A presbytery brought in a resolution which amounted to a rebuke to the college and would have made such invitations impossible. By the vote the college was sustained in its action and academic freedom affirmed for the future.

The week was memorable because of the reception given an outstanding report presented by Principal Haire on behalf of the committee on doctrine

set up last year. This report is a wide ranging and radical study entitled "The Use of Sunday in the Modern World." It is a thoroughly competent examination of this question — scriptural, historical and doctrinal. It goes down to the presbyteries for study and comment.

The assembly was memorable because of the arresting speech delivered by the Rev. Robert Brown, joint convener of the inter-church relations committee. Resolutions adopted included one approving a Declaration of Intent issued by a joint representation of the Presbyterian Church in Ireland, the Church of Ireland (Anglican) and the Irish Methodist Church. This declaration affirmed the purpose of the three denominations to unite and to press on forthwith towards that goal.

It was a memorable week because of the overseas missions work reported on, permission for new work given, and the guests from overseas partner churches who were speakers on foreign mission night. The Rev. Cyril Young presented a report marked by realistic appreciation of the world situation but pervaded by sober hope. The assembly approved new work, specifically in partnership with the Evangelical Coptic Church in Ethiopia.

With reference to the situation symbolized by some placard carrying protesters outside the Assembly Hall the moderator said:

"People hear our fervid protestations of harmony, read our declarations of intent, and then watch us in our disunity, daring to speak of reconciliation, all the time protecting ourselves from real co-operation with accusations of Romeward trends.

"They hear us boast in Ulster of our church-going habits and they watch us fight our battle of shouts and slogans in the streets. The image which the church presents to the world in Ulster at the moment makes our reconciling mission seem ludicrous to the men of goodwill outside.

"As one who is thoroughly sickened by the religious bigotry in our province, and whose family has suffered from it, I solemnly promise this general assembly that during my year of office I shall do all I can to contribute to the spirit of goodwill and tolerance, which is just waiting for expression; that I shall speak boldly as the Spirit gives me to speak, if discrimination or intolerance rears its ugly head."

The inane extravagance of some of

continued on page 24

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Iona, Dartmouth, N.S.
St. Paul's, McClure's Mills, N.S.
St. Paul's, Williamsburg, N.B.
St. Paul's, Woodstock, N.B.
St. Mark's, Bass River, N.B.
St. James, Beersville, N.B.
St. Andrew's, Clairville, N.B.
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Zion, West Branch, N.B.
Knox, Campbellton, N.B.
Calvin, Chatham, N.B.
Knox, Kouchibouguac, N.B.
St. James, Charlottetown, P.E.I.
Tyne Valley, Tyne Valley, P.E.I.
Freeland, Freeland, P.E.I.
Victoria West, Victoria West, P.E.I.
Lot 14, Lot 14, P.E.I.
St. Andrew's, Asbestos, P.Q.
St. Andrew's, Danville, P.Q.
St. Andrew's, Inverness, P.Q.
The Church of the Good Shepherd, Port Cartier, P.Q.
St. Andrew's, Sherbrooke, P.Q.
L'Eglise Des Cantons De l'Est, Melbourne, P.Q.
L'Eglise St. Marc, Quebec, P.Q.
St. Edward's, Beauharnois, P.Q.
Margaret Rodger Memorial, Lachute, P.Q.
Montreal
West, Montreal West, P.Q.
Knox, Crescent & Kensington, Montreal, P.Q.
St. Andrews and St. Paul, Montreal, P.Q.
Town of Mount Royal, Town of Mount Royal, P.Q.
St. Columba-by-the-Lake, Valois, P.Q.
Melville, Montreal, P.Q.
Stanley, Montreal, P.Q.
Chinese Mission, Montreal, P.Q.
Beechridge, St. Urbain, P.Q.
St. John's, Cornwall, Ont.
Kenyon, Dunvegan, Ont.
St. Columba, Kirkhill, Ont.
St. Andrew's, Lancaster, Ont.
St. Andrew's Martintown, Ont.
St. Andrew's, Maxville, Ont.
St. Elmo, Gordon, Ont.
Knox, Moose Creek, Ont.
Osgoode, Vernon, Ont.
St. Andrew's, Arnprior, Ont.
Dewar's, Braeside, Ont.
Lochwinnoch, Glasgow Station, Ont.
Braeside, Braeside, Ont.
Stewartville, Stewartville, Ont.
St. Andrew's, Grattan, Ont.
First Church, Brockville, Ont.
St. Andrew's, Cardinal, Ont.
St. James, Mainsville, Ont.
Knox, Iroquois, Ont.
St. Andrew's, South Mountain, Ont.
St. Andrew's, Oxford Mills, Ont.
Knox, Morrisburg, Ont.
Knox, Westport, Ontario
Knox, Mountain, South Mountain, Ont.
St. Andrew's, Gananoque, Ont.
St. Andrew's, Kingston, Ont.
St. Andrew's, Tweed, Ont.
St. Andrew's, Picton, Ont.
St. John's, Pittsburg, Ont.
Camden E., Camden East, Ont.
St. Andrew's, Roslin, Ont.
St. Andrew's, Cobourg, Ont.
St. Andrew's, Lakefield, Ont.
Lakevale, Fowler's Corners, Ont.
Knox, Lakehurst, Ont.
St. Paul's, Peterborough, Ont.
St. Andrew's, Kirkfield, Ont.
St. Andrew's, Bolsover, Ont.
St. Paul's, Leaskdale, Ont.
St. Andrew's, South Eldon, Ont.
St. Andrew's Aurora, Ont.
Richmond Hill, Richmond Hill, Ont.
Thornhill, Thornhill, Ont.
Armour Heights, Toronto, Ont.
Calvin, Toronto, Ont.
Glenview, Toronto, Ontario
Knox, Agincourt, Ont.
Knox, Toronto, Ont.
Leaside, Toronto, Ont.
Rosedale, Toronto, Ont.
St. Andrew's, Toronto, Ont.
Chinese Church, Toronto, Ont.
St. Timothy's, Ajax, Ont.
Nobleton, Nobleton, Ont.
Woodbridge, Woodbridge, Ont.
Chalmers, Scarborough, Ont.
Coldstream, Toronto, Ont.
Morningside, Toronto, Ont.
North Park, Toronto, Ont.
Oakwood, Toronto, Ont.
St. Giles Kingsway, Islington, Ont.
Weston, Weston, Ont.
Wychwood, Toronto, Ont.
Knox, Caledon East, Ont.
Claude, Cheltenham, Ont.
Erindale, Erindale, Ont.
Norval, Norval, Ont.
Union, Terra Cotta, Ont.
St. Andrew's, Streetsville, Ont.
Knox, Sixteen, Milton, Ont.
St. John's, Bradford, Ont.
2nd West Gwillimbury, Bradford, Ont.
St. Andrew's, Huntsville, Ont.
Orillia, Orillia, Ont.
Jubilee, Stayner, Ont.
East Nottawasaga, Stayner, Ont.
St. Andrew's, New Liskeard, Ont.
Westminster, Sault Ste. Marie, Ont.
St. Andrew's, Elliott Lake, Ont.
St. Andrew's, Arthur, Ont.
St. Andrew's, Gordonville, Ont.
Calvin, Rothsay, Ont.
Knox, Palmerston, Ont.
Eden Mills, Eden Mills, Ont.
Rockwood, Rockwood, Ont.
Central, Galt, Ont.
St. Andrew's, Guelph, Ont.
St. Andrew's, Hespeler, Ont.
St. Andrew's, Kitchener, Ont.
Doon, Doon, Ont.
Knox, Waterloo, Ont.
St. Giles, Galt, Ont.
Caledonia, Caledonia, Ont.
Knox, Binbrook, Ont.
MacNab Street, Hamilton, Ont.
St. Andrew's, Hamilton, Ont.
St. David's Hamilton, Ont.
Ukrainian, Hamilton, Ont.
Knox, Dunnville, Ont.
First, North Pelham, Ont.
Rockway, St. Catharines, Ont.
First, Port Colborne, Ont.
Knox, St. Catharines, Ont.
St. Giles, St. Catharines, Ont.
First, St. David's, Ont.
St. Andrew's, Thorold, Ont.
Knox, Welland, Ont.
Crowland, Welland, Ont.
Central, Brantford, Ont.
Knox, Embro, Ont.
Knox, Harrington, Ont.
St. Paul's, Simcoe, Ont.
Paris, Paris, Ont.
St. Andrew's Tillsonburg, Ont.
Knox, Woodstock, Ont.
Ailsa Craig, Ailsa Craig, Ont.
Bethel, Bethel, Ont.
Appin, Appin, Ontario
Guthrie, Melbourne, Ont.

Burns, Mosa Twp., Ont.
 Knox, St. Thomas, Ont.
 St. Andrew's, Amherstburg, Ont.
 First, Chatham, Ont.
 Knox, Turin, Ont.
 Knox, Leamington, Ont.
 Mt. Zion, Ridgeway, Ont.
 St. James, Thamesville, Ont.
 Valetta, Valetta, Ont.
 Knox, Wallaceburg, Ont.
 Knox, Windsor, Ont.
 Paulin Memorial, Windsor, Ont.
 Riverside, Windsor, Ont.
 St. Andrew's, Windsor, Ont.
 St. James, Forest, Ont.
 Paterson Memorial, Sarnia, Ont.
 St. Andrew's, Sarnia, Ont.
 Knox, Listowel, Ont.
 Burns, Milverton, Ont.
 Knox, Stratford, Ont.
 St. Andrew's, Stratford, Ont.
 St. Andrew's, Clinton, Ont.
 Knox, Auburn, Ont.
 St. Andrew's, Blyth, Ont.
 Knox, Goderich, Ont.
 First, Seaford, Ont.
 St. Andrew's, Chatsworth, Ont.
 St. Andrew's, Hanover, Ont.
 St. Andrew's, Owen Sound, Ont.
 Westminster, Paisley, Ont.
 St. Paul's, Glamis, Ont.
 Tolmie Memorial, Port Elgin, Ont.
 First, Fort William, Ont.
 First, Port Arthur, Ont.
 McKenzie Portage, McKenzie
 Portage, Ont.
 First, Winnipeg, Man.
 Norwood, Winnipeg, Man.
 Westwood, Winnipeg, Man.
 First, Brandon, Man.
 St. Andrew's, Assiniboia, Sask.
 St. Andrew's, Indian Head, Sask.
 St. Andrew's, Qu'Appelle, Sask.
 Calvin, Regina, Sask.
 St. Andrew's, Saskatoon, Sask.
 Goforth Memorial, Saskatoon,
 Sask.
 Westminster, Chauvin, Alberta
 First, Edmonton, Alberta
 Strathcona, Edmonton, Alta.
 Westmount, Edmonton, Alberta
 Killam, Killam, Alberta
 Braeside, St. Albert, Alberta
 Memorial, Rocky Mountain
 House, Alberta
 Grace, Calgary, Alberta
 Knox, Calgary, Alberta
 St. Giles, Calgary, Alberta
 Knox, Cranbrook, B.C.
 St. Andrew's, Kimberley, B.C.
 St. Andrew's, Armstrong, B.C.
 St. David's, Kelowna, B.C.
 First, Prince Rupert, B.C.
 First, New Westminster, B.C.
 Fairview, Vancouver, B.C.
 Chinese, Victoria, B.C.

DISTURBANCE IN THE CHURCH and the National Development Fund

Anyone who has followed the church's life and work through church magazines or the secular press must be conscious of the disturbances in the church here and there across the world. Indeed, the whole world is in turmoil constantly and at the present time there are mounting tensions between nations and between peoples. At such times the disturbances within the church multiply and the stresses are very great indeed.

It is right that the church should be disturbed. Where there is great unrest and unsettlement amongst mankind, the church must be in the midstream of it all. If she is to participate with the full impact of the gospel of Jesus Christ on the nations of the world, then she must be where there is trouble, whether it be small or great.

In the last century, the church was upset many times by discoveries and by new philosophies which arose largely from new understanding of the world, its powers and its creation.

In this generation we are much more acutely conscious of the unity and harmony of the whole of creation. We understand better than ever before the meaning of personality within the total world, and we understand the impact of spiritual power as well as any generation has done. One looks back to the history of the church and sees many varieties of upheaval, seemingly tearing the church into factions and fractions.

In the south of France is a magnificent mountain top, barracks and chapel. It is the old home of the Knights of St. John of Jerusalem. These Knights, in the name of Christ, used to ride out in all their armed regalia to do battle for Christ. Around the Mediterranean, one sees the tragic results of crusade battles and dastardly action taken in the name of Jesus Christ.

History, and especially the history of the church, does not give us a great deal of comfort. The church has always been in turmoil. The organized church has never been united as one great body and there has often been very drastic violence throughout our history.

Some years ago in our own land, and within our own churches, men began to hear the stirring of the spirit working towards something which meant the understanding of one denomination by another, the understanding of great faith, the understanding of great witness, and the meaning of the spirit of Christ over against manifold other spirits inhabiting this world in this generation.

Our own church, years ago, very hesitatingly set up a school where the opportunity was to be given to arrange courses for clergy and laymen to discover the kind of society developing in this nation and across the world. Our attempt was very feeble and seemed to end in

somewhat dismal failure. However, the seeds were sown, and throughout the history of our church there has been a restlessness amongst many, demanding that we do more than go through the motions of being a nice quiet, pleasant looking church, and be in the thick of man's problems, man's troubles, man's sickness, wherever man is.

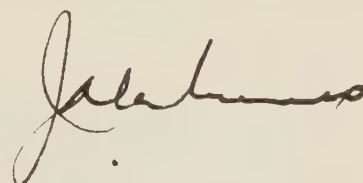
The National Development Fund will provide a great deal of assistance in the exploration of the kind of training that we must have in order to meet the many problems of today.

No one discounts the necessity of basic training in theology and the great art of witnessing in the name of Christ. However, there are many facets today of life; many people are never near the church. It will not do to go on the streets as was once done, to condemn or to startle people with a formula for right living. The church today must know very definitely what problems do exist for people, and must apply the proper method of bringing Christ to these many problems and to the multitudes of people who do not know the real meaning of a God who is spirit, a Savior who is Christ, and Holy Spirit who moves today as always to bring people to the love and understanding revealed in the personality of Christ.

It is hoped that every congregation in Canada, both by prayer and by making money available, will help in the great crusade of our own generation. It would indeed be an easy thing to close our eyes and fold our hands and drift into a real irrelevancy, exist for a few select people here and there throughout the world. The challenge surely is a great one for us to be part of this moving age which is so wonderful in many aspects, and so terrible in other of its activities and definitions.

It is a tremendous thing to see many nations respond to the suffering and starvation in a place like Biafra. It is much more difficult to find even the church as organized being filled with anguish because of people in their own communities and across the world who are really starved for the things of the spirit and for the needs of the body and mind in this our generation of great wealth and strength.

Let us give thought to our contribution to the Fund and let us see that our General Assembly has the support of the people who are concerned about the ways of God with the children of men.



James A. Munro
 Executive Director
 National Development Fund

National Development Fund reached \$3,168,860 at the first of last month.



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NEWS continued

the attacks mounted against the general assembly of late years by people who do not belong to the Presbyterian Church in Ireland has achieved no significant discernible result so far unless it be that of consolidating some assembly attitudes. The Rev. Donald Gillies, a frank, but scrupulously fair, critic of both Rome and the World Council of Churches, made an impressive plea on behalf of the right of differences within the assembly. He urged that debate and discussion arising out of such differences be properly kept within the courts of the church.

Austin A. Fulton

Union consultation

Rev. Dr. Paul A. Crow, Jr., of Lexington (Ky.) Theological Seminary has been named the first full-time general secretary of the Consultation on Church Union. He will begin his new duties on September 1. The nine-denominational COCU office will be located in the New York area.

The Consultation on Church Union is composed of nine denominations seeking to establish "a united church, truly catholic, truly evangelical and truly reformed." It has established a commission to draft a plan of union.

The drafting group will be chaired by the Rev. William A. Benfield, Jr., pastor of the First Presbyterian Church, Charleston, W. Va. and a member of the Presbyterian Church U. S. delegation.

Union approved

The general synod of the Reformed Church in America voted to approve and to recommend to its 45 classes (lower judicatories) full organic merger with the Presbyterian Church, U.S. The vote came after a three-hour dis-

cussion in which some 345 ministers and elders expressed their views for and against. The vote, taken by ballot, was 183 for, 103 against.

This is the first of three consecutive steps which could culminate in union with the Southern Presbyterians in June, 1969. The next step will be a vote taken by each of the denomination's classes during the coming year. If passed by two-thirds of these, the general synod of 1969 may, by a declaratory act, consummate the union.

The general assembly of the Presbyterian Church, U. S., meeting simultaneously at Montreat, North Carolina, voted to approve the Plan of Union and to send it down to the presbyteries of that church for their consideration. The vote in the assembly was 406 to 36.

The plan of union provides that immediately upon the consummation of the union, a committee of 12 will be appointed to draw up a new confession of faith. The synod, in making final amendments to the plan of union, voted to reduce the six doctrinal standards of this new Reformed Presbyterian Church will include the *Westminster Confession of Faith*, the *Westminster Catechism*, the *Heidelberg Catechism* and the *Belgic Confession*. The *Larger Westminster Catechism* and the *Canons of the Synod of Dort* are to be considered part of the historic inheritance of the church.

The synod also approved a proposal from the joint committee on church union that in the event of any future union of the proposed Presbyterian Reformed Church with any other denomination, adequate provision shall be made in such union to permit the withdrawal from the union of any congregation of that church with its property in an equitable manner and procedure, and of any minister, without losing his pension privileges. This is also a provision in the current plan of union.

The Reformed Church has a baptized membership of about 400,000



SIR ADETOKUNBO ADEMOLA, president of the Nigerian Red Cross Society, is shown receiving a van and a cheque for £1,000 from Rev. Dr. E. A. Dahunsi of the Christian Council of Nigeria. It is to be used for relief. In the background are two Canadian missionaries, Rev. Earle Roberts and Rev. Russell Hall.

and the Presbyterian Church in the United States about four times that number.

Youth Outreach Seminar

Experimental youth ministries, including coffee houses, contemporary worship and study groups were the focus of a seminar on contemporary youth outreach in June. Sixty-two attended the event, sponsored by Teen and Twenty Chapel and held at St. Andrew's Presbyterian Church, Toronto.

Rev. John D. Perry of the University of Vermont, author of *The Coffee House Ministry* and Dr. Norman Habel, professor of Old Testament at Concordia Seminary, St. Louis, were the leaders. The program included workshops, an actual coffee house, and a contemporary service for which students prepared some of the material used.

Theological education

Imaginative, challenging ideas were laid before about 125 theologians and educators at the National Consultation on Theological Education, McMaster University, June 18-21. Eight denominations participated, with about 15 present from The Presbyterian Church in Canada.

Training for lay persons as well as for ministers should be provided by theological colleges, stated one report. Other suggestions from delegates included interdenominational sharing of seminary facilities, faculty and courses. The curriculum of seminaries should be set up to allow experimentation. Planned and supervised in-service training for students should be more fully developed, especially during the summer. And ordination may not be needed for some professional ministries, perhaps in the inner city, chaplaincies and education.

Ecumenical training of ordination candidates is necessary if the ministry is to remain relevant, said the Rev. Robert Tillman, dean of theology at the United Church theological college in Winnipeg for 10 years. He told delegates they were clinging to denominationalism out of habit, not conviction.

He said theological colleges should be grouped so that areas of common social and religious concern might be fully exploited, citing a Boston experiment where six denominations have established a cluster of theological colleges. He pointed out that colleges should be constantly re-evaluating both the content of curriculum and teaching methods.

While the consultation had no pol-



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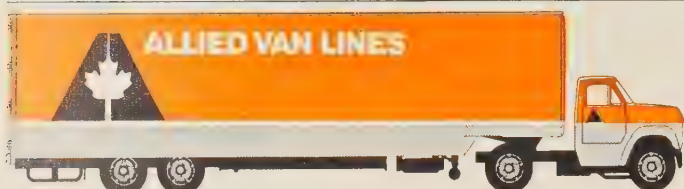


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icy-making powers, it is expected the delegates will continue working with their denominations in seeking the reforms suggested.

At North Easthope

In picturesque North Easthope Township, just a mile north of Shakespeare Presbyterian Church, over the hill beyond the picnic area at Shakespeare Lake, stands a red church on a knoll overlooking an old cemetery. Here rest some of the early Presbyterian settlers in Perth County, Ont. And the church, St. Andrew's, was the site of a successful conventicle on June 16.

St. Andrew's, North Easthope, is the oldest church in the township and one of the oldest in the Presbytery of Stratford-Huron. The congregation was established in 1840 and continued until it was merged with the Shakespeare congregation in 1961. This congregation was linked with St. Andrew's, Stratford, in the early days. The cemetery is still the place where many citizens of the area are buried.

When the church was closed as a preaching station, the presbytery provided for an annual anniversary service in the old building. This year the anniversary was combined with the decoration day service of the cemetery, taking the form of a conventicle on the hillside.

The pipes and drums of North Easthope led with the choir of St. Andrew's, Stratford, who provided special music and psalms. The preacher was the moderator of presbytery, the Rev. James Ferguson. A special offering was received for the Nigeria/Biafra relief appeal. Most of those present, coming from a radius of 20 miles, had heard about the background of this appeal from the minister, a former missionary in Nigeria/Biafra, the Rev. M. Gelatly, and the response was generous.

Plans are being made to hold the conventicle annually.

Deaconess Council

Final plans for the new council of deaconesses were made by 38 attending a meeting in Ewart College, June 14 and 15. The purpose of the council is to meet biennially for mutual benefit, provide area associations and be a channel for deaconesses to express concerns about their work.

"The Theological Understanding of the Role of the Deaconess in the Reformed Church in the 20th Century" was the topic of an address by the Rev. James A. Thomson, University Church,

Toronto and new chairman of assembly's committee on the Order of Deaconesses. Workers in various fields and non-active personnel met in separate groups for discussion.

Elected to the executive were Emma Elton, Ottawa, president; Lois Powrie, Toronto, vice-president; Judith Craig, Peterborough, secretary-treasurer; and three area representatives, Jean Smith for the west, Christine Shaw for the east and Athalie Reed, overseas. The president and secretary-treasurer will represent the council on the committee on the Order of Deaconesses. Membership will be sought in the World Federation of Deaconess Associations, and the president was authorized to attend the North American Deaconess Conference in Racine, Wisconsin, August 19-22.

World Council cable

Humanitarian measures to protect civilians and prisoners in Nigeria/Biafra are strongly advocated by the director of the commission of the churches on international affairs, an agency of the World Council of Churches, in a cable addressed to leaders on both sides of the conflict.

Dr. O. Frederick Nolde, CCIA director, sent the following message on May 29 to Major Gowon in Lagos and Lt. Gen. Ojukwu in Umuahia:

"Prompted by humanitarian concern expressed in the joint statement of the Roman Catholic Church and the World Council of Churches, and by efforts of the World Council to bring relief to the victims of the conflict, I as director of the Commission of the Churches on International Affairs, express full support for the three proposals submitted by the International Commission of the Red Cross to the Nigerian and Biafran negotiators in Kampala, namely: First, that both parties take immediate action to spare the innocent civilian from air attacks and other acts against their safety as well as to protect prisoners; second, that the provision of urgently needed relief be facilitated by both parties including extensive lifting of the blockade; and third, that an exchange of prisoners be arranged at the earliest possible moment. Such measures will command widespread support throughout the world and can contribute to an atmosphere conducive to successful negotiation for a just and peaceful settlement."

Copies of the message were also sent to the negotiators at Kampala, the secretary general of the Organization for African Unity, the commonwealth secretary, the president of Uganda and the International Committee of the Red Cross in Geneva.

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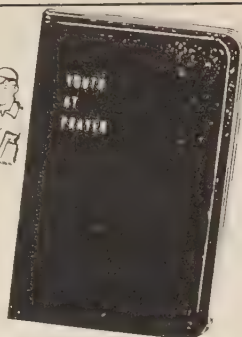
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Books

THE LOCAL CHURCH LOOKS TO THE FUTURE by Lyle E. Schaller

Sub-titled "A Guide to Church Planning", this is practical advice from the director of the interdenominational church planning office for Ohio, a professional planner turned theologian. Case histories of parish planning reflect the problems of your own congregation, each with a constructive approach. He tells how congregations can assess their mission and future, and plan accordingly.

Schaller assumes that the local church is neither obsolete nor irrelevant; congregational care and outreach are not incompatible in the parish program; and institutionalism is a fact of life, but in the church is a means to an end. Each chapter is an essay on eight of the most common planning problems facing parish leaders.

A clear statement of purpose, he believes, can avoid specific tensions among members who do not understand what the parish is doing and why. He explains how specific goals arise out of the statement of purpose, and gives practical help on evangelism. Joint use of buildings and co-operative ministries are carefully appraised, as well as the building as a tool of the church's purpose. Five major aspects of the building program are outlined.

The downtown church and its future are realistically examined in one chapter, and another deals with alternatives facing the dying congregation which has fulfilled its mission. He concludes by discussing how change is actually achieved in congregations.

This is a missionary book in the real sense of practical application. Yet it is not just techniques. It has the ring of sound theology in the realm of contemporary church life. Every minister and office bearer should have a copy.

J. C. Cooper

THE ELEGANT CANADIANS, by Luella Creighton

We saw the elaborate gowns at balls and bazaars during our centennial year, but what do we really know of the manners, morals and fashions of pre-Confederation days? Mrs. Creighton gives us a vivid picture of the lavish and carefree life of the wealthy in the 1860s. Sports, music, dancing and conversation filled their days, and the Blue Danube Waltz was the latest musical hit. Carefully documented, made personal through the use of letters and excerpts from diaries, the

book gives illuminating insights into the lives of the privileged few who were in fact the architects of Confederation. (McClelland & Stewart, \$7.50) *Mrs. K. Denton Taylor*

I HEARD THE OWL CALL MY NAME, by *Margaret Craven*

Here is a beautiful story, simply told. In a mood known only to the Indian people and those who have shared their problems with them, the story is told of a young priest who spent the last short years of his life with members of the Tsawataineuk tribe. The author's simplicity and honesty catches the quiet dignity and sadness of the Indian people. (Clarke, Irwin, \$3.75) *H. J. Tourangeau*

THIS LAND OF ISRAEL, by *Andrei Sedych*

A chronicle of an American tourist's first visit to Israel — with a difference. Sedych brings to his writing all the fervour that a tourist feels in the land of his ancestors. Israel, cradle of his race, is a new nation with much that is strange and intriguing; yet an old nation in an ancient land, with nostalgic overtones for him. Copiously illustrated, it is an enjoyable book for the arm-chair traveller and those who have seen Israel. (Collier-MacMillan, \$7.25) *E. McKague*

TO MY DAUGHTERS WITH LOVE, by *Pearl S. Buck*

This book, dedicated to the author's seven daughters, is about human beings the world over. She insists that people should seek to know happiness and joy; their only real security. She deals with relationships between men and women, children and parents, concluding with a section on "The Sexual Revolution" and "Wanted: A New Morality." A challenging piece of writing. (Longmans, \$6.25) *Janet Voisey*

DIALOGUE WITH DOUBT

This contains the substance of eight programs broadcast in Britain in which Christians of many different backgrounds were placed in dialogue with agnostics, atheists, etc. Six are worthwhile, the other two are unsuccessful because the participants are both near agnosticism, hence there is no dialogue. Useful for anyone who deals with agnostics today, it should inspire us to examine the neglected field of Christian apologetics. (Ryerson, paper, \$1.45) *K. J. Wilson*

PIONEER GIRL, by *Maryanne Caswell*

A true story of the Caswell family who left Toronto in 1885 to forge a new life near Saskatoon. The book is the result of daughter Maryanne's

warm, honest and affectionate letters to Grandma Caswell back East in Palmerston, Ont. (McGraw-Hill, \$3.50) *K. Geddes*

HOW TO BECOME A BISHOP WITHOUT BEING RELIGIOUS, by *Charles Merrill Smith*

Along with the King James Bible and Calvin's Commentaries, this volume is a must with every newly graduated theologian as "The Field Manual for a Successful Ministry." It fills a long-felt gap in theological education. Here at last is the practical inside dope on how to be successful in the ministry, which many men have discovered only when it's too late. It's a hilariously funny book, although it occasionally makes you weep because it's so close to the truth. This satirical work will probably be a best seller among aspiring clergy (and let's hope not among the laity.) (Doubleday, \$4.) *Denis H. Mahood*

FOOTNOTES AND HEADLINES, by *Sister Corita*

The author, a Roman Catholic nun with a delightful talent for pop art, calls this a "play-pray book", and so it is. Coupled with her enchanting off-beat illustrations in colour are piercing, relevant prayers and meditations. (Herder and Herder, \$6.60)

A TIME TO DANCE, by *Margaret Fisk Taylor*

The use of dance in worship since early times through the 20th century, together with practical help in starting a dance choir is given here. (United Church Press, \$3.25)

Paperbacks

THE PLOT, by Irving Wallace, Pocket Books, \$1.25, is a large novel built around a Paris summit conference, filled with international intrigue, plot and counter-plot.

Music lovers will enjoy Edward J. Dent's **OPERA**, Pelican, \$1.35. Intended as an introduction to the subject, it deals with operatic history in its social, literary, dramatic, decorative as well as musical aspects.

Cures attributed to faith-healers Ambrose and Olga Worrall are the theme of **THE MIRACLE HEALERS**, Signet, 75 cents. They accept no patient who has not been first examined by a doctor.

ONE MORE VICTIM — THE LIFE AND DEATH OF AN AMERICAN-JEWISH NAZI, by A. M. Rosenthal and Arthur Gleb, Signet, 75 cents, gives a frightening picture of North American hate movements, focusing on the true life story of Daniel Burros.

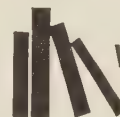
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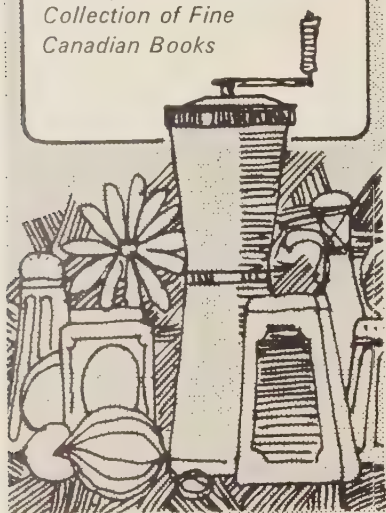
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One of John Gunther's famous "in-
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synthetic organ tone — that is tone
produced electronically, without pipes
— it is still a fact that no instrument
by any maker will "sound as good and
cost less" as the sales pitch often goes,
than a pipe organ. Not until one begins
to talk in the \$20,000 price range are
the latest sound-reproduction tech-
niques included. Here the imitation is
good, undoubtedly — but then one
could have a small pipe organ for al-
most the same cost.

A church which decides to have a
new organ may send a few of its mem-
bers to see a selection of low-priced
electronic instruments. These good folk
can sometimes be blinded by the tech-
nical brilliance of the professional
demonstrator in the store. They say
"this instrument would be wonderful
for us", without realising that they
would not be getting the player too!

The proper way to approach such
an undertaking, I would suggest, is to
appoint an outside organ consultant to
work in conjunction with the organ
committee and the organist in designing
a scheme that would be suited to the
needs of the church.

The type of relatively low-cost elec-
tronic instrument which I have seen
misplaced in several Canadian churches
in the last few years is really well
suited, however, to light music and if
you want to hear one superbly played
and used to the extent of its capa-
bilities, I recommend to you a disc en-
titled *Night Train* by Lloyd Burry on
RCA Victor CTLS-1099.

You are a lover of lieder? Then the
600 songs of Franz Schubert are a
bible to you. It is a contemporary
musical exercise to dig up little-known
or forgotten works. The treasury of
Schubert's songs contain much that is
rarely heard and gratitude is due to
Deutsche Grammophon for bringing to
us, on SLPM 138 715 the *Songs of
Greek Antiquity* sung by Dietrich
Fischer-Dieskau with Jorg Demus at
the piano.

The group of 12 songs is not a song
cycle in the proper sense, but balance,
mood and key relation are so even
that one is conscious of many linking
features. Benjamin Britten is well
known as an expert Schubertian and
his own music came to my mind sev-
eral times listening to these exquisitely-
wrought pieces.

The songs, settings of 18th century
German poems based on creatures or
incidents in Greek mythology, are
beautifully sung. The colour-range of
Fischer-Dieskau's voice (of "Orestes,
Purified"; "Heliopolis" — with its love-
ly word "Hoffnungspflanzen" meaning
"flower of hope") is used with consu-
mate skill and imagination. I regard
this disc as a discovery.

Talking of notable singing, Odyssey
in their *Legendary Performances* series
have an interesting Wagner record —
Lauritz Melchior and Helen Traubel
singing arias from *Tristan and Isolde*
in performances dating from the early
1940s. The number is 32 16 0145.
This is a re-issue, but invaluable for
studying the art of these great singers
is close perspective.

"Pappa" Haydn. Father of over
100 symphonies and much other splen-
did music. And did Homer nod? Well,
yes, once in a while — but not in sym-
phonies number 26 (*Lamentatione*),
12, and 83 (*La Poule*), available on
Nonesuch H — 71083 played by the
Little Orchestra of London conducted
by Leslie Jones. The playing is
sprightly, the sound is good and the
record deserves to be heard with much
more respect than as background for
conversation in an elegant livingroom,
with *Chatelaine* tossed here and an art
book idly lying there. The opening of
The *Lamentations* symphony, with its
"lashing syncopation" is very unusual
and attractive while *La Poule* is as
cocky and strutting as its dedication
implies.

Alan H. Cowle

BUDGET RECEIPTS

At the end of July receipts from con-
gregations for the general assembly's
budget for seven months totalled \$749,703,
as against \$799,879 in 1967.

Expenditures for the same period were
\$1,251,120 in 1968 as against \$1,263,951
last year.



A DOORSTEP MISSION for children was sponsored by Parkdale Church, Toronto, July 8 to 19, with a program that included crafts and games. Attendance averaged 30 in the mornings and up to 40 in the evenings. A number have expressed interest in attending the Sunday School this fall.

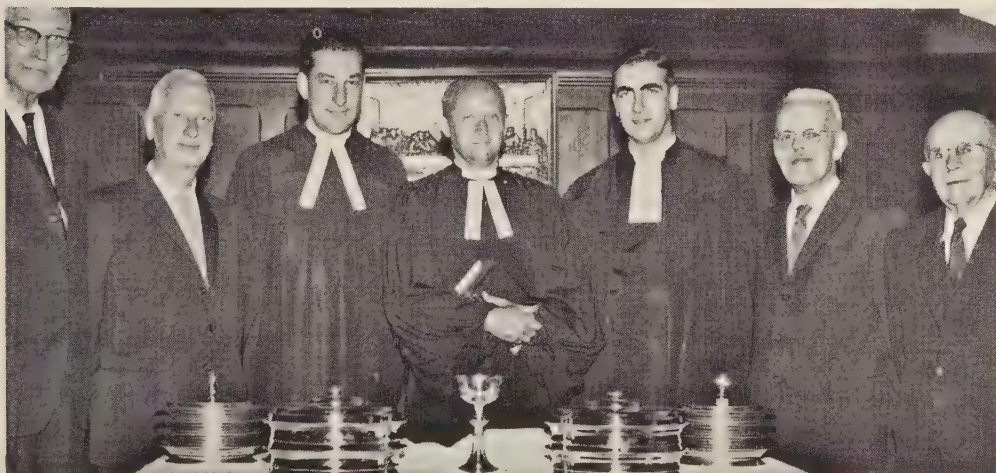


THE JUNIOR and intermediate choirs of St. Andrew's Church, Parry Sound, Ont., came first in two competitions at the Orillia Kiwanis music festival.

Church Cameos



THE PRESBYTERIAN FLAG was presented to Bethel Church, Sydney, N.S., by the Wolf Cubs, Boy Scouts and Venturers in memory of the late Dr. A. Gordon MacLennan. From left are David Sutherland; Scott MacLean, Mrs. MacLennan; Rev. E. H. Bean; William Sneddon; Malcolm Morrison.



A SIGNIFICANT EVENT took place at the 40th anniversary of the dedication of St. Andrews' Church, Fredericton, N.B., June 23, when the minister, session and congregation of St. Paul's United Church shared in the service. At the time of church union, after a painful struggle, about one-third of the members of St. Paul's founded their own Presbyterian congregation, the present St. Andrews'. And this was the first time that the two congregations had united for a service. Shown, left, are Arthur Barton, Arthur Limerick, Rev. Alan Reynolds, Rev. Douglas Gordon, Rev. Ian MacLean, Leslie MacFarlane, Dr. Foster Baird, elders and ministers from both churches.

■ *Boston Church, Esquesing, near Milton, Ont.*, made alterations in the choir area, installed a new organ, two elders' seats in memory of William Hampshire, and a display cabinet as a memorial to Franklin Robertson, to mark their anniversaries.

■ In preparation for the 100th anniversary of *St. James Church, Forest, Ont.*, next month, the YPS have erected a church sign and bulletin board, and provided floodlights for the grounds.

■ *Knox Church* and the hall, at *Gamebridge, Ont.*, were filled for the 100th anniversary service, June 30. The Rev. William FitzSimons is the minister.

■ Four stained glass windows were given to *Melrose Park Church, Toronto*, from the late Farquhar Morrison; members of the Good Companions; and by Mrs. D. Queripel and family in memory of Mr. Queripel.



REV. ALEX McCOMBIE and his wife and eight children received gifts from St. Andrew's Church, Sherbrooke, Que., on leaving for Islington, Ont. With Mr. McCombie are elders George Jobel and Hugh Rose.



WILLIAM BUCHANAN turned the first sod for the new St. Stephen's Church in Peterborough, Ont., on July 14. With him are the minister, Rev. Keith Wilcox, the presbytery extension convener, Rev. A. J. Calder, and chairman of the board, David Howat. Strong financial support from other congregations in the presbytery has enabled St. Stephen's to raise about one-third of the total cost of \$125,000.

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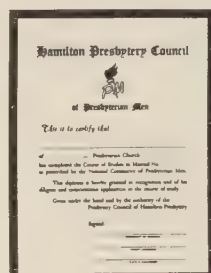
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Men



Hamilton Presbytery PM Council entertained the ladies at a banquet in Cheyenne Church, Stoney Creek, in June, with about 100 present. During the evening certificates like the one shown, left, were presented to six who have completed studies in PM training manual no. 2. These were Gillis MacKenzie, St. John's; Walter Lawrence, St. Cuthbert's; Andrew Easson, St. Enoch's; Sidney Stevens, St. Enoch's; Eugene Gillies, St. John's, and Alan Candy, St. Cuthbert's.

A higher percentage of young men attended the first three conferences of Presbyterian Men at Truro, Ottawa and London this year.

The young men had their own dialogue sessions with all the speakers. Contemporary music by local groups was a feature of each conference.

The Banff conference is yet to come, from September 27 to 29. Speakers will be Dr. Hugh W. Savage, professor of educational psychology at the University of Saskatchewan, and Prof. Charles H. Scobie, of The Presbyterian College, Montreal. Dr. Scobie has been theme speaker at all of the 1968 conferences.

At Truro, N.S., where 99 men registered, music was supplied by the Calvinaires, a group of 24. A white pennant with the PM torch in blue was presented for use at Maritime conferences.

The Ottawa conference was attended by 102 men. Two folk singers from Belleville, Sherrill Taylor and Jim Slavin, and a panel of young men added a contemporary note to the conference.

Music at London was provided by

the Prophets, a group of 14. There were 209 men present, plus a team of ten and a panel of four young men.

Frank J. Whilsmith of Willowdale, Ont., national chairman of PM, presided at all the conferences.



AT THE LONDON PM conference are seen, in the foreground, Frank Whilsmith, Dr. Melville Vincent of Guelph, and Prof. Charles Scobie.

Anniversary

40th — St. Andrew's, Armstrong, B.C., May 26, (Rev. Dwight Davidson).

Personals

John Scott, clerk of session in Knox Church, Whitewood, Sask., has resigned at the age of 92½ years.

Brigadier the Rev. E. S. Light, who will retire as Protestant chaplain general of the Canadian armed forces in October, has been appointed secretary of the general synod of the Anglican Church of Canada.

Canon Maurice P. Wilkinson has been appointed to the staff of the Canadian Council of Churches as associate secretary for Canadian affairs. He was formerly with the department of social service of the Anglican Church of Canada.



THE "CALVINAIRES", an instrumental and choral group of Calvin Church, Halifax, N.S., have been holding services since last November. The band leader is Graham Bowser, Anglican; John Schofield, Greek Orthodox, is the drummer; Wayne Creaser and Robert Gibb, Presbyterians, play guitar, and the pianist is Marcyne Jost, a Mennonite from Kansas.

Deaths

DAVIES, REV. DR. SAMUEL — A retired Presbyterian minister, the Rev. Samuel Davies, Ph.D., 78, died in Woodstock, Ont. on June 27.

A native of Wales, he had served at Wainright, Alta., Smith's Falls, Ont., and St. Andrew's, N.B., before retiring in September, 1949 because of poor health.

Surviving is his wife, the former Aleda Irene Lamminan.

HARDWICK, REV. DR. JOHN — Suddenly, at Listowel, Ont., on July 28, the death occurred of Rev. Dr. John Hardwick, 86, a retired minister of our church.

A graduate of The Presbyterian College, Montreal, which later honoured him with a D.D. degree, Dr. Hardwick had served many congregations since his ordination in 1915. In recent years he had been minister at St. Andrew's Saskatoon, Campbellton, N.B., Teeswater, Morrisburg and Monkton, all in Ontario, and St. Andrew's East, Que. Twice he had served the Presbyterian Church in New Zealand.

A world traveller, Dr. Hardwick was on a visit from the island of Majorca, Spain, to which he intended to return, when he was fatally stricken.

His first wife, Georgina Foster, died some years ago. They had four children, James and Dr. David, both of Ottawa, John of Bristol, England, and Mrs. Ross (Janet) Irmie of Winnipeg. He is survived by his second wife, the former Lyall Erskine.

SCOTT, THE REV. ALEXANDER G. — A retired Presbyterian minister, the Rev. Alexander G. Scott, 78, died in Bowmanville, Ont., on August 6.

A graduate of Saskatoon Theological College, he was ordained in 1923. Mr. Scott served first in Saskatchewan, then at Riverport, N.S., Eldon, Arkona, Monkton and Bowmanville, all in Ontario. He retired in 1961.

Six young men entered the ministry during his pastorate at Eddon.

He is survived by his wife, the former Bernice McKay of Bowmanville.

ARNOTT, JOHN O., elder, Dixie Church, Cooksville, Ont., June 20.

BIDDLE, FRED A., 79, elder, former board member, Knox Church, Windsor, Ont., June 9.

BRYCE, JAMES D., 72, elder, Knox Church, Ripley, Ont., and Tolmie Memorial, Pt. Elgin, June 15.

DANNIS, HENRI, Dixie Church, Cooksville, Ont., June 17.

DOUGLAS, MRS. R. J., widow of the late Dr. Douglas, mother of Ellen, missionary in India, at New Westminster, B.C., July 18.

DRUMMOND, H. NOEL, 85, elder, former treasurer and trustee, Emmanuel Church, Toronto, June 14.

ELBORN, HAROLD E., elder, Calvin Church, Toronto, member of the senate and board of Knox College and the trustee board of The Presbyterian Church in Canada, June 12.

GRAY, WALTER H., 84, Knox Church, Campbellton, N.B., June 11.

HORIE, MRS. MARJORIE, life member of the W.M.S., Gordon Church, South Burnaby, B.C., June 13.

IRWIN, ROBERT H., 85, elder, Westminster Church, Paisley, Ont., June 21.

JOHNSTON, WALTER, elder, Central Church, Brantford, Ont., June 7.

MILNER, MRS. F. L., last surviving member of the family of the late Rev. John Cameron, first Presbyterian minister

of Elmsdale, Rawdon and Gore congregations, N.S., May 19.

MITCHELL, CHARLES HENRY, 70, elder, Knox Church, St. Catharines, Ont., June 7.

PARKE, ARTHUR A., 62, elder, stewardship and budget treasurer, also was representative elder, July 16.

PITT, DAVID, 79, elder, St. Paul's Church, Sault Ste. Marie, Ont., June 6.

RIDDELL, MRS. A. R., Calvin Church, Toronto, a member of the W.M.S. council executive, secretary for children's work and trustee board member, May 28.

SMITH, EDWARD, 82, elder, Sunday school superintendent, MacVicar Memorial Church, Outremont, Que., July 26.

SMITH, FRANK ROGERSON, 86, Melville Church, Brussels, Ont., May 29.

STEARNS, JOHN, 58, elder, Mackay Church, Timmins, Ont., June 8.

STEWART, DAVID, 62, elder, St. Andrew's Church, Whitby, Ont., July 20.

SULLY, AIR VICE-MARSHAL JOHN A., 75, of Knox Church, Goderich, Ont., June 24.

YEREX, HENRY ORVAL, elder, Central Church, Galt, Ont., June 9.

NOTE: Material for this column should include name, age, office, church connection and date of death, and be sent within two weeks.

Calendar

INDUCTIONS

Herrod, Rev. R. B., Toronto, Patterson, Sept. 11.
Ross, Alan A., Toronto, St. James, June 27.
Sayers Rev. Willis E., Avonmore, Gravel Hill — Monkland, Ont., July 5.

RECOGNITION

MacInnis, Rev. Calvin C., White Rock, St. John's, B.C., July 12.

ORDINATION

Wilson, Rev. Robert, St. Andrew's, Saskatoon, July 5.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces:

Blue Mountain, Garden of Eden, East River, N.S., Rev. Alex. MacDonald, Merigomish.
Hopewell — East River, N.S., Rev. C. M. Shaver, Thorburn.
Little Narrows and Whycomagh, N.S., Rev. Ian G. MacLeod, Box 184, Baddeck.
Mira Ferry, Catalone and Louisbourg, N.S., Rev. Neil J. McLean, 3 Queen St., Sydney Mines.
North River, Shore and Englishtown, Cape Breton, N.S., Rev. Murdoch MacRae, Big Bras d'Or.
Sackville, St. Andrew's and Port Elgin, St. James, N.B., Rev. Basil Lowery, 113 Torwood Court, Riverview Heights.
Saint John, St. John and St. Stephen, N.B., Rev. J. Douglas Gordon, 346 Brunswick St., Fredericton.
Thorburn Union and Sutherland River, N.S., Rev. James S. Roe, 106 Maple Ave., New Glasgow.
Truro, St. James, N.S., Major the Rev. R. J. Ritchie, C.F.B. Greenwood, Greenwood.

Synod of Montreal and Ottawa:

Aylmer and Hull, Que., Rev. W. R. Bell, 470 Roosevelt Ave., Ottawa 13.
Caintown, St. Paul's, and Lansdowne, Church of the Covenant, Ont. Rev. L. R. Renault, 12 Church St., Brockville.
Cardinal, St. Andrew's and St. James, Ont., Rev. J. J. Hibbs, Box 363, Iroquois.
Chesterville, Morewood, and Dunbar, Ont., Rev. William C. Inglis, Winchester.
Manotick and Kars, Ont., Rev. Leslie Files, 1364 Meadowlands Dr. E., Ottawa 5, Ont.
Spencerville, Ventnor and East Oxford, Ont., Rev. David Mawhinney, Box 971, Prescott.

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Readings

September 1	—	Proverbs 17: 10-18
September 2	—	I Kings 7: 13-22
September 3	—	Psalms 108
September 4	—	Psalms 109: 21-31
September 5	—	Psalms 110
September 6	—	Psalms 111
September 7	—	Psalms 112
September 8	—	Col. 1: 1-15
September 9	—	Col. 1: 16-29
September 10	—	Col. 2: 1-10
September 11	—	Col. 2: 16-23
September 12	—	Col. 3: 1-11
September 13	—	Col. 3: 12-17
September 14	—	Col. 4: 1-11
September 15	—	Col. 4: 12-18
September 16	—	Psalms 113
September 17	—	Psalms 114
September 18	—	Amos 1: 1-8
September 19	—	Amos 3: 1-8
September 20	—	Amos 3: 9-15
September 21	—	Amos 5: 1-9
September 22	—	Amos 5: 1-9
September 23	—	Amos 5: 10-15
September 24	—	Amos 5: 16-27
September 25	—	Amos 6: 1-8
September 26	—	Amos 7: 1-9
September 27	—	Amos 7: 10-15
September 28	—	Amos 8: 1-7
September 29	—	Amos 8: 8-14
September 30	—	Amos 9: 11-15

Ont., Rev. J. G. Poff, Box 69, Huntsville.
 Burk's Falls, Magnetawan and Sundridge, Ont.,
 Rev. Malcolm Mark, Box 513, North Bay.
 Elliot Lake and Massey, Ont., Rev. Malcolm
 Mark, Box 513, North Bay.
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 MacKenzie, 159 Puget St., Barrie.
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 57 Spruce St., Aurora.
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 say.

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NIGERIA



Children's Story

by Andrew Johnston,
10 years old

■ I lived in Lagos, Nigeria, for two years. Nigeria is in West Africa. West, East and South Nigeria have some jungle. North Nigeria is very dry and hot. The people are dark brown or black. Most of them eat fufu, made of yams (huge potatoes) and garri (made of cornmeal). They wake up around five a.m. and the women go and sell moin-moin (bean paste) for breakfast, carrying it on their heads. This is what usually woke me up!

When I lived in Lagos, I went to a private school which was half white and half Nigerian. Some children don't have the chance to go to school. Our family lived in a compound and we were the only white people in that neighbourhood. On the wall were huge lizards, black with a yellow and red head and tail.

While in Lagos we had a parrot, called Polly; she was grey and had a lovely red tail.

In Nigeria you have to store food very carefully because of many ants, cockroaches and mosquitoes. At night you have to sleep under a mosquito-net. We took pills and did not get sick, but many Nigerians get malaria once a year.

Since Lagos is on the ocean, big breakers come in and it is lovely swimming. It is a very big city and many people are out of a job so they have to beg for money. Many beg at places where the wealthy people are, like shops. But some Nigerian officials have beautiful mansions along the lovely Marina.

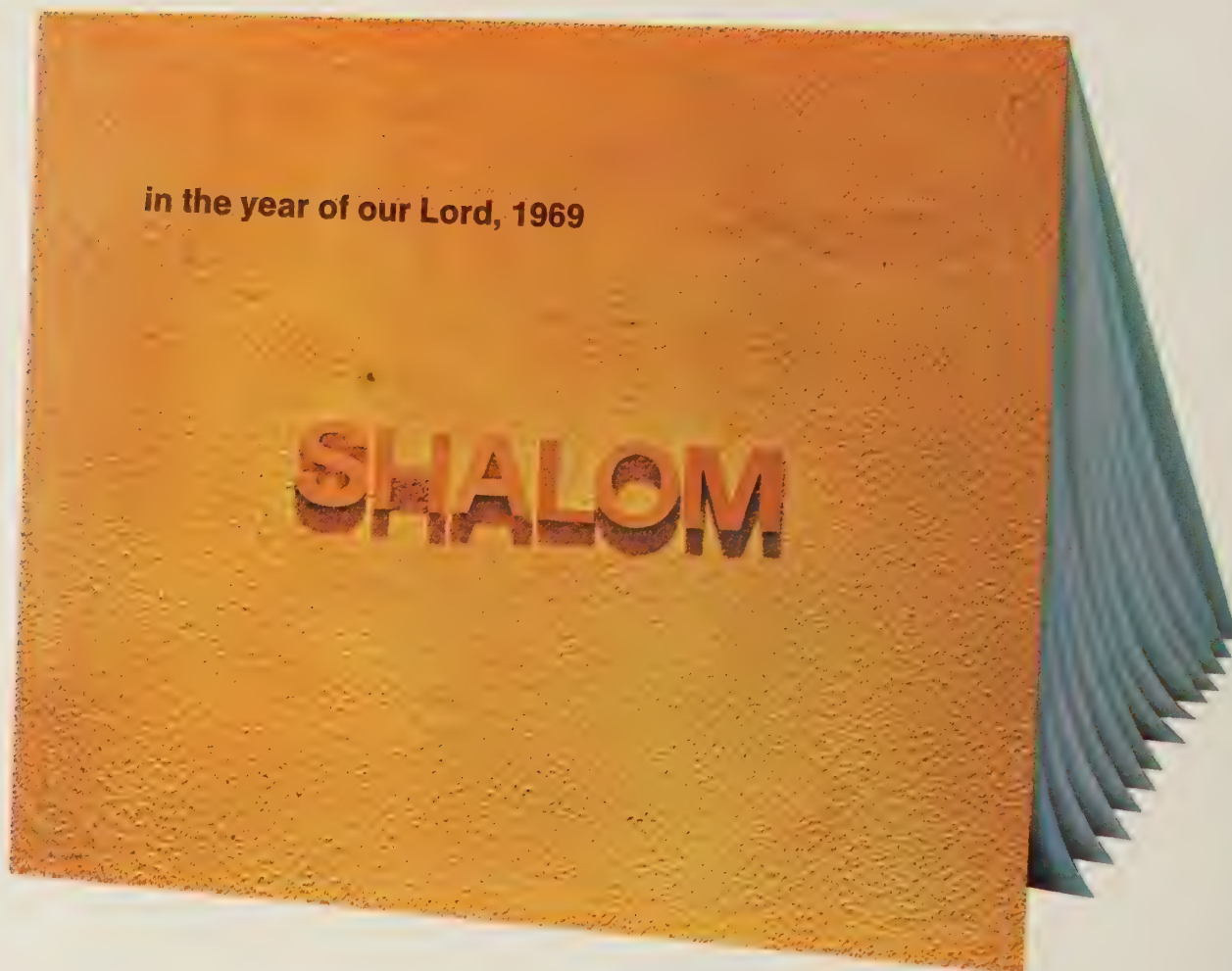
Most Nigerians like music. Their music is called "high-

life" and they dance and have parties on the streets.

At night when you are going out for a drive you can see women selling bread and other things under little kerosene lamps made of old milk cans. In Nigeria it is too hot for flowers; some kinds of weed flowers do live there, though.

Before we left to return to Canada we went on a trip. First we went to the North, where we stayed in Kano. It is mostly made of mudhouses and the religion is Moslem. They worship in a big mosque and I climbed up on the minaret (tower). Kano also has many groundnut pyramids, made of bags of peanuts. This place is famous for handicrafts too. There are dye pits, which are long wells containing blue dye. And we saw many fulani cattle with very long horns, out of which birds and things are carved. Kano is a very hot place.

After that we travelled to Eastern Nigeria and its capital, Enugu. This is now Biafra. Sir Francis Ibiem lived in the beautiful government house in Enugu and we were his guests. Eastern Nigeria has many Christians and we hope that the war is not destroying everything. When white missionaries from Scotland came to Nigeria a long time ago, they started a leper colony at Itu. We stayed there and now there are not too many lepers left. After that we travelled all through the Cameroun and on to Gabon, where we visited the famous Dr. Albert Schweitzer in Lambaréne, just three weeks before he died. ★



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PRESBYTERIAN CHURCH CALENDAR

50 Wynford Drive, Don Mills, Ontario

PRESBYTERIAN RECORD

OCTOBER, 1968

Kaitum Fall, Guyana

■ A new campus, still lacking established traditions, is an ideal setting for a new concept of Christian concern. Or rather, a rebirth of an original Christian concern, but this time taking place in a university. That is the early concept of going where people are, rather than expecting them to come to the church.

Those undertaking a joint ministry on the Regina campus of the University of Saskatchewan were confronted with this question: Is our concern for persons as individuals greater than our concern for institutional differences? This did not mean bleaching conviction to a commonly acceptable neutral shade of conformity. But were we willing to risk a campus ministry that was more concerned with communicating the spirit of Christ than being merely official representatives of the church? The Presbyterian Church in Canada, the Student Christian Movement of Canada and the United Church of Canada decided to make this attempt jointly.

The program which has developed is typically SCM — student oriented and directed. They have learned from experience that on-campus planning and control is the best method of keeping the movement emphasis alive. Some fear student direction because of mistakes, or lack of theological training. But the joint ministry is ready to work with students and share both successes and failures, rather than fall back on a paternalistic approach. They share a conviction that neither youth nor age are immune to mistakes, and youth seem far more ready to learn from their errors than many who are older.

Thus, the on-campus program encourages student leadership. Interpersonal relationship weekends are often the focus of activities. Lectures, book-studies, films, panel presentations and seminars are geared to the students' interests. And old-fashioned bull-sessions are still popular. The topics may or may not be specifically "religious". But whatever the subject, it is explored with a no-holds-barred attitude, with a goal of deeper self-awareness and development of mutual trust. When matters related to Christian faith arise in discussion, we hope the freedom in which ideas are exchanged will help to develop faith that is more personal, authentic, deeper and open to

growth. Expressions of doubt are not discouraged, and thorny questions are wrestled with, though never with superimposed answers. Experience has taught that often the deepest faith is reached only by passing through sincere doubt.

Two kinds of religious students approach most campuses, says a professor on the SCM advisory board. Some bring their faith in a "box". It is never taken out while the student is on campus. Nor is it ever exposed to class discussion or campus social life. It comes out on Sunday for church, then is replaced in the box and the lid tightly closed. At graduation the student still has his faith, just as it was when he first came to the university. His general knowledge and experience has grown, but his faith remains static.

The other student appears on campus with a faith that is exposed to all the new knowledge he is seeking to acquire; the risks of new ideas, new concepts and the social atmosphere. Some conclude that what they have learned as the "Christian faith" will not stand up to what they are now encountering in secular knowledge. Yet even they can discover values previously missed through freedom to exchange new insights in the Christian faith. The student who dares expose his faith and allow it to grow, will finish university with beliefs that have matured along with his years, experience and education.

To complement the program, the joint committee, through the chaplain-secretary, offers any assistance the students may want in a consultative role based on relationship. There is a conscious effort to avoid anything that might vaguely resemble paternalism. Counselling takes

with the

Taking risks

the form of shared experience and concern between mutually respecting parties, rather than an attempt to provide pre-cut answers to questions which are not being asked.

Though official participation in the joint ministry is limited to three bodies, all campus chaplains try to work together as fully as conscience will permit. There is a mutual respect which rejects exploitation of religious differences. The chaplains regard their responsibilities to God and the campus as complementary rather than competitive. Also, the SCM and Varsity Christian Fellowship offer alternative approaches rather than competing programs. To some students the VCF offers more than the SCM ever could. Others who would not cross the corridor for a VCF program can be stimulated by the SCM approach. When areas of stress do arise, most of them can be resolved by maintaining a high level of concern instead of narrowing positions for easier defense.

Some of the more exciting shared experiences have come in the Wednesday noon ecumenical chapel services. The Roman Catholic College on campus has offered its chapel and other facilities to other religious groups. The chapel is designed to be changed from Catholic to Protestant to Jewish worship in a few moments. The pews are bolted to the walls, encouraging worshippers to sit together on the carpet. About 20 usually attend, and the services are usually led by the students.

For me, the most memorable service was conducted by an Anglican student. The worshippers were invited to sit in a circle on the floor; some scriptures dealing with Christian love and mutual responsibility were read, prayers were shared and then a loaf of French bread was passed from one person to the next. Each broke off a piece of bread and passed it and the loaf to the person on his right. A bunch of grapes was also passed around in this way. In this act of utter simplicity the participants were encouraged to see the sharing of these two simple parts of a meal as symbolic of the sense of mutual affection and responsibility engendered by an awareness of God's love. Afterwards a free discussion developed about what common loyalty to Christ means in the midst of institutional differences.

Other services employed modern poetry, music and readings. One which spoke meaningfully to many who normally didn't attend was a spontaneously arranged memorial for Dr. Martin Luther King the noon after his assassination. Held on two consecutive days, this service

gave students and faculty the opportunity to express their feelings in a community that cared.

What of the future for this venture of faith? God alone knows. The quality of the service rendered to students and faculty is the single valid basis for the ministry's existence. There is no vested-interest clique. Nor is there a desire to hide from the realities of a time of transition.

The vulnerability of this ministry is what gives it strength and keeps it exciting for those participating. Its openness and readiness to take risks is acknowledged by those on campus who have become disenchanted with the defensiveness of so much that passes as church activity. Here is a group willing to put up or shut up.

If the Christian faith has anything worth saying to the present age, it should be willing to say it in ways that expose it in the "market place of ideas" — the university — just as other disciplines must subject themselves to critical examination by an informed, often unsympathetic constituency. If it hides under a cloak of prestige and privilege, this implies a lack of conviction in the vitality of its witness and a doubt of the validity of its message. ★



A GROUP OF STUDENTS attending an interpersonal relations institute, part of the joint campus ministry program at the University of Manitoba.

Christian faith

Outreach on the campus at Regina

BY OWEN STILL, JR.,

Chaplain in an ecumenical ministry
to college students.

Editorials

The concept of authority

■ Headlines were made by the release from the Vatican on July 29 of Pope Paul's encyclical *Humanae Vitae*. Reaction to the papal statement on birth control has ranged from disappointment to outright disagreement, even within the Roman Catholic church.

An executive officer of the World Council of Churches, Dr. Richard M. Fagley, said: "The position defended in the encyclical depends not upon biblical revelation primarily, but upon the concept of natural law, the law of reason, which by definition can be discerned by reasonable men. The fact is, however, that most scholars in this field, including a substantial number of Roman Catholic scholars, do not find convincing the old arguments for insisting on a procreative form, if not intent, for each marital act. Indeed two papal commissions on the subject were reported to have been divided in their advice to the pope. Thus, as in other major Christian traditions, the burden of decision in

regard to responsible parenthood rests with husbands and wives. As was said in the Pastoral Constitution, 'The parents themselves should ultimately make this judgment in the sight of God.'

"Since millions of couples find family planning by mutually acceptable scientific means to be a conscientious duty under given conditions, the encyclical's injunction to public authorities, if applied, would infringe basic principles of religious freedom and human rights."

The question at issue is whether the pope really speaks for his church on this subject. From the United States it was reported that 470 Roman Catholic theologians had signed a declaration expressing the right of R.C. couples to form their own consciences on birth control.

The whole structure of that church, based upon papal and ecclesiastical authority, is under question by many of the so-called faithful at this time.

Korean Christians in Japan

■ The moderator of the general assembly and other representatives of The Presbyterian Church in Canada will fly to Japan this month to join in the celebrations of the Korean Christian Church there.

A national service commemorating the 60th anniversary of work among the Koreans will be held in

conjunction with the general assembly which will also meet in Kyoto, October 8-10.

On World Communion Sunday, October 6, we are asked to remember particularly our Korean brethren in Japan as we join in fellowship with all Christians everywhere.

Another volunteer for Nigeria

■ Samuel Harder, the pharmacist from Saskatchewan who served from 1961 to June, 1966 in a hospital in Nigeria as one of our missionaries, has gone back there as a relief worker. He will organize the pharmaceutical purchasing, warehousing and cataloguing of drugs for all relief agencies in Nigeria under the World Council.

Mr. Harder was at a critical stage in Ph.D. studies at the University of Saskatchewan. He had just bought a house and his wife had just had a new baby. However when his services were requested he made a prompt and unselfish decision to return to Nigeria. We are proud of Sam Harder! ★



New Life in Japan

■ The symbol of the 60th anniversary of the Korean Christian Church in Japan needs some interpretation to be meaningful.

The cross is there as a reminder of God's action in the past, the atonement made through his Son. The dove is outlined to represent the Holy Spirit, God at work in the present age. The larger circle is the world, and the smaller circle represents God's people, his instruments.

To commemorate the anniversary the 2,000 members of the Korean Christian Church have planned an intensive program of outreach in Japan over the next ten years.

This is not to be confined to the building of churches, although six new ones are anniversary projects.

Kindergartens and nursery schools, night classes for adults, a home for senior citizens, and a centre for students, these are ways in which the Korean Christians hope to widen their witness.

Christian literature will be given priority, and a correspondence course will be initiated.

Evangelism will be undertaken. Each of the four presbyteries will make a survey of its Korean population and a study of the problems confronting Korean people in order to develop patterns for action.

During the next decade the K. C. C. J. will take the initial steps toward becoming a sending church. It will locate mission opportunities, recruit and train missionaries, and explore the extent of financial support.

There are now some 600,000 Koreans in Japan. The church is not content to observe its diamond jubilee with remembrance of the past. It is determined to reach out with new vigour into the Korean community. To achieve this it will need support from Canada as well as our prayers. ★



PRESBYTERIAN RECORD

OCTOBER, 1968
VOL. XCIII No. 10

in this issue

- 2 Taking Risks With The Christian Faith, *Owen Still, Jr.*
- 6 Pungent and Pertinent, *Conrad Grimes and Valerie M. Dunn*
- 8 Letters
- 10 Thousands Die While The War Goes On, *DeCourcy H. Rayner*
- 12 The Agony of Czech Churchmen, *Eoin S. Mackay*
- 14 Reaction to The Czech Crisis
- 14 You Were Asking? *Louis H. Fowler*
- 15 Happy Birthday, Dear Church, *a meditation, D. Glenn Campbell*
- 16 Is The United States On The Verge of Chaos? *James D. Smart*
- 18 Be A Listener! *Eileen Cade-Edwards*

departments

- | | |
|------------------------|---------------------|
| 21 News | 31 Church Cameos |
| 24 The Final Conqueror | 32 Records |
| 25 Personals | 33 Deaths |
| 26 Readings | 33 Calendar |
| 27 Books | 35 Children's Story |



cover story

The highest waterfall of its size in the world, five times the height of Niagara, is Kaitum. Over 300 feet wide, the Potaro River drops a sheer 741 feet at the fall, then descends another 81 feet through the gorge.

The editor took this photo over the shoulder of the pilot of the Guyana Airways DC3 from which Presbyterian Record Tour members viewed the magnificent waterfall in its spectacular setting.

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Pungent and Pertinent



DISPOSABLE HYMNBOOKS

by Conrad Grimes,
Winnipeg, Man.
Organist-choirmaster,
First Presbyterian
Church.

■ "Most of the hymnbooks in use in this country are a source of embarrassment. It is not just that they contain so many bad tunes; it is the words that are so distressing. In a generation of universal literacy and of theological inquiry, it is hard to say which is harder to stomach: the content or the verse." So says George Black in an article, "Hymns for the Literate", appearing in the June issue of the *R.C.C.O. Newsletter*.

Some scattered efforts have been made to bridge the credibility gap with experiments in folk music, jazz, exotic instrumental ensembles and symbolic dances. However, none of these acts or devices improve the *content* of the hymn, prayer, or other portion being used. If the text is trite, overly pious, and totally irrelevant, new harmonies and different instrumentation will not make its content any better.

In the past 10 years almost every major denomination has either "revised" or is in the process of revising its hymnal. When compiling such hymnbooks, why didn't they spend the time and money updating some of the old texts that still have something to say, rather than in supplying new ones with questionable content or including unfamiliar "new" text written in old English?

There are probably several reasons. First, tradition and association dictate many people's choice of hymns. Some texts have been wedded so long to some tunes, that to change either is considered sacrilege by some people. But these persons are mostly in the over-25 age group. Those who are younger are certainly not bound to such artificial standards, whether they

be good or bad.

Second, where are the people to translate, paraphrase, write and rewrite hymn texts? Our poets and writers are not interested in such a medium. It is too restrictive in an age of free verse, unrhymed lines and irregular meter. Common meter is useless to the modern poet. And not all well-meaning Christian verse is singable either.

Third, the time and money involved in searching for capable writers and texts seems prohibitive.

Why compile another hymnbook at all? There are many good ones already on the market that are compatible with Presbyterianism. Why not revise, rewrite or paraphrase existing texts with acceptable content rather than perpetuate meaningless phrases that lose the essential thought? I think most congregations would be appalled at some texts if read out loud instead of sung. And why not commission some of the leading folk song writers or

other modern poets and composers to write suitable texts and/or tunes?

When suitable texts and tunes have been produced, I suggest that they be issued in this way:

— Print each tune on a hymnbook-size sheet with the words underlaid. Three or four verses are enough for any one hymn.

— Give each church or presbytery an inclusive list of all hymns, perhaps listing nearly 1,000 different hymns of all kinds. Each church could select from this list specific hymns they want to use. Actually, this is now done every week — certain hymns are always sung during the year, others are seldom sung, some have never been used. Later some could be discarded and others added as needed.

— Looseleaf bindings in several sizes could be made available to keep hymn sheets together. There would have to be gaps in the numbering, but



"Evidently presbytery's new Committee to Strike doesn't understand that its task is simply to nominate standing committees."

each hymn could be found without trouble.

A preliminary order could be taken from all presbyteries or churches to estimate the demand for each hymn sheet. In this way wasteful inventories would not stack up. Some hymns will be used widely, others very little, some perhaps not at all. But the printed plate could be made available on request.

Were our times stable and unchanging, we could be more permanent. But if the church is to keep pace with today's generation and tomorrow's yet unborn, I think we must look in another direction entirely concerning hymnals. ★

GET INVOLVED WITH NEW HYMNS!

by Valerie M. Dunn,
Toronto



■ I'm one of the new breed — a writer of contemporary hymns that convey the Christian message in today's language and thought-forms. And I am only one of many around the world.

Every Sunday night, as a member of the folk-singing group of Toronto's Teen and Twenty Chapel, I sing several of the exciting new hymns written in recent years, such as Sydney Carter's "Lord of the Dance":

*"I danced in the morning when the
world was begun,
And I danced in the moon and the
stars and the sun,
And I came down from heaven and I
danced on the earth,
At Bethlehem I had my birth.*

*Dance then wherever you may be,
I am the Lord of the Dance said he,
And I'll lead you all wherever you may
be,
And I'll lead you all in the Dance
said he."*

It goes on to describe other events in Christ's life, using a lively traditional English tune suited to joyous singing and handclapping.

We discovered it when the World Council of Churches published an edition of their youth magazine *Risk* as a collection of 42 modern hymns, *New*

Hymns For A New Day. They were astonished when it became a best seller! Sadly, this book is now out of print. But a similar collection has been produced by the Walther League in Chicago, *Hymns For Now — a portfolio for Good, Bad or Rotten Times*.

Amen to Mr. Grimes' plea for new hymns and disposable hymnbooks! But it's not surprising that he hasn't heard about the contemporary hymns now being written. Usually they're sung only in services conducted by the Teen and Twenty Chapel and other similar groups, or in some church youth gatherings.

When the Teen and Twenty group was first formed three and a half years ago, our combo played traditional hymns with the tempo increased. But we soon found that, as Mr. Grimes points out, many of the words didn't communicate. People today, especially the young, don't think in thees and thous, or about angels, the gospel call, or gentle Jesus meek and mild. And as we increasingly worked with young people alienated from the church who are repelled by traditional terminology and thought-forms, we began looking for completely new hymns. The old gospel choruses, even many spirituals, wouldn't do either.

So some of us began writing. It is true that metered verse is not always the most satisfactory form for modern poets. It isn't for me. But it's worth the effort when you have a message that you feel impelled to communicate. And when your work has a chance of being sung! In how many traditional services are new hymns likely to be used? How can new writers emerge if their work will probably languish on a dusty shelf? We're still married to the *Book of Praise* and the congregation's favourite 20 hymns!

Now the chapel uses new hymns almost exclusively, with the occasional traditional one that is still relevant. Five of our original hymns are available in sheet music and we will soon produce a collection in book form.

One of the most exciting writers of new hymns whose work we use is a swinging Lutheran minister, Dr. Norman C. Habel, Old Testament professor at Concordia Seminary, St. Louis. Especially for us he wrote a piercingly relevant missionary hymn, "Go, Prophet, Go!" to music by Jack Green: "Go, prophet, go! Go, prophet, go! Go to the ends of the earth for me. Go, prophet, go! Go, prophet, go! Tell them of Christ's new victory.

*Go to the screaming battlefield,
Go where the injured cry in pain,
Tell them of Christ in agony,
Tell them of God whose Son was
slain."*

Other verses tell us to go to the "night clubs, cabarets," the "gaudy city streets," "the haunts where men are trapped."

Dr. Habel has also written a modern Communion service in the Lutheran tradition, *Create In Me*. Familiar folk tunes with new words bring the ancient concepts of the Lord's Supper to life, and are adaptable to many purposes.

New hymns fall roughly into three categories: those with completely new words and music, such as "Go, Prophet, Go!"; new words to familiar folk or pop tunes; and hit songs that have a message.

In the second category is "Brooding Winds" by board of Christian education staff member the Rev. Stuart B. Coles. Written to the tune of the folk song "Four Strong Winds" it proclaims a message of hope in a world of tumult, and concludes with this verse:

*"Jesus died a death lonely;
Jesus lives strong and free.
And he says, You are not
All alone.
Head uplifted, sally forth
To your errands south and north,
Marching to the hidden joy of
God's trombone."*

But popular songs? How can they be used in a service of worship? The chapel has often used songs like "Blowing In The Wind" as a hymn because it proclaims deep concern for human need that must be the rallying call of all Christians. Other popular writers have pointed to the sin in ourselves and the world using language and music that catches the imagination, and we have sometimes built complete services around them.

A few enterprising ministers have adopted this idea and tried it on Sunday morning, like Dr. A. E. Bailey of Knox Presbyterian Church, Waterloo, Ont. He played a hit record, then preached about it. One of several he used was Paul Simon's "I Am A Rock" which says in one verse:

*"I've built walls
A fortress steep and mighty
that none may penetrate.
I have no need of friendship.
Friendship causes pain.
Its laughter and its loving I disdain.
I am a Rock. I am an island."*

Writing in the chapel newsletter *Contempo* Dr. Bailey comments: "Here is someone who has felt pain through human relatedness . . . So he has built his walls, his fortress, and withdrawn into an impersonal isolation. For all practical purposes he is dead . . . But it was because Jesus felt the pain of involvement with our life that he felt compelled to get involved, even though it led to dying on a cross. And because in his death love triumphed, he rose and still lives, for us.

" . . . Risk the pain of involvement, no matter where it leads, with confidence in God's love, that will never fail you. And then you will experience the growing joy and power of resurrection life, in all of its fulness."

Let's not be afraid to get involved in the world and problems of today. And a good place to start would be with the hymns we sing on Sunday morning! ★

Some resources for new hymns

Hymns For Now, Walther League of Chicago, 85c. From Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., or most church booksellers.

Teen and Twenty Chapel sheet music, five now available, *Go, Prophet, Go!; He Came, Valley of Recall, Our Choice, Freedom*. Each 15 cents. From Miss Valerie Dunn, 50 Wynford Dr., Don Mills, Ont. Include 5 cents postage.

Create In Me, by Norman C. Habel, folk communion service. 50c. From Miss Valerie Dunn, 50 Wynford Dr., Don Mills, Ont. Include 5c postage.

Sing Round The Year, Donald Swann, Queenswood House, Toronto, \$5.

Songs for Today, by Ewald Bash and John Ylvisaker. Primarily based on biblical texts. Youth Dept., American Lutheran Church, 422 South Fifth, Minneapolis, Minnesota.

Today Is The Day to Sing God's Song, Louisville Council of Churches, \$1. Twelve songs, several original, by members of the Agape Singers, an inter-church folk chorus. From Mrs. G. R. Anderson, 2133 Edgehill Rd., Louisville Ky. 40205, U.S.A.

Credits: Lord of the Dance, from "Sing Round The Year" (c) 1963, Galliard Ltd.; *Go, Prophet, Go!* (c) 1967, Teen and Twenty Chapel; *I am a Rock*, Eclectic Music Co., New York.

TO OUR CONTRIBUTORS

Letters for publication must be signed and should be limited to 200 words if possible.

Longer comments, up to 800 words, will be considered for the Pungent and Pertinent section of The Record and should be accompanied by a photo of the author.

Correspondence is welcomed providing the topic is of current interest to a national audience.

Letters

THE RIGHT TO WORK—a reply

I feel compelled to reply to the letter of Mr. Gerald Vandezande, executive secretary of the Christian Labour Association of Canada, in the September Record, and his editorial in *The Guide*, the official organ of the C.L.A.C., re the resolution adopted by the 94th (1968) general assembly of The Presbyterian Church in Canada on the right to work without coercion, because they do not reflect accurately the official views of The Presbyterian Church in Canada.

The text of the resolution is: "That in this year, designated Human Rights Year by the United Nations, we affirm the right of all citizens to work without coercion from any quarter."

Mr. Vandezande suggests that the adoption of this resolution indicates agreement on the part of The Presbyterian Church in Canada with the hostile attitude of the C.L.A.C. to secular trade unions, and, to quote *The Guide*, amounts to "the Presbyterian Church's endorsement of the free shop . . ."

To begin with, let me say emphatically that The Presbyterian Church in Canada is not opposed to secular trade unions. The official position of our church with regard to trade unions is contained in this resolution adopted by the 88th general assembly, namely: "That the general assembly recognize that labour unions have been instrumental in achieving a higher standard of living, in improving working conditions through safety and health measures, in the relief of the disabled, the sick and the unemployed in a measure reaching far beyond their own membership, and to the benefit of those who have not shared in the activity; that it recognize the right of labour to organize, to engage in collective bargaining and to withhold its services, and call upon it to express toward the total community a responsible stewardship of its powers."

Mr. Vandezande also claims that the Universal Declaration of Human Rights of the United Nations, Article 23(1) supports the position of the C.L.A.C. against other trade unions. It states: "Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection from unem-

ployment." It is most unfortunate that he didn't quote Article 23(4) also, namely: "Everyone has the right to form and to join trade unions for the protection of his interests." Certainly the framers of the Universal Declaration of Human Rights didn't consider section (1) to be directed against free, democratic trade unions, and the principle of union security."

I would also take issue with his claim that the action of the 94th general assembly is tantamount to "the Presbyterian Church's endorsement of the free shop . . ." and his insinuation that the closed shop, the union shop, and the Rand formula are forms of coercion.

It needs to be pointed out that trade unions are just as democratic in their procedures as the congregations to which we belong. Union leaders are elected and hold office as the result of a free, democratic vote of the members. Whether a place of work has the closed shop, union shop, or adopts the Rand formula is something that is negotiated with the employers, and requires approval by the majority of the workers. It is only by the greatest stretch of the imagination that this can be called coercion. The policy of majority rule by trade unions is the very same policy that government at all levels, churches etc. use.

This is not to say that the decision of the majority is always right, but majorities have rights also, and what other way is there to proceed in a pluralistic society?

The "free shop" that the C.L.A.C. is pressing for would make every man a law unto himself, and would completely frustrate the will of the majority. To my way of thinking this would be real coercion as far as the majority is concerned. What the C.L.A.C. is advocating is democracy in reverse, the right of the minority to veto the majority — a principle that Mr. Vandezande would repudiate in every other area of life.

It is significant that some years ago the Christian Labour Association of the United States also advocated the "free shop", but so many of their members found petty reasons for refusing to pay their dues that they adopted the "union shop".

The coercion that The Presbyterian Church in Canada would condemn is not what the Christian Labour Association says it is: it would be any attempt to intimidate workers, and to render impossible a free, democratic

vote for fear of reprisals. We are not saying that this hasn't happened in some trade unions, and that it couldn't happen again. This is all the more reason for Christians to join secular trade unions. If Christians don't join these unions, and accept positions of leadership in them, how can we expect Christian principles to prevail?

While the 92nd (1966) general assembly did go on record as being in favour of those who benefit from a contract paying their share of the costs, it did stress the need to honour the honest scruples of the conscientious objector. We believe that this is something that deserves serious consideration by all trade unions.

(Rev.) A. J. Gowland

Secretary, Board of Evangelism and Social Action.

FROM JEAN TO JEAN

Jean Burton tells it like it is! (September Record) I remember similar thoughts and frantic searchings on finding myself in her unenviable predicament some time ago. I wish I could reassure her that her loss of contact with God is temporary though painful and pass on the words that the sceptical Blaise Pascal heard in the quiet of his soul — "You would not be searching for me unless you had already found me."

From one Jean to another,
Hamilton, Ont. *Jean Martin*

THAT YOUNG WATCHDOG

I have followed with some interest the Reverend Zander Dunn's recent letters to the readers of The Record and have sensed within, the urgency for reformation of the tired old church by this energetic young man. The feeling is not an unfamiliar one to me, nor is his negative attitude toward those around him, who are the church he professes to be a part of.

All this, no doubt, would cause me to be most sympathetic toward this young man with the heavy burden and so I am. Not with his mistaken opinion of his right to judge his fellow Christians, but with his obvious turmoil and lack of the "peace which passeth all understanding". Pious? No, scriptural.

The Christian faith is a positive faith. Could it have been Mr. Dunn's own attitude that caused the ministers and elders he approached to be "too busy"? When Christ has called us to be tried, to suffer a while, and then

to come forth as gold, perfect, stabilized strengthened, settled, Christian fellowship is only one of the rewards.

It might be of some consolation to our missionary to know that there is at least one Christian laywoman in Canada who reads Bonhoeffer, C. S. Lewis, J. B. Phillips, Watchman Nee, Tournier, Babbage and others. And that she is in no way alone, but apart from those I have met with a keen interest in spiritual things it has been my great joy to have been used to create this interest within friends and neighbours.

Do not be dismayed, Mr. Dunn, perhaps if we could compare notes we would find your years no less than mine and yet I have already come along the rough path that teaches one of his or her inability to change anything. For with St. Paul I realize that "my grace is sufficient for thee: for my strength is made perfect in weakness." Jesus has promised that "without me ye can do nothing."

I do not suggest a passive acceptance of all within the church but, I have learned the utter futility of self-righteously berating all those whose enthusiasm seems less than our own. To each is given a gift and faithful study and prayer will reveal a workman that needeth not to be ashamed.

Perhaps if we were to share our Christian experiences in a more positive way within the pages of our Presbyterian Record the Jean Burtons of the church would understand that they are not alone in their strivings, for the experience that seems so unique to us has invariably been the turning point within the life of another Christian. We might even share with these people the importance of scripture, where God is surely to be found.

Mrs. John MacDonald
Lansdowne, Ont.

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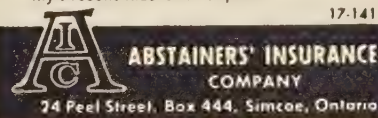
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CANADA'S FIRST RELIEF TEAM — The first volunteers for refugee relief in Nigeria-Biafra left Toronto on September 1st for Geneva. After briefing by World Council of Churches and Red Cross relief officers they left for Lagos. They are, from the left, Allan Logie, engineer, United Church, Regina, Sask.; Miss Doris Adams, registered nurse, originally from Guyana; and John Reoch, engineer, Presbyterian, Toronto.

BY DECOURCY H. RAYNER

Daylight relief flights to Biafra are to be permitted for ten days beginning September 5! The news was welcomed by all Canadians who are supporting the Nigeria-Biafra Relief Fund of Canada.

A Reuters dispatch from Lagos indicated that the International Red Cross would be allowed to fly food and medical supplies in from the nearby Spanish island of Fernando Po. It was expected that four chartered planes would move about 2,400 tons in the ten days, providing the air strips are useable.

Meanwhile Canadian Presbyterians continued their support of the general assembly's appeal for at least \$75,000 for Nigerian-Biafran relief. More than \$79,000 came in during the summer in gifts ranging from one dollar to over \$5,000.

The Windsor Star carried a photograph of two boys, Donald Ellis, 8, and Brian Brophay, 7, making mud masks which they sold at five cents each to aid starving children. They forwarded \$20 to the Presbyterian church offices.

In Biafra some 6,000 people were dying every day for lack of proper food, Dr. E. H. Johnston reported after a ten day visit to that area in August. There are 700 refugee camps with an average of 1,000 persons in each.

Our secretary for overseas missions found that relief was being well administered under the Biafran government with the International Committee of the Red Cross, the World Council of Churches, and Caritas, the Roman Catholic world relief agency, working together.

Dr. Johnson travelled widely in Biafra and flew out with Count von Rosen by night on a plane chartered by the Scandinavian churches. After renewing his contacts in Geneva and London, Dr. Johnston again visited Ottawa, New York and Washington in his continued effort to arouse governments and foster Christian concern in the critical situation.

The starved and the homeless are not the only victims of the war, Ronald McGraw reported when he arrived in Canada on August 23.

At least a million and a half children are missing an education in Biafra, the missionary teacher reported.

Before classes stopped a year ago there were 700,000 in Roman Catholic elementary schools and another 700,000 in Protestant schools.

Another 100,000 Biafrans were in secondary schools, plus some thousands on the two campuses of the University of Biafra, at Nsukka and Enugu.

"One of the tragedies of the war is that education has ceased in Biafra," McGraw commented.

The schools were to open last September, but Nigerian planes came over that day and bombed a Roman Catholic girls boarding school at Owerri. Parents became frightened

war goes on



and the schools remained closed.

The 30-year-old native of Yorkton, Sask., went out in January, 1961, to teach chemistry at the Hope Waddell Training Institute in Calabar, the famous secondary school named after the first Scottish missionary.

The school was shelled by federal Nigerian troops last October and when Calabar fell McGraw escaped. As a missionary of The Presbyterian Church in Canada he remained in Biafra to do relief work among victims of the war.

Last March Ron McGraw was appointed relief representative for the World Council of Churches in the areas surrounding the two towns of Aba and Ikot-Ekpene. He supervised the distribution of food and drugs until August 14, when Dr. Johnson pulled him out for a brief break. McGraw had lost 28 pounds since last October.

He is reputed to be wanted by the Nigerians for broadcasting on what they call the "rebel radio". McGraw says that he did so to make a public protest against the bombing of the Mary Slessor Hospital at Itu. Nine patients were killed and others wounded. His friend, Dr. Murray Phillips, a Scottish medical missionary, took shelter under a bed and managed to escape injury although a wall collapsed on him.

Would his pro-Biafra sympathies keep him from offering relief to refugees in Nigerian-held territory? I asked McGraw.

"I'm very much in favour of helping them provided that Lagos allows supplies to get out to the needy," said McGraw. "I have many students and friends on the other side of the border, in fact Calabar where I lived for 7½ years is now held by Nigeria."

A student has written him to say that Hope Waddell Training Institute has been re-opened by the Nigerians, with some former teachers who are not Ibos on the staff.

After flying out by night on a chartered supply plane McGraw was re-united with his wife in Dublin. They came to Canada immediately to assist with the nation-wide campaign of the Nigeria-Biafra Relief Fund of Canada.

Hazel McGraw, an attractive Irish girl, went out to Calabar through the Student Christian Movement in 1965. She and Ronald formed the chemistry department of the Hope Waddell Training Institute, and they made it a family affair by joining in marriage in September, 1966.

They were due for leave when she was evacuated in June, 1967, on the air lift provided to take foreign women and children out of Biafra. Mrs. McGraw has

since lived with her parents in Dublin.

She soon discovered that in Ireland, as elsewhere, there were a number of Biafran students cut off from scholarships and means of support. With some friends Mrs. McGraw set up an inter-denominational committee to pay fees and maintain these students. Contributions came from Irish firms, the Red Cross, and Christian Aid, the refugee fund of the churches.

Last December the Irish launched a campaign to send food and clothing to Biafra. The Eire government gave 100,000 pounds sterling through the Red Cross. In June the general assembly of the Presbyterian Church in Ireland made an appeal which so far has brought in 10,000 pounds.

A joint Biafra Famine Appeal has been supported by Roman Catholics and Protestants alike. Its committee chartered a ship which carried 2,000 tons of food to the Portuguese island of Sao Tome off the coast of Biafra. The Irish then purchased a smaller ship with which it is hoped to deliver many cargoes.

Roman Catholics and Protestants are co-operating in relief work in Biafra, McGraw reports. When Protestant missionaries began administering relief in the refugee camps they discovered that thousands of people were also starving in the villages. These were homeless Biafrans who had moved in on relatives already short of food.

The Roman Catholics, with more priests and nuns available, had begun village relief work. Now the World Council representatives and the Roman Catholics exchange and share supplies on the basis of need.

"Supply lines within Biafra are highly organized," Ron McGraw reported. "There are ten regional storehouses and the government provides vehicles and petrol for distribution."

Two other missionaries from Biafra are in Canada. Miss Dorothy Bulmer came out in April, after helping with refugees after her home town of Ohafia was bombed. Miss Agnes Gollan has been on furlough since last October. Both are eager to get back.

Miss Elsie Taylor, our missionary nurse, is in London, England, awaiting an opportunity to join a relief team in Biafra.

In Nigeria we have three missionaries working in and around Lagos. The Rev. Russell Hall is minister of the Presbyterian congregation in the capital city. Murray Ross is continuing his vocation as an architect. The Rev. Earle Roberts is with the Christian Council of Nigeria administering relief in co-operation with the World Council of Churches. ★



THE AGONY OF

■ August 18-25 was a dark week not only for Czechoslovakia but for the whole world. It not only marked the unjustifiable occupation of Czechoslovakia by foreign troops and the threatened end to the liberalizing process under way in that land, but signified the cruel destruction of the improved relations between the eastern and western worlds so laboriously achieved in recent years. Canadian Presbyterians have a special interest in these events because of our association with the small but intensely vital and significant Czechoslovak reformed churches.

Outstanding leaders like Hromadka, Opekensky, Hajek and others are well known to many of us. Professor Hromadka lectured in Knox College in 1956.

These theologians have given courageous leadership to the Christian community all through the difficult revolutionary period through which Czechoslovakia has passed since the end of the second world war. They have taught and led the church in such a way that the truth of the gospel has sounded forth clearly in a call for justice and necessary social change and at the same time as judgment against all oppression and tyranny and inhumanity in public and private affairs. We can be quite sure that they and the Czech church provided much of the leaven which finally produced the liberalizing program of Alexander Dubcek and his fellow reformers, now so severely threatened by the ruthless power of stupid and misguided men afraid of the consequences of the new measure of freedom granted to the Czech people.

We can also be sure that in this troubled period these reformed church brothers of ours have neither preached despair and pessimism on the one hand nor blind hatred on the other, but have brought to the people something of the courage and hope, the determination and sanity which comes from the word of God. The worst thing the church of Jesus Christ could do at such a time would be either to say nothing about this perfidious crime which has been committed against the Czechoslovak

state and people, or to indulge in hate-mongering which would blur and befog the sober judgment which all must have in assessing these sad and tragic events.

What we have seen happen is something much more fundamental in its significance than simply a ruthless and disgusting political double-cross and act of unjustifiable interference in the life of a small, friendly ally to whom solemn pledges of friendship and solidarity had been given only weeks before the invasion. What we have seen is the sobering evidence of what happens to men and nations when, over a period of time, the ultimate realities of God and his purpose of human life are disregarded and rejected. In the normal course of events

The church has brought courage and hope

when things go relatively smoothly, a thorough-going secular way of life can produce many beneficial results. As a consequence, many are quick to claim, as indeed many do claim in our part of the world as well as elsewhere, that the good life for man does not depend on the insights, convictions and actions which come from faith in God and faith's obedience to his will as that is known through the gospel.

We all know people in our own experience, thoroughly secularized people who claim to have no faith or spiritual convictions whatsoever, who by the quality of their lives put many of us who profess to believe to shame. Something of this is also true in regard to thoroughly secularized states which, in the way they have tackled some of the pressing social problems of our age, have in some instances at least done a better job than has been done in various areas of the Christian world.

The point is, however, that when decisions have to be

CZECH CHURCHMEN

made between the requirements of a political ideology and system as over against the simple, basic requirements of justice and decency for human beings, inevitably the choice is made in favour of the ideology, the system, and people get lost and hurt in the process. The reason for this is quite simple. It is that there is no ultimate basis for the dignity and value of the human being other than the truth which the word of God proclaims that man is the creation and child of God whom God knows and loves as an individual person. Cut man off from that ultimate basis of significance and human beings become pawns at the mercy of any political or social system that wants to use and manipulate them according to its own designs. When man and the systems he creates are put in the place of God, become an end in themselves and their own final authority, then anything can be done and justified which seems expedient at the time. Human history is defaced with the evidence of how terrible that anything can be.

This is not to claim that where men and nations acknowledge the priorities of God and, in a general way at least, are guided by them in their approach to the realities and problems of life, good decisions are always

Christians are working for social change

made and human existence allowed to flower in its true meaning and beauty. Believing men are sinners as well as unbelieving men and as such, under the pressure of events and the imperious demands of expediency, can do many terrible things. History has all too many examples of this and Christians, particularly of the Presbyterian or reformed tradition, should have no illusions about what believing men can sometimes perpetrate, or ever try to

gloss over the dark spots in the record.

Having said this, the basic point is that while the acknowledgement and acceptance of the priorities of God and his will does not guarantee freedom from error on the part of men and nations, without it the very possibility of freedom from error is threatened. Mankind is cut off from the very source of what alone is the enduring foundation of a truly human and humane existence, and the good fruit of human dignity and decency and good order produced through man's arduous march across the centuries withers and dies. Man cannot live a truly human life by bread alone and if he tries to do so he loses his true humanity. This has been the truth of the word of God which valiant men and women have been contending for within the difficult, revolutionary situation in Europe during these past years, often at great peril.

Our brothers and sisters of the reformed faith have always been at the centre of this courageous witnessing, notably within the Czech church itself. In loyalty to the gospel they have worked with and for the movements for social change and have helped to bring about the new measure of freedom and humaneness being achieved by the Czech people. We can be sure that in these difficult days they are standing firm with fearless courage and hope and are helping others to do the same.

We who are their brothers and sisters in the faith must stand with them and support them by our prayers and by our witness to the truth expressed unambiguously through all the official organs of our political and church life. We must support them in our shared conviction that the truth of God revealed in Jesus Christ stands firm forever. That sooner or later all the devices of men and nations which are contrary to that truth comes to nothing. That by the power of the truth when even a remnant, a minority, hold faithfully to it and contend courageously for it, men and nations can move through any darkness to the dawn of a better day. ★

Reaction to the Czech crisis

■Officers of the World Council of Churches appealed to the Soviet government in August to remove all troops from Czechoslovakia and to renounce the use of force on its allies.

Support was offered the Czech churches and people in their "peaceful resistance to the reimposition of spiritual, intellectual and social controls."

The statement was signed by the chairman and vice-chairmen of the World Council's policy-making Central Committee, Mr. M. M. Thomas of Bangalore, India, Metropolitan Meliton of Chalcedon and Miss Pauline M. Webb of London, as well as Dr. Eugene Carson Blake, WCC general secretary.

It was supported by Dr. Marcel Pradervand, general secretary of the World Presbyterian Alliance.

The statement read in full:

"The officers of the World Council of Churches, having asked advice from member churches in the nations directly involved in the recent military intervention in Czechoslovakia, having examined and made available to the Security Council of the UN through the Churches' Commission on International Affairs relevant statements made by the churches together in the past several assemblies, address this new statement to all member churches and request them to make it known to their members and governments. We speak not only because of the grave issues of peace, human liberty and dignity at stake, but also in response to a plea indirectly forwarded to us from one of our member churches in Czechoslovakia.

"One, we deplore the military intervention into the internal affairs of Czechoslovakia, a small allied friendly neighbouring state, by the governments of the USSR,

Poland, East Germany, Hungary and Bulgaria.

"Two, we note that the new leadership of the communist party of Czechoslovakia was attempting reform of the party and of the state by legal means, in no way unfriendly to its eastern neighbours, and that these reforms aimed at enlargement of spiritual and intellectual freedom were and are overwhelmingly supported by the people of Czechoslovakia.

"Three, we fear the effect of this ill-considered action by the USSR and its allies, because of its damage to the confidence of peace-loving people everywhere, a confidence upon which alone world peace can be established.

"Four, we appeal to the government of the USSR to reconsider the policy which dictated the military intervention, to remove all its troops from Czechoslovakia at the earliest possible moment, and to renounce the use of force or its threat upon its allies, remembering that the use of military force for any purpose by any power, especially a great power, gives excuse or reason to other powers to resist such force by force. The assembly of the World Council of Churches at New Delhi said: 'All must renounce the threat of force. This calls for an end to the war of nerves, to pressures on small countries . . . Orderly methods to effect change and to settle disputes are essential'. We make this appeal with some hope, because of reported new initiatives already undertaken by the Soviet government.

"Five, finally we express to the churches and the people of Czechoslovakia our concord and sympathy in their ordeal. We support their peaceful resistance to the reimposition of spiritual, intellectual and social controls unacceptable to a brave and courageous nation. We call upon all our churches to pray for the people of Czechoslovakia and for their leaders, that by courage, wisdom and restraint, peace and freedom may be established with justice in their land and throughout the world."

Two of the Czech churches, the Evangelical Church of Czech Brethren, and the Czechoslovak Church (the national church) issued protests at the time of the Soviet occupation. They appealed to Christians everywhere for support in their justified desire for justice, peace and free development. ★

YOU WERE ASKING?

Q Some months ago you made some remarks on the use of "Praise God from Whom all blessings flow" after the offertory was received, and said you'd give us the results of a poll on it. What happened?

A Nothing much. I got two answers. One was a well-reasoned justification of the practice as a fitting response in the idea of stewardship. The other, equally well-reasoned, maintained that a verse should not be pulled out of a hymn (see *Book of Praise* 653, 673 and 816) cer-

tainly not sung for this purpose, and that a prayer alone is sufficient. Let's forget the whole thing.

Q Why all this pother about communicant membership adherents, and the keeping of rolls? Isn't it enough for people to be in their place, praising the Lord, without all this bookkeeping?

A No, ma'am. Where two or three are gathered in the name of the Lord, he is there.

That is the most important thing, if that is what you are really saying. But when they are gathered in his name, they gather in a place. The ownership of that place and the control if it are matters of civil law which we do not dare to ignore. This is only one of several reasons for the keeping of rolls and keeping them accurately.

Send questions to: Rev. Dr. L. H. Fowler, 174 Yonge St. S., Aurora, Ont. Include name and address, for information only.



"You observe days, and months, and seasons, and years! I am afraid I have laboured over you in vain."—Galatians 4:10,11

■ In Canada, this is a month of church anniversaries. Such special occasions scattered throughout the year are concentrated in October. It would be interesting to know why. It is unlikely that many modern church-goers consciously associate them in their thinking with Luther and "Reformation" Sunday.

Surprisingly few churches celebrate an anniversary coinciding with the date of Pentecost, most often considered to be the birthday of the whole church. Pentecost, of course, actually falls on a week-day, and not even the same week of every year. This could all be changed one day if men ever get around to agreeing on a date for Easter that would be the same each year (Pentecost coming just 40 days later), but we would still not be apt to see any great movement to adjust accordingly congregational anniversaries to a date in the spring.

It would be an almost intolerable limitation (*sic*) of the anniversary speaker's choice of subject, for one thing. And for another, it would annually come as a most embarrassing reminder of the need for renewal of the power of the Holy Spirit in us. And that at a time when our voices grow husky at the mere mention of the spirit of 1905 and all that!

So we continue commemorating in October. With tears in our eyes we sing "For all the saints who from their labours rest", and with a catch in our throat "Faith of our fathers, living still". We might well express our regret! And we might fittingly deplore the fact that the pews are not packed as they used to be for anniversary Sunday. The reasons for declining attendance on these highly sentimental occasions are diverse. Our real cause for concern ought to be that the faith our fathers exemplified is *not* to be observed as the most striking characteristic of the life of their children.

There is a remarkable similarity between Gibbon's description of Greek scholars in tenth-century Constantinople and the church life of our day. The historian wrote: "They held in their lifeless hands the riches of their fathers, without inheriting the spirit which had created and improved that sacred patrimony: They read, they praised, they compiled, but their languid souls seemed

alike incapable of thought and action."

A more fitting hymn for our anniversary Sundays would be William Cowper's with the words:

*"Where is the blessedness I knew
When first I saw the Lord?"*

This is the weakness of our anniversaries: celebration of the faithfulness of the past, with little awareness of the challenge to such a faith now. Have we modern-day Christians really been rendered so inept? Is it impossible for us to emulate our fathers? Can we not testify as confidently and steadfastly to faith in the God of Jesus Christ (without *any* mental reservations)? Men are forever asking, "What's wrong with the church?" when the question really is, "What's wrong with church people?"

The fact that we rely too much on "the bank of the saints" and speak only with nostalgia about "our fathers' faith" makes spiritual renewal especially difficult at times of anniversary. Oliver Wendell Holmes, comparing this to every-day banking, wrote: "... the human mind and human life are like a checking account. So long as you keep putting enough money in the bank, your check book is the most magic book in the world. All you have to do is to dip your pen in ink, make a few flourishes, and your check becomes the open sesame to your heart's desires. But just stop making ample deposits and the magic evaporates with a curt and imperious message from the bank, 'No Funds'."

J. B. Phillips translates Paul's words: "Your religion is beginning to be a matter of observing certain days or months or seasons or years. Frankly you stagger me, you make me wonder if all my efforts over you have been wasted!" These special occasions in churches need to be lifted out of the limbo of "the anniversary" to become celebrated as true birthdays: birthdays of hope, faith, and new life.

PRAYER

Eternal God, grant that the fires of faith that burned in the hearts of our fathers may spread to our hearts! Fill them with light and hope, our lives with the concern of love, and all our days with thy truth as it is in Jesus Christ. We ask it in his name, still the great King and Head of the Church. Amen. ★

BY D. GLENN CAMPBELL

IS THE UNITED STATES ON THE VERGE OF

CHAOS?

AN ANALYSIS OF THE FERMENT IN THAT COUNTRY

■ Canadians may well be puzzled by what they have seen happening in the United States during the past year. They have the impression of a society trembling on the verge of chaos. A year ago whole sections of cities from coast to coast were going up in flames. Rioting was ready to break out on the slightest provocation. The nation has been split down the centre by the unpopular and disastrous Vietnam war.



**The whole scene is
overshadowed
by assassinations**

Universities have been in ferment as students, critical of the judgment of their seniors, demand participation in all decision-making bodies that control the shape of their education. And now the nation is this fall facing an election in which the two men who are likely to be the choice of the political machines for the office of president command a minimum of respect and confidence in the population at large.

The whole scene is over-shadowed by the assassination of the two men whose courageous leadership in public affairs offered the best hope of a solution of the agonizing problems of racial discrimination and war — Martin Luther King, Jr. and Robert Kennedy. The outlook is grim, and the situation commands the interest of Canadians since for better or for worse the future of Canada is closely bound up with the future of the United States.

How does the situation appear looking out upon it from a theological seminary on the east coast? Union Seminary has a long reputation of public protest against social evils. While there have been differences in the faculty concerning the Vietnam war, the students have been almost solid in their opposition to it. Twenty-seven of them, though exempted from military service as theological students, felt compelled to refuse all co-operation with draft

boards in order to bring themselves into public collision with the draft law and provide occasions for forceful protest. They risk five years in prison and heavy fine in doing this.

Members of faculty, whatever their attitude to the war, have been unanimous in promising the students financial support in this situation and some have joined with them in their public protests.

One can say that the mind and soul of America is outraged by the government's policy in Vietnam. It is one of the most inexcusable wars in history. The Vietnamese have struggled for their independence for centuries, for more than a thousand years against the Chinese, for about a century against the French, and now since 1954 against the United States. What few realize is that in 1945 at the conclusion of the war in which Ho Chi Minh and his Vietminh cooperated with Britain and U.S. against the Vichy French and Japanese, Ho had gained control of north and south in Vietnam. But a British general with Japanese help turned the South back to the French. After nine years of war with the French, again in 1954 Ho had the country unified but was robbed of his victory



**Twenty-seven billion
wasted annually
in Vietnam**

when the U.S. stepped into the shoes of the defeated French and put its puppet ruler in charge of the South.

The American involvement is the product of an American illusion that it can serve the cause of human liberty by sending its military forces to support any government that seems in danger of being replaced by a communist regime. Withdrawal from Vietnam will not solve the problem unless there is a re-thinking of the basic question of how the U.S. is to take its place in the society of nations. Twenty-seven billion dollars a year now being

BY PROFESSOR JAMES D. SMART OF UNION THEOLOGICAL SEMINARY, NEW YORK

wasted in Vietnam could be used for some very constructive projects there and elsewhere.

The protests may at times seem futile, but there can be no doubt that the volume of them played some part in President Johnson's decision not to run for office again. Official church bodies, university students and faculty, and a number of influential journals have spoken out plainly, but sadly, more than half the membership of the churches still blindly supports the government policy.



**Whites, not negroes
are the problem
in racial strife**

The assassination of Martin Luther King, Jr. was a disaster of untold magnitude in the racial situation. With his principle of non-violence he was the one leader capable of keeping the negro community from turning in its impatience, a justifiable impatience, to more reckless policies. He was like an Abraham Lincoln to many more than the 20 million negro citizens. We had invited him a year ago to spend a year as guest professor at our seminary but he had too many urgent tasks for that.

Many Union students have done field work in the Harlem ghetto which begins just one block away from us and the racial question is our daily meat. We have now two negro professors of outstanding ability on our faculty and would like to have more negro students than we have. But with every contact it is brought home to us how vast is the process of re-education we white people have to go through if headway is to be made with the racial problem. We begin by thinking that the negroes are the problem and we must do something to help them. But soon they make us see that *we* are the problem, our ways of thinking, our entrenched attitudes, the structures of our society that we take for granted, the privileges we enjoy merely because we happen to have a white skin.

A Presbyterian negro minister put the question to us squarely. "What would you do if your son at the end of grade eight in school had only a grade four education?" That is the kind of situation which white citizens have tolerated and are willing still to tolerate. But negro fathers and mothers are at the end of their patience and a white society that refuses to bend to their claims is likely to find itself broken and shattered.

The two problems of race and war are interwoven and the poverty situation is related to both. President Johnson's war on poverty became an empty promise when military expenditures climbed beyond the hundred billion mark. It is a disgrace that in a society so affluent there should be millions of citizens who live in wretchedness and hunger. But nothing effective can be done about the problem as long as war and the military establishment drain away the nation's resources.

What the U.S. with its accumulation of wealth might do about the even more drastic poverty elsewhere in the world is another question. What troubles thoughtful citizens increasingly is the power that is concentrated in the hands of military men through their control not just of the billions they spend but over the minds of those who



**Needed: a president
who can stand up
to the generals**

are made dependent upon them in the spending of the billions. The quality of Pentagon thinking in the past 25 years has not been of a very high order and there is little hope for the future until there is a president in the White House with intelligence, convictions and courage sufficient to withstand the influence of the generals.

George F. Kennan's "Memoirs" concerning his 25 years employ in the Department of State is a remarkable expose of the stupidities that result when the military mind is

CHAOS?

allowed to get control of international political policy. For church people to think they are being Christian by remaining uninformed in such matters and by giving blind support to their government as, according to a recent poll, 53 percent of them seemed to think, is nothing less than an abdication of responsibility in regard to what is likely to happen in the future both to their neighbours and to themselves.

The seminary is closely linked with Columbia University which received such notoriety this spring with its student rebellion. Our students began to be involved very early since some are students also at Columbia and when a thousand police were called in, with subsequent blood-shed, support for the rebellion became greatly widened.

The basic issue, as eventually became clear, was a long-overdue revision of the university's structure to give both professors and students some participation in the determining of educational policy. In the light of the Columbia situation and under its stimulus, our seminary community, students and faculty, resolved itself into a Free University for three weeks to examine every aspect of seminary life and to consider what changes might be made in order to give the students more opportunity to shape the character of their own education.

To some of us it was a surprise to find how many real problems had been concealed from all of us and what benefits there were in a more open exchange between students and faculty. The outcome was a 36 member commission with equal representation of students and faculty to continue the discussions in the coming year and make specific recommendations. But already significant new projects have been begun and a new atmosphere for our work has been created.

Significant progress was made this year at the seminary in Protestant-Catholic relations. Out of 700 students registered 91 were Roman Catholic. In October we joined with Catholic Fordham University in celebrating the 450th anniversary of Luther's posting of his theses. In the fall we had as guest professors Bernard Haring of Rome, a German authority on ethics, and Raymond Brown of Baltimore whose recent commentary on the Gospel of John is of the front rank. Then in the winter Hans Kung of Tübingen, Germany, came to us for two months and in a series of weekly evening lectures drew an audience of Catholics and Protestants of nearly 2,000 each night to hear a discussion of every aspect of the church's life that had much the tone of a Luther.

We expect that within a year the leading Jesuit seminary, Woodstock College, will move into our neighborhood and will work in close cooperation with us. Pope Paul may be reluctant to move in the direction indicated by the Vatican Council but in the United States many of the theologians, priests and people are no longer waiting for his leadership but are moving into what they see to be the Christian future rather boldly on their own. ★

Be a Li

BY EILEEN CADE-EDWARDS

■ Years ago, my husband's employer invited my husband and me and one other couple to a small dinner party at his home, and, like many other young wives who find themselves in this same situation, I felt increasingly apprehensive as the time for this exciting, yet rather formidable event approached. Would the dress I wore when my husband last took me out to dinner do? Should I have had my hair set in a slightly older style?

But my apprehension very soon turned to alarm and eventually to near-panic as I realized I should be expected to take part in what would probably be some fairly deep discussions.

I had always been a poor conversationalist. Trying to sound natural and at ease I would either dry up completely like a puddle on a hot pavement or feel obligated, for some reason, to take upon myself the responsibility of filling an awkward pause in the conversation and then coming out with a question or a statement which, while it sounded reasonable enough when safely in my mind, sounded, when expressed verbally, utter nonsense!

Then I would spend a few hours pondering over all the witty and intelligent things I *might* have said.

"Almost everyone gets feelings like that once in a while," said my husband soothingly, when I mentioned my problem to him. "Don't let it worry you."

But it *was* a worry to me and just knowing that almost everyone gets these feelings once in a while did little to boost my morale. I wanted to do my husband justice in the presence of his employer and employer's wife. I wanted my husband to be proud of me.

By the day of the dinner party I began to wonder if it wouldn't be kinder to my husband and to all

tener

concerned, if I made an excuse for not going. Of course I soon dismissed the idea as impossible. That would be worse than making a fool of myself!

And then suddenly, the idea came to me.

I didn't know the couple who were invited to the dinner party with us and I had only met my husband's employer once, briefly, but I *had* spoken to his wife on a few occasions and she had seemed then to be a wonderfully sympathetic and understanding woman.

I would phone Mrs. Moore this morning — right now in fact!

I found her number in the telephone book and dialed it right away. When her soft voice answered I told her my trouble. I told her how, the more I tried to overcome my inability to carry on a conversation, the more confused I became. I asked her to bear with me if I "dried up" or said something foolish or irrelevant to what was being discussed.

Mrs. Moore listened patiently while I explained it all to her. She did not interrupt or smile out loud. I did not even hear her stir. She just listened.

When I had finished she said quietly: "I'm glad you phoned me, my dear, because I'm going to tell you something that someone once told me."

I sat down on the arm of the chair nearest the telephone and waited for her to continue. If I had been there with Mrs. Moore I feel sure she would have put her hand reassuringly on my shoulder as she said: "The world is full of talkers — those who have something important to say and those who talk a lot but say little and all of these people are looking for an audience — someone who will listen to them with both ears. There are millions of talkers but a great dearth of listeners! Be a listener!"

A listener!

"Are you there?" Mrs. Moore asked presently.

"Yes, Mrs. Moore, I'm here," I answered, suddenly feeling free and as light as air.

"When you come over this evening, think of yourself, not as one who has to make conversation, but one who has to listen. I am a listener — now!"

Suddenly Mrs. Moore changed the subject and I knew she wanted to forget she had discussed the matter with me. She would not mention my phone call to anyone, neither would she refer to the subject again. It was something that had happened between us and now it was just as if it had never been.

That evening I didn't try to force any conversation. I didn't try to fill in any empty gaps with idle chatter. So I didn't have to worry about "drying up" or about saying something foolish. I just sat back and listened with both ears. And nobody seemed to notice I wasn't saying very much.

It was just as Mrs. Moore had said. Everyone likes — and needs — to have an attentive audience and by simply sitting comfortably back, being really attentive, adding an appropriate word here and there and a sympathetic nod of the head at the right moment, I could feel that I was filling that need.

Better by far, to be a good listener than a poor conversationalist!

At home later that same evening my husband remarked: "You were wonderful, old girl!"

It was just the right finish for a wonderful evening!

And now, years later, I still remember that evening as being a highlight in my life. I remember it, not only for the very pleasant dinner party and the interesting conversation, but for the simple lesson I learned — thanks to Mrs. Moore.

There *are* two kinds of people in the world — the talkers and the listeners.

I was meant to be a listener! ★



**Last year, the Sisters
of the Congregation of Notre Dame
ran off all their magazine and international
correspondence on their Gestetner 201
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They saved themselves \$3,015.28.**

**Maybe you should be running things
yourself too.**

The Order of the Congregation of Notre Dame, one of the oldest orders in Canada, sends its sisters to teach in kindergartens and colleges all over the world. And to keep a world wide religious order running smoothly places the same demands on office equipment as it would in a large international business concern. From 'head office' has to come tons of printed letters, circulars, memos and reports. The sisters find that they can run off the monthly magazine, a 2-color, 14 page effort to send to Japan or Chile for 40% less than the cost if they paid a printer to do it.

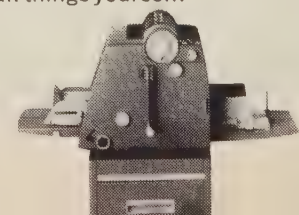
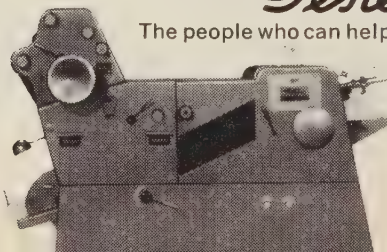
Sister Goodman, who is in charge of the printing department says, "It's very simple to run really. Why even I do it easily." (At the secretarial school in Montreal, the sisters give all their students special instruction in Gestetner operation, because "you find so many Gestetners in offices these days.")

Sister Arcand, the Bursar General, likes the idea of having their own printing department. "C'est merveilleux!" says she, "And we're more than satisfied with the quality of printing as well as the cost."

That's how the Sisters of the Congregation of Notre Dame are running things. Maybe you can learn a lesson from them. Write Gestetner, 849 Don Mills Road, Don Mills, Ontario. And get started.

Gestetner

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News

World Council message

The fourth assembly, in its closing plenary session, adopted a message, the complete text of which follows:

The excitement of new scientific discoveries, the protest of student revolts, the shock of assassinations, the clash of wars: these mark the year 1968. In this climate the Uppsala Assembly met first of all to listen.

We heard the cry of those who long for peace; of the hungry and exploited who demand bread and justice; of the victims of discrimination who claim human dignity; and of the increasing millions who seek for the meaning of life.

God hears these cries and judges us. He also speaks the liberating word. We hear him say — I go before you. Now that Christ carries away your sinful past, the Spirit frees you to live for others. Anticipate my kingdom in joyful worship and daring acts. The Lord says, "I make all things new".

We ask you, trusting in God's renewing power, to join in these anticipations of God's kingdom, showing now something of the newness which Christ will complete.

1. All men have become neighbours to one another. Torn by our diversities and tensions, we do not yet know how to live together. *But God makes new.* Christ wants his church to foreshadow a renewed human community.

Therefore, we Christians will manifest our unity in Christ by entering into full fellowship with those of other races, classes, age, religious and political convictions, in the place where we live. Especially we shall seek to overcome racism wherever it appears.

2. Scientific discoveries and the revolutionary movements of our time open new potentialities and perils for men. Man is lost because he does not know who he is. *But God makes new.* The biblical message is that man is God's trustee for creation, that in Christ the "new man" appears and demands decision.

Therefore, with our fellow-men we accept our trusteeship over creation, guarding, developing and sharing its resources. As Christians we proclaim Jesus as Lord and Saviour. God can transform us into Christ's new humanity.

3. The ever widening gap between the rich and the poor, fostered by armament expenditure, is the cru-

cial point of decision today. *But God makes new.* He has made us see that Christians who in their acts deny dignity to their fellow men deny Jesus Christ, in spite of all that they profess to believe.

Therefore, with people of all convictions, we Christians want to ensure human rights in a just world community. We shall work for disarmament and for trade agreements fair to all. We are ready to tax ourselves in furtherance of a system of world taxation.

4. These commitments demand the worship, discipline, and mutual correction of a worldwide community. In the World Council of Churches, and its regional national, and local counterparts, only the beginning of this community has been given to us. *But God makes new.* The ecumenical movement must become bolder, and more representative. Our churches must acknowledge that this movement binds us to renewal.

Therefore, we reaffirm our covenant to support and correct one another. Present plans for church union call for decision, and we seek fuller communion with those churches which are not yet in full fellowship with us. We know that we never live the fullness of what we profess and we long for God to take over. Yet we rejoice that already we can anticipate in worship the time when God renews ourselves, all men, all things.

Central Committee, W.C.C.

Mr. M. M. Thomas, 52, of Bangalore, India, has been elected chairman of the 120 member central committee of the World Council of Churches.

Named to the executive was the Right Rev. E. S. Reed, Anglican Bishop of Ottawa.

A second Canadian, Rev. Dr. Ernest Long, general secretary of the United Church general council, is a member of the committee.

Dr. Eugene Carson Blake was re-appointed general secretary of the World Council by a unanimous vote of the central committee.

Women priests?

Anglican bishops took a cautious step towards approving ordination of women to the priesthood during the final week of the Lambeth Conference in August.

After a heated, and often bitter debate, the conference stated that "the

theological arguments as at present presented for and against the ordination of women to the priesthood are inconclusive."

It recommended that each national and regional Church or Province study the question carefully, and make the results of such studies available to the Anglican communion through the Anglican Consultative Council.

In addition, the Council is to initiate consultations with other churches which may or may not have women in their ordained ministry.

The conference also recommended that before any final decision, it seek the advice of the Council.

World Alliance

Dr. Marcel Pradervand announced in Geneva that the 110th member church has been admitted to the World Presbyterian Alliance.

The latest addition to the rolls of the world-wide body is the Evangelical Church of Madagascar. The Evangelical Church applied for membership on the eve of its union on August 17 with the Church of Christ in Madagascar and the Quakers to form the United Church of Northern Madagascar.

The new United Church will maintain membership ties with the WPA, the International Congregational Council and the Friends World Committee for Consultation, and with the World Council of Churches.

The Evangelical Church grew out of work started in Madagascar by the Paris Mission in 1896, and became autonomous in 1960. It has 60,000 communicant members and a total baptized community of over 300,000. The total membership of the new United Church is about 700,000.

The 110 member churches of the World Presbyterian Alliance comprise a world Reformed and Presbyterian confessional family of about 55 million members in some 70 countries.

Synod Meetings

October 1, Tuesday, 7.30 p.m. — Synod of the Atlantic Provinces, St. James Church, Charlottetown, P.E.I.

October 1, Tuesday, 8 p.m. — Synod of Manitoba and North Western Ontario, First Church, Kenora, Ont.

October 15, Tuesday, 1 p.m. — Synod of Toronto and Kingston, St. Giles-Kingsway Church, Toronto.

October 15, Tuesday, 2 p.m. — Synod of Montreal and Ottawa, Knox Crescent and Kensington Church,

continued overleaf

Montreal.

October 15, Tuesday, 7.30 p.m. (Standard Time) — Synod of Alberta and Synod of Saskatchewan, Knox Church, Lloydminster.

October 18, Friday, 8 p.m. — Synod of British Columbia, Central Church, Vancouver.

October 28, Monday, 8 p.m. — Synod of Hamilton and London, Knox Church, Goderich, Ont.

Note that the synods of Alberta and Saskatchewan will meet together at Lloydminster, which is in both provinces.

Members of the Synod of Montreal and Ottawa will hear three addresses by the Rev. Hilbert J. Berger, director of stewardship education of the United Methodist Church, U.S.A.

Mr. Berger will speak at 4.30 p.m. on Tuesday, then address a public meeting at 7.30 p.m. the same day in Knox Crescent and Kensington Church, Montreal.

On Wednesday he will give an address at 10 a.m.

Trinidad-Guyana Tour

The High Commissioner for Canada, Mr. Russell McKinney, was among those who welcomed 24 tour members to the island of Trinidad on July 24.

At a service that Wednesday morning in Woodbrook Presbyterian Church, Port-of-Spain, Mr. McKinney read the lesson and extended an official greeting to The Record's Trinidad and Guyana tour.

The Rev. Idris Hamid, moderator of the Synod of Trinidad and Tobago, welcomed the tour to the centenary celebrations of the Presbyterian Church.

During the next five days the visitors were driven by church members in their cars to see church life and work in Trinidad. On Saturday and

Sunday they were entertained at lunch in local homes.

An arts and crafts exhibition, a festival of music, a centenary ball, and a church luncheon and dinner, were enjoyed by the visitors.

Some 750 people attended the centennial thanksgiving service on Sunday afternoon in Susamachar Church, San Fernando. Before preaching the sermon Dr. DeCourcy H. Rayner presented the centennial committee with a gift of money from the visitors in appreciation for the hospitality shown the tour.

Twenty-two of the party went on to Georgetown, Guyana. There they were met by church leaders.

During the seven-day stay the visitors were entertained by the Rev. Zander and Mrs. Dunn, as well as by the secretary of the Y.M.C.A. and the alumni of Berbice High School.

To get a view of Kaitetur Fall they flew to Orinduik on the border of Brazil in the interior of Guyana.

Members of the Trinidad and Guyana Tour were: Miss Ethel Chisholm, Lunenburg, N.S.; Mrs. Ida Connor, Toronto; Mrs. Ruth Cowie, Toronto; Miss Christina H. Currie, Toronto; Miss Elspeth Davidson, Stratford; Miss Isabelle Gibb, Toronto; Miss Christine MacDougall, Woodstock, N.B.; Miss Josephine McLean, Woodstock, Ont.; Mrs. Hazel Murie, Fort William; Miss Louise O'Dell, Woodstock, Ont.; Mrs. S. P. Plowright, Kirkland Lake; Miss Jean Radford, Niagara Falls; Miss Margaret Radford, Fort Erie; Miss Myrtle Rose, Toronto; Miss Phyllis Ross, Hamilton; Mr. Allan F. Schirmer, Bellevue, Iowa, U.S.A.; Mrs. David Sinclair, Maple; Miss Margaret H. Vanderburgh, Sault Ste. Marie; Mr. and Mrs. Lawrence Wright, Newmarket; Rev. Dr. and Mrs. H. Russell Ross, Vancouver, B.C.; and Rev. Dr. and Mrs. DeC. H. Rayner, Toronto.

For senior citizens

St. Anne's Anglican Church, Toronto, is building a 14-storey \$2,000,000 low-rental residential hotel for the aged on church property.

Monthly rentals of \$150 a person or \$270 for double occupancy include three meals daily in the rooftop dining room. Tenants will have lounge rooms on every floor along with access to other special facilities in the hotel itself and in St. Anne's Parish Hall.

There will be no religious restrictions or other regulations on tenants.

Church of Scotland

Over £25,000 had been received by the Church of Scotland for Nigeria-Biafra relief at August 31 in response to the moderator's appeal.

Thirteen Scottish missionaries are still in Biafra, most of them engaged in relief and refugee work.

Christian Aid Week, devoted to inter-church aid and refugee relief, brought in a record total of £135,000 in Scotland.

Family Life

"Strengthening the Foundations of Contemporary Family Life" will be the theme of a conference at North Bay, Ont., on Tuesday, October 22. It will be sponsored by the Association of Mental Health Chaplains.

Inquiries should be directed to the Rev. J. P. Friesen, Lakeshore Psychiatric Hospital, Toronto 14.

World Council presidents

Dr. John Coventry Smith of New York, moderator of the United Presbyterian Church in the U.S.A., was one of the six church leaders elected to the presidium of the World Council of Churches.

The other presidents, who will serve until the next assembly in six or seven years, are Bishop Hanns Lilje of Germany, Patriarch German of Serbia, Dr. D. T. Niles of Ceylon, Bishop A. H. Zulu of South Africa and Dr. Ernest A. Payne of England.

Children aid relief

Children of the daily vacation Bible school at St. Enoch Presbyterian Church, Hamilton, Ont., gave \$40 for the Nigeria-Biafra Relief Fund.

Master Mark Moffat presented the cheque to the mission treasurer T. J. Hewitt.



MEMBERS of the Trinidad and Guyana Tour in Georgetown.

Letter from Assiniboia

P.O. Box 340
Assiniboia,
Saskatchewan.

17th June, 1968

Dear Dr. Munro:

We have had congregational meetings with regard to the National Development Fund and after considerable thoughtfulness and consideration, it has been decided that the congregation would accept the responsibility of the suggested allocation of \$1,668.00 which amount the congregation will try to pay within a period of the next five years, commencing with 1st July, 1968.



The congregation is not a large one but has had the pressure of monetary problems and responsibilities, and after sixty years has called the services of a minister. One of the problems which faces the congregation is that it does not have too many young men and women, and it is unfortunate that after passing high school the young people leave for larger centres for the advantages of employment, leaving the greater responsibility to the more elderly members. Also, we do not have sufficient teachers for the work of the church school, which is a very important undertaking in the guidance of the rising generations. It is to be hoped and we believe that by September some of these problems will be resolved.

Our farmers are looking forward with great expectancy for rain for their crops and it is hoped that they enjoy an abundant reward.

With every good wish for your health, happiness and prosperity and the success of the National Development Fund.

Sincerely,

Alex Joshua.

(Rev. Alex. Joshua, from the Jhansi field in India, is minister to the 61-member St. Andrew's Church, Assiniboia.)

Congregations respond quickly to campaign challenge

The Presbyterian Church in Canada has raised more money in the past seven months than ever before in a campaign — \$3,200,000 promised. The next \$2,300,000 may be more difficult to secure. An examination however, of the situation of all those congregations which have not yet participated gives us high hopes that we will reach our goal. It will mean participation by all — not a great amount from each person — between five to six dollars each year for five years.

This \$5,500,000 will solve a great many serious supply problems for our church and will give us the means to be a "relevant church" in the years ahead if we want to be.

- * It will mean a better stipend range for our ministers in new and small charges — both in Canada and overseas.
- * It will mean money for the purchase of land for church extension before that land goes "sky high" in price.
- * It will mean a better-trained ministry and training for special ministries.
- * It will mean capital funds for our schools and hospitals, and it will mean that we shall be able to explore all phases of our church work and mission — to measure its worth in terms of real Christian witness.

This is to thank those who have already responded to the appeal and encouragement to those who have yet to participate.

Many congregations will be engaged in campaigns next month. Do we have a date with you?

National Development Fund

\$5,500,000.00

Promised to date

\$3,000,000.00



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The Final Conqueror

There is a feeling, felt perhaps by some in every century, that things are "going to the dogs!" About 2,000 B.C. there was an Egyptian writing, "Alas, times are not what they used to be." They never are! "There is scarcely anything around us but ruin and despair!" Who made this latter doleful observation? Why, no less than the outstanding prime minister of Britain, the Earl of Chatham in 1708! Go forward to 1790 and we hear William Wilberforce say, "I dare not marry the future is so dark!" These were the days of slavery when "British ships carried over 50% of the 100,000 slaves exported from West Africa." (Garth Lean in *Brave Men Choose*). Little did Wilberforce dream that he was to be the instrument in God's hands of giving liberty to tens of thousands of slaves.

"Things going to the dogs?" Scripture had and has a more optimistic note, and that at a time toward the end of the first century, A.D., when the little church of Christ faced murderous emperors and seemingly, certain extinction. In that mysterious Book of the Revelation of St. John the Divine, there is the comforting assurance to the harassed, tormented followers of Christ, "They (Christ's enemies) will wage war upon the lamb, but the lamb will defeat them, for he is the lord of lords and king of kings, and his victory will be shared by his followers. . ." (*New English Bible*)

Across the pages of history have strutted figures great in war, great in brutalities, some ferocious beyond one's power to delineate — the Ghengis Khans, the Neros, the Domitians, the Caligulas and down to modern times, such as Napoleon, Stalin, Hitler, to give but a few names. Few of them acknowledged human brotherhood. They were sufficient themselves — with a vengeance! Seas of blood ran before most of them; the niceties of insensate cruelty rarely escaped them. Most of them had their day, and it was a black bloody day. So they ceased to be.

Many who are in power now had better listen to Emerson: "The testimony of the years is what it says against the hours." The conqueror of today frequently becomes the vanquished of tomorrow, for it is still true, "God's in his heaven. . ." And though man seems to be in a bit of a dither, and international tensions are the order of the day, and deadly missiles dart ominously through the skies and possible disaster freely prophesied for the human race, nevertheless, "the kingdoms of this world shall become the kingdoms of our lord and his Christ."

Face it — that's true or it isn't! Where stands Christ's church here? Margaret Slattery once wrote, "I sat thinking about crosses, and remembering that after Gethsemane they had nailed Christ to a cross of rough wood. But in the end he had won, not they! For neither heaven nor hell can chain love to a cross" — nor entomb him beyond the appointed day.

It must, therefore, give the forces of Christianity tremendous reassurance to know that no matter how mighty, how conscienceless, how deceptive, blustery, blatant, bloody and sneeringly anti-God, the final victory is with Christ crucified, risen and coming! Atheist and dictator should never be allowed to forget "the lamb will DEFEAT them, for he is lord of lords and king of kings."

During the first World War, Premier Lloyd George said in Edinburgh, "I was comforted the other day to read what was said by a great old preacher of the Presbyterian Church in 1645 when things looked black for religious freedom in Scotland, 'It is a great folly to fear that any man, that all the thrones of the earth, can stop the progress of the stars in the firmament!'"

Where do we come in? Right here! It is for us to believe in spite of the seeming odds against us, in the uncanceled inspired word of God, to lift our eyes to the hills and not be afraid "for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday" for Christ is the Overcoming One, the King of kings and the Lord of lords! Blessed be his holy name for ever and ever. ★

Personals

Rev. Dr. Ross K. Cameron of York Memorial Church, Toronto, left for Kingston, Jamaica, on September 4 for a meeting of the administrative committee of the North American Area Council of the World Presbyterian Alliance.

Dr. Robert B. McClure, renowned medical missionary, was elected moderator of the general council of the United Church of Canada in August. He is the first layman to hold this office.

Rev. Dr. Clifton J. MacKay, moderator of the general assembly, will leave Montreal on October 4 for Tokyo, to participate in the 60th anniversary celebrations of the Korean Christian Church in Japan. On October 18 he will journey to Taipei to visit the Presbyterian Church of Formosa, returning to Canada on October 25.

The 50th wedding anniversary of the Rev. W. H. Walker and his wife will be marked by a family gathering in Belleville, Ont. Mr. Walker, 81, is retired but still active. He served at Stirling, Ont. for 20 years.

The Rev. Russell Self and his wife and family arrived in Toronto on furlough from India at the end of August.

The Rev. Chris Costerus and his wife and family returned to Formosa in July.

A silver tray and other gifts were presented to Mr. and Mrs. H. D. Carson when they retired as the first superintendent and matron of St. Andrew's Hall, Vancouver, B.C., at the end of August. They had served since the hall opened in 1957.



At Camp Geddie, Merigomish, N.S., the Rev. Donald W. MacKay was ordained on August 20 by the Presbytery of Pictou. The following Sunday he preached in his home church, Westminster, New Glasgow, N.S. Shown at the ordination in the camp chapel are, from the left: Moderator of Presbytery John Posno, Mr. MacKay, Rev. J. Donald Mackay of Westminster Church and Dr. C. Ritchie Bell, who gave the charge to the minister. Mr. MacKay will serve under our mission board with the World Council of Churches in an orphanage at Casa Materna, Portici, Italy.

Let your Heart Go-World Wide!

IT HURTS TO BE ABANDONED

Little Lin San had been wandering all day through the streets of Taipei, Formosa, looking for her mother.

She was cold, hungry and frightened, and it was almost dark.

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Little Lin San and children like her need your love. So won't you help? Today? Thank you.

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The Rev. George H. and Mrs. Moore celebrated their 25th wedding anniversary in the Presbyterian War Memorial, Belfast, Northern Ireland, on July 29, at a dinner attended by relatives and Canadian friends.

Rev. Dr. Albert Cooper of Leeds, England, moderator of the general assembly of the Presbyterian Church of England, was a visitor to the church offices in August.

In Victoria, B.C., Rev. Dr. J. L. W. McLean began his 31st year as minister of St. Andrew's Church on September 1. He was moderator of the general assembly in 1954.

BUDGET RECEIPTS

On August 31 the receipts from congregations for the general assembly's budget totalled \$874,493, as against \$885,460 at the same date in 1967.

Expenditures of the first eight months totalled \$1,420,416 in 1968. They were \$1,386,517 for that period last year.

Communion trays

Three trays of 35 Communion glasses each with wooden covers, are available free to any congregation that can make use of them. Write to the Rev. Glenn Noble, 133 Williscroft, Kitimat, B.C.

Readings

October 1 — John 1: 1-14
October 2 — John 1: 15-28
October 3 — John 1: 29-36
October 4 — John 1: 37-51
October 5 — John 2: 1-11
October 6 — John 2: 12-25
October 7 — Matthew 6: 5-13
October 8 — Genesis 50: 14-21
October 9 — I Kings 8: 22-30
October 10 — Psalm 103: 1-13
October 11 — I John 1: 1-10
October 12 — Matthew 9: 1-8
October 13 — Luke 23: 33-43
October 14 — Psalm 100
October 15 — John 3: 1-13
October 16 — John 3: 14-22
October 17 — John 3: 23-30
October 18 — John 4: 1-10
October 19 — John 4: 11-26
October 20 — John 4: 27-38
October 21 — John 4: 39-45
October 22 — John 4: 46-54
October 23 — John 5: 1-9
October 24 — John 5: 10-21
October 25 — John 5: 22-31
October 26 — John 5: 32-47
October 27 — Joshua 1: 1-9
October 28 — Joshua 1: 10-18
October 29 — Joshua 3: 1-8
October 30 — Joshua 3: 9-17
October 31 — Joshua 4: 1-9

Books

Experiment in Encounter

SECOND LIVING ROOM DIALOGUES, a guide for discussion, Catholic-Orthodox-Protestant. Edited by William B. Greenspan and Cynthia C. Wedell.

This salty little volume follows up the first of its kind, the 1965 *Living Room Dialogues*. During the two-year interval more than 5,000 living-room groups across Canada and the U.S.A. have tried out this study and conversation tool. The dialogues are designed to help separated brethren establish "a framework of prayer, concern and love in which Christians can open their hearts and speak their deepest thoughts" across denominational fences. Men and women found through the first volume a learning experience so vital that a widespread demand arose for a second instalment.

The book contains eight units of material. Themes include tomorrow's world, the person in the modern world, the generation gap, war and peace. Among the writers contributing are Robert Theobald, Barbara Ward, Daisuke Kitagawa, Pope Paul VI, Malcolm Boyd and Hans Kung.

"The church witnesses constantly both by its action and by its inaction." If the two sides of this statement speak to the reality of the churches in your community as you know it, why not offer as a test laboratory your living-room, rec-room, office, bomb-shelter or what have you? Gather in a mixed bag of your neighbours and see if *Second Living Room Dialogues* can do something to reduce the inaction factor and expand the action.

In some areas you will discover that, for instance, your Roman Catholic neighbours are only beginning to feel the winds of change; you will require patience and love to help them catch up on matters long taken for granted in Protestantism. In other areas you will discover that they have been on the move while we have been marking time, and it is you who will have to run to catch up. In either case, both you and they will be challenged to press on, a little more excitingly, a little more *evangelically*, helping each other hear and do the word from up ahead.

S. B. Coles

NEW FORMS OF MISSION

Three highly recommended paperbacks have been published by Friendship Press under this year's study

series, "New Forms of Mission":

Mandate for Mission — by Eugene Smith, looks afresh at the church's world mission as given by Jesus Christ, and how this has been compromised by the dilemmas of modern life. The renewal of the Christian mission is set in the light of the explosions of knowledge, population and experimentation at home and abroad. (\$1.75)

Ways of Worship for New Forms of Mission — by Scott Brenner, is a welcome reminder that renewal of mission and renewal of worship are inseparable. The biblical roots of Christian worship lead to suggestions for involving today's congregations in worship action. Helpful bibliography. (\$1.50)

Ventures in Mission — by Paul Madson, does not give a blueprint for the future, but tells what American experimenters are doing, from which suggestions pop out for local application. New forms of mission depend on a strong base of missionary congregations. (\$1.50)

J. C. Cooper

THE ART OF BEING A SINNER, by J. M. Krumm

The author explains the meaning of his catchy title in this way. It "suggests that our problem is not how to stop sinning but what to do about the sins we inevitably commit." This book is a jewel that should be treasured on your shelf and read at least once a year. Krumm writes good theology — it is up to date, relevant and penetrates the problem to the core. I don't know of any sinner who would not profit from reading this excellent little volume. (Welch, \$3.75)

Zander Dunn

NATURE'S PARADISE, by Jen and Des Bartlett

A profusely illustrated collection depicting the wild life and scenery of Africa. Here we discover mammals, birds, insects, reptiles, fish as seen by photographer-naturalist Des Bartlett and his wife. An intriguing book. (Collins, \$21.50)

MAKERS OF CONTEMPORARY THEOLOGY

The life, thought and significance of six theologians of today make stimulating reading in this paperback series. Martin Buber and Gabriel Marcel are the latest additions; others discuss Paul Tillich, Rudolf Bultmann, Dietrich Bonhoeffer and Teilhard de Chardin. (Welch, \$1.95 each)

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GOD LOVES YOU, by Catherine Marshall

This book of favourite stories and prayers of Peter, Catherine and Peter-John Marshall had just been brought home for review when it caught the eye of our seven-year-old daughter who sat entranced with it until she had finished it. And our four-year-old sat to have all 48 pages read to her in one sitting. But besides being a gem of good reading for youngsters, this book introduces them to one family's experience of God in their life together, using the picturesque and yet simple language of a child. Beginning with Easter and ending with Christmas, it talks about a wide range of learning experiences, such as learning to pray and think about God, obedience, God as sovereign, trust, forgiveness, and sharing with others. Every parent should read this to his children, for his own benefit as well as theirs! (McGraw-Hill, \$2.50)

Sheila A. Cochrane

EXPLORATIONS IN CREATIVITY, by Ross Mooney

Papers of theoreticians and researchers in the field of creativity tell us what it is, why man is creative, how creativity is nurtured, and so on. Although somewhat scholarly it is worth the reader's persistence. (Fitzhenry & Whiteside, \$12.50)

THE UNSINKABLE CHARLIE BROWN, by Charles M. Schulz

Another in the lovable, laughable Peanuts series, this provokes many a quiet chuckle as we again see these delightful moppets through the keen eyes of the irrepressible Schultz. (Holt, Rinehart, paper, \$1.25)

TORONTO, by Bruce West (Doubleday, \$6.75)

MAYOR OF ALL THE PEOPLE, by Nathan Phillips (McClelland and Stewart, \$7.50)

Perhaps Bruce West's description of early Toronto with its sea of muddy roads is difficult for the modern Torontonians to visualize. But in 1797 when this tiny hamlet had only 212 souls, Governor Simcoe planned to make it a fortress to ward off the marauding Yankees.

Toronto's first Mayor, William Lyon Mackenzie, later became the leader of a rebellion against the autocratic forces that ruled Upper Canada. As befitting a local history the narrative is full of details, but leads up to the present Toronto, the commercial capital of Canada.

The autobiography of Nathan Phillips gives us a behind-the-scenes description of the manoeuvres of Toronto's council for almost 40 years. He writes in racy fashion, akin to his famous speeches. Mayor longer than any other incumbent, he has a fine story.

John McNab

THE NEW YEAR, by Pearl S. Buck

The poignant story of a man, a woman and an out-of-wedlock child born to him in Korea during the war. Laura, the wife, journeys to that country, meets the mother and brings the child to a new life in America. (Longmans, \$6.95)

BOLA AND THE OBA'S DRUMMER, Letta Schatz

The author, a teacher in West Africa, fascinated by the tempo and rhythm of the drums, is inspired to weave this charming story of Bola for children. Oba, the mighty King of the council, is escorted to and from his palace by the royal drummers. Bola never misses the drummers. He sees little boy drummers in the royal band no bigger than himself. His goal is to be a royal drummer. The beauty and action emerges under Tom Feelings sensitive drawings. (McGraw-Hill, \$5.75)

K. Geddes

PIONEERS OF THE YOUNGER CHURCHES, by John T. Seamands

Captivating historical sketches of 14 personalities are presented here, each unique in culture, education, natural ability and accomplishment. One cannot help but be gripped by their struggle, fortified by persistent faith in Christ and the Bible as God's word. The secret of an expanding church is revealed in the lives of these believers. (Welsh, \$5.50)

Ruth Lenore Reoch

CHRIST THE TIGER, by Thomas Howard

A great book! It is an autobiography of an angry young man who was brought up in dogmatic orthodoxy in its conservative Protestant form. But he thinks his way through the peculiar values (if any) of "religious exercises", dogmatic taboos, so-called Christian morality, churchianity and such like things into a deeper Christian faith. One cannot but be shattered by the thought-provoking comments in this stinging book. Herein is splendid material for group discussion work; it's a really good book — if you can stand being disturbed quite a bit for Christ's sake. (McClelland and Stewart, \$5.50) Dennis H. Mahood

COME FOLLOW ME, poems for the very young

Traditional nursery rhymes and poems of fantasy, the seasons, creatures of nature, fables, prayers, special religious festivals such as Christmas and Easter, and other topics too numerous to mention, are included in this delightful book. Tiny children will enjoy listening to it, older ones will want to read it for themselves. An excellent resource for teachers and leaders. (Concordia, \$2.05)

Frances Nugent

RING OF TRUTH, a Translator's Testimony, by J. B. Phillips

This is an easy-to-read affirmation of the new insights into the word of God gained by the famous translator as he sought to put New Testament Greek into modern speech. It is his testimony to the historicity and reliability of the New Testament. (Musson, paper, 80¢)

THE CHALLENGE OF CONFIDENCE, by Eric W. Kierans

The big issue in Canadian politics, says Eric Kierans, is the distribution of responsibility between federal and provincial government. He argues that education, social services, old-age pensions and family allowances should be under the care of the provinces. Tax distribution should be on an equalization basis, to keep together the whole fabric of Confederation.

Kierans suggests frequent federal provincial conferences to deal with thorny issues. The author proposes constitutional amendment, but abhors all thought of Quebec going it alone.

Canada cannot remain passive. She must seize the initiative in this rapidly changing world. Our federal govern-



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ment must be in charge of foreign and economic policy. There cannot be two Canadas, nor ten Canadas, nor two or ten currencies to split up the nation. (McClelland & Stewart, \$5.95 cloth, \$2.50 paper) *John McNab*

GAMES FROM BIBLE LANDS AND TIMES,

Allan and Paulette Macfarlan

An excellent selection of over 200 games, quiet and rowdy; quizzes, novelty games and many types of information on Bible lands. Instructions are clear, concise and simple. Age range is primary through junior high with the emphasis on the junior-intermediate level. Equipment is kept at a minimum and that required can be made previously in an arts and crafts period. A valuable chapter deals with game leadership, program planning and techniques. (Welch, \$4.75)

Mary Whitson

THE CHURCH CREATIVE,

by M. E. Clark and W. L. Malcomson, editors

Eighteen thought-provoking experiments in expanding the church's ministry are described. Concerned Christians who are seeking ways to renewal in church life will be encouraged by reading of these developments in work with youth, the "night people"; apartment dwellers, senior citizens and others, involving experiments in education, group life, pastoral functions, communication and mission. (Welch, \$4.95)

GRETCHEN OF GRAND PRE,

by Lilla Stirling

If only they had a cow of their very own! This was Gretchen's dream. Then Cousin Frederick came. He told of the burned settlement of Grande Pre and of the cows left behind. They were there now, for anyone who would go over the mountain to get them. How Gretchen got over the mountain, who she met, and what she saw, is a story of adventure and excitement which will stir the imagination of all children who read this book. (Longmans, \$3.50) *Frances D. Nugent*

RESPONSIBLE GOVERNMENT IN A REVOLUTIONARY AGE, *editor, Z. K. Matthews*

One of the forces which contributed to the creation of the World Council of Churches was the Life and Work Movement which appeared after World War I, to give expression to social concerns felt by a large number of

Revitalize

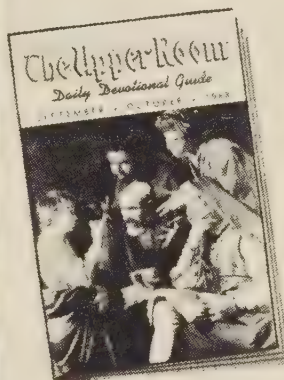
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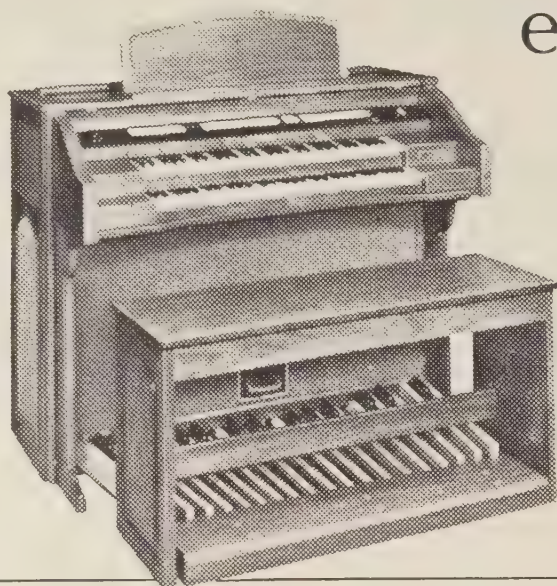
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theologians and churchmen throughout the world.

But since then society has been shaken by another catastrophic war, revolutionary movements, rapidly accelerating nationalism, the growth of totalitarian states, and the population explosion. How does the church relate to these immense new problems? In this volume 24 theologians and lay leaders have tried to bring something of the truth of divine revelation and Christian ethics to bear on today's colossal social problems. One may differ with some of their conclusions, but all must surely agree that it is the church's business to be concerned with the social forces that are shaping the future of mankind for good or evil. This is one of four volumes prepared by the Department on Church and Society of the World Council of Churches. (Welch, \$6)

Allan L. Farris

Paperbacks

■ *The Sunday Gentleman*, by Irving Wallace, Pocket Books, 75¢, is an absorbing collection of true stories about such colourful subjects as the head of the Japanese Geisha Guild, a man who underwent a prefrontal lobotomy, and Europe's glamorous Orient express.

Three cookbooks have just been issued by Ace — *Cooking By The Clock*, a time-schedule plan by Jean and Clarke Mattimore; *Eggs I have Known*, by Corinne Griffith, and one for the novice, *Cookbook for Beginners*, by Dorothy Malone, each 75¢.

Our Parish is a collection of cartoons about churchgoers that will delight you. You might even recognize yourself among Peg O'Connell's victims! From John Knox Press, \$1.10.

A complete set of four volumes, G. M. Trevelyan's *Illustrated Social History*, Pelican, each \$1.85, is a valuable reference work, well illustrated, and handily boxed. Here is a vivid picture of how English people really lived through the ages.

From Ballantine comes a series of illustrated World War II histories: *U-Boat*, the secret menace, by David Mason; *Afrika Korps*, by Major K. J. Macksey, M.C.; *D-Day*, spearhead of invasion by R. W. Thompson; and *Their Finest Hour*, the story of the Battle of Britain 1940, by Edward Bishop. Each is lavishly illustrated in black and white, priced at \$1.

Frank O'Connor's study of the short story, *The Lonely Voice*, Bantam, \$1.25, appears in a new edition including 19 stories by such authors as James Joyce, Katherine Mansfield, and D. H. Lawrence.

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Thanksgiving

O God, our Father, we thank thee for this day.

We thank thee for those who have given us guidance, counsel, advice and good example.

We thank thee for those in whose company the sun shone even in the rain, and who brought a smile to our faces even when things were grim.

We thank thee for those in whose company the frightening things were not so alarming, and the hard things not so difficult.

We thank thee for those whose presence saved us from falling to temptation, and enabled us to do the right.

We thank thee for those whom it is joy even to be with, and in whose company the hours pass all to quickly.

We thank thee for happy times to be for us forever happy memories.

We thank thee for times of failure to keep us humble, and to make us remember how much we need thee.

Most of all we thank thee for Jesus Christ, who in the daytime is our friend and our companion and who in the night is our pillow and our peace.

Hear this our . . . thanksgiving for thy love's sake.

Amen.

When the family assembles for thanksgiving dinner on the second Sunday or Monday in October, make use of this prayer.

It was written by the famous Scottish theologian, Dr. William Barclay, and is used with permission from his volume entitled *A Book of Everyday Prayers*, published by Harper and Row, New York.

A reading congregation is an informed congregation; an informed congregation is an interested congregation; an interested congregation is an active serving congregation.

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REV. R. T. A. MARSHALL and his wife, a doctor, with M. McKellar, clerk of session, who made a presentation to them on behalf of the Strathroy, Ont. congregation where Mr. Marshall has been minister for nine years. Mr. Marshall has left the church for the teaching profession.

Church Cameos



A WINDOW IN MEMORY of William Bain, an elder and chief of police, was dedicated in St. Andrew's Church, Trenton, given by his widow, a nephew, E. F. Jackson and family. Shown, left, are Rev. D. A. Wilson, Mrs. Bain and Mr. and Mrs. Jackson.

■ The Margaret Rodger Memorial Church, Lachute, Que., marked the 136th anniversary of the beginning of Presbyterianism in that province, and the 36th anniversary of their building, by burning the bank note on September 8.

■ Knox Church, Blue Mountain, Picou County, N.S., held an open air service at the site of the first log church built in 1834. A cairn was unveiled, given by Allison McCulloch with a plaque donated by Mr. and Mrs. Robert Forshner and daughter Diane.

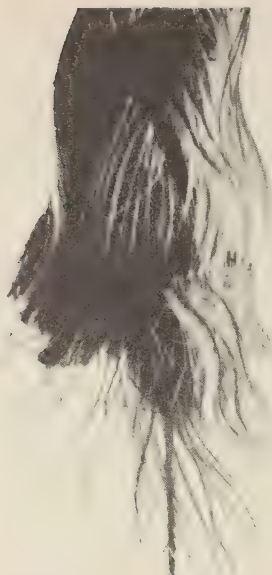
■ At Hardwoodlands Church, N.S., a pulpit bible in memory of Douglas Fraser and his sister Ellen, presented for the congregation by Miss Eneth Fraser, was dedicated by Rev. Charles A. MacDonald. A baptismal bowl and Communion plate in memory of Mrs. Gladys MacPhee were given by her family.



MISS PATRICIA CLARK, organist, received a gift from Knox Church, Mountain, Ont., before starting medical studies at Queen's University, Kingston. Making the presentation is Rev. William C. Inglis, right, and the clerk, Harold Graham.



REV. AND MRS. WILLIAM SKELLY were presented with a stereo and a filled wallet by the congregation of Alexandra Church, Brantford, Ont. Mr. Skelly has moved to St. Catharines to teach at Ridley College.



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Records

■ In a sense, of course, a great experience can only be lived once. However faithfully film and tape capture what is seen and heard, they cannot recreate atmosphere — they can only stimulate memory.

Two records by a renowned Canadian choral group do not match the thrill of its live performances, but they are immensely valuable in that they enable a wide audience to share a measure of a treasure, the price of which is a Festival Singers of Toronto concert ticket.

This semi-professional group comprising 32 singers of professional calibre dedicated to the achievement of perfect harmony as an ensemble under the leadership of Elmer Iseler, is Canada's choral jewel.

Their first record (Capitol ST 6258) has as its main work Poulenc's Mass in G. minor and also includes two delightful Christmas motets, "Hodie Christus Natus Est" and "Quem Vidistis Pastores", by the same composer. Canadian music, which the Festival Singers champion faithfully, is represented by works by Harry Somers, Welford Russell and John Beckwith.

Made before Healey Willan's death in February 1968, the second record (Capitol ST 6248), which is entirely devoted to his music, was not intended as a memorial album. Such an idea would definitely have been repugnant to Dr. Willan, says Giles Bryant in his excellent sleeve notes.

The singing on both discs is impeccable, its great virtue being consistently beautiful tonal blend, and the recordings, made at St. Anne's Anglican Church, Toronto, are good.

There is room for endless debate among musicians on matters of style and interpretation. I am very happy to listen to Mr. Iseler's unexcited approach to the always fresh music of Poulenc, though I do favour the rather more forceful interpretation of The Netherlands Chamber Choir. Though the Canadian works will only be within the competence of choirs really experienced in contemporary music, the Christmas Motets merit and will reward more than a look by other groups.

No more than two or three of the dozen or so items on the Willan record were meant to be heard on the same occasion. Two full sides is a large helping. While truly devotional and eminently suited to its purpose, Willan's modal church music style is in-

clined to be cloistered and incense-laden. Nevertheless, Mr. Iseler and his singers perform with authority and grace and I proudly salute them for their achievements.

I have only space this month to speak briefly about four other records that have come to me for review.

Two more choral ones are first. The Berlin Handel Choir and Radio Symphony Orchestra, with soloists, under Gunther Arndt perform an admirable selection of popular sacred items by Handel, Mozart (including the lovely Ave Verum Corpus), Schubert, Bruckner and Beethoven, on Deutsche Grammophon 136366 SLPEM.

A very different selection, entitled *The Best of the Roger Wagner Chorale* including the spiritual "Were You There?", "Deep River", "The Lord's Prayer" (Malotte's well-known setting) and the Bach/Gounod "Ave Maria" is performed with this group's accustomed expertise and in its own attractive style on Capitol SP 8682.

Schubert. The name is synonymous with melody. And one of his most delightful is in the song "Die Forelle" (The Trout). Because its fourth movement is a set of ravishing variations on this tune, Schubert's Quintet in A for piano and strings Op. 114 has been sub-titled "The Trout". It is well recorded in a public performance by Rudolf Serkin and a string quartet at the Marlboro Festival on Columbia MS 7067.

Those with a taste for light classics will appreciate some jolly "home cookin'" on Capitol ST 6261 recorded by the CBC Winnipeg Orchestra conducted by Eric Wild under the title *Light Canadian Orchestral Classics*. The six 19th and early 20th century composers represented write in a popular style, but they were clearly ploughing new furrows and making way for today's rich harvest of talent.

I have been asked if I would review records by local Canadian church choirs. I will be glad to do this, provided the following conditions obtain: 1) Complete background information about music, venue, forces used, availability and price of the record etc., should be included. 2) I cannot guarantee to review every record sent. The records may be mailed to 31 Edgewood Avenue, Toronto 8, Ont.

Alan H. Cowle

Deaths

BADGER, ARNOLD, 66, elder, Orillia Church, Ont., Aug. 6.

CONDIE, JAMES CLIFFORD, 78, elder, Westminster Church, Smiths Falls, Aug. 6.

COOKE, H. W., elder and trustee, Paris Church, Ont., Aug. 18.

DUNN, JOHN, 56, elder, Paris Church, Ont., July 22.

FARNAN, MRS. O. R., 59, active in W.M.S., youth and choir work, St. Cuthbert's Church, Hamilton, Ont., the Hamilton Presbyterian W.M.S. and girls' work board, Aug. 26.

HALL, JAMES HENRY, 94, elder, Bethel Church, Price's Corners, Ont., July 4.

JOHNSTON, ELMER E., 68, elder, Lucknow Church, Ont., Aug. 24.

KELMAN, WILLIAM G., 63, elder, Paris Church, Ont., July 17.

McEWEN, PETER J., 92, elder, St. Andrew's Church, Wyoming, Ont., Aug. 22.

McINTOSH, MRS. CAMERON ROSS, 76, wife of elder C. R. McIntosh, publisher of the News-Optimist, North Battleford, Sask., July 26.

MacLEOD, JOHN D., representative elder, Kenyon Church, community leader, accidentally at Dunvegan, Ont., July 12.

McCLURE, JOHN, 74, elder and trustee, Knox Church, Hamilton, Ont., Aug. 24.

McQUESTEN, THE REV. CALVIN — Retired United Church minister who maintained his affiliation with MacNab Street Presbyterian Church, Hamilton, at age 92 on Aug. 2.

MITCHELL, JAMES COBURN, 89, elder, St. Paul's Vancouver, B.C., Aug. 29.

MURRAY, SAMUEL, 84, elder, St. Andrew's Church, Mooretown, Ont., July 27.

REID, MRS. HARRY S., wife of the former assistant to the treasurer, Presbyterian Church in Canada, member of Runnymede Church, Toronto, Aug. 10.

SINCLAIR, GORDON, session clerk, St. Paul's Church, Warton, Ont., Aug. 23.

NOTE: Material for this column should include name, age, office, church connection and date of death, and be sent within two weeks.

Anniversaries

125th — Claude, Ont., Oct. 27 (Rev. J. M. Murray).

116th — Ratho, Ont., Sept. 8.

103rd, — Ivy, Ont., Sept. 8, (Rev. Hugh Wilson).

96th, — Cookstown, Ont., Sept. 22, (Rev. Hugh Wilson).

Calendar

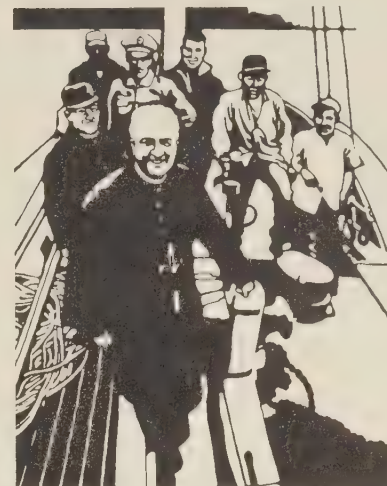
INDUCTION

Quinn, Rev. C. W., Neepawa, Man., Sept. 3.

RECOGNITIONS

Briard, Rev. E. J., West Rouge, St. David's and Grace, Ont., Aug. 1.

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McElwain, Rev. W. E., Scarboro, St. Stephen's, Ont., Sept. 5.

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Hopewell — East River, N.S., Rev. D. Neil McCombie, Stellarton.
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Cardinal, St. Andrew's and St. James, Ont., Rev. J. J. Hibbs, Box 363, Iroquois.
Manotick and Kars, Ont., Rev. Leslie Files, 1364 Meadowlands Dr. E., Ottawa 5, Ont.
Montreal, Robert Campbell Memorial Church, Que., Rev. E. I. McPhee, 4066 Northcliffe Ave., N.D.G., Montreal.
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Rev. David Mawhinney, Box 971, Prescott.

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Elliot Lake and Massey, Ont., Rev. Malcolm Mark, Box 513, North Bay.
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Willowdale, Ont., Rev. George Douglas, 38 Princess Ave., Willowdale.
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Dunnville, Knox, Ont., Rev. J. R. Esler, 51 Ridgewood Ave., Port Colborne.
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Mitchell, Knox, Ont., Rev. James Ferguson, 46 Church St., Stratford.
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Dauphin, St. James, Man., Rev. I. L. Jackson, Box 1089, Virden.

Portage la Prairie, Crescent Heights; Westbourne, Sioux Indian Village; and Woodside, Man., Rev. H. L. Henderson, 6 Seventh St. S.W., Portage la Prairie.
Winnipeg, St. Vital, Man., Rev. M. S. McLean, 43 Tulane Bay, Winnipeg 19.

Synod of Saskatchewan:

Rosetown, Sask., Rev. Robert J. Bernhardt, Box 772, Biggar.

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The Little Seamstress

■ There was a very happy girl in the Japanese town of Sano, near Mount Fuji. Teruko was nine years old and she had a special reason to be happy.

The first prize had been given to her for the doll in gay, royal costume which she had entered in the school contest. Her design was the most beautiful and her stitches the most perfect that the villagers of Sano had ever seen.

Sano's father died when she was a baby. She and her mother lived in a small brown house with a gray roof and a pretty garden.

Teruko decided that she would dress dolls to sell to the many travellers from all over the world to marvel at Mount Fuji. Perhaps then her Okasan (mother) would not so often have to go to the city of Yokohama for the sewing on which she worked until late every night.

Through the beautiful spring and into the summer, Teruko dreamed of her hopes as she worked on her doll clothes. Her mother often had to call her twice for meals, so intent was Teruko upon her work.

When Teruko first felt tired on a day in the hottest part of the summer she tried to hide it from her Okasan. She was so tired it seemed she could not even walk to the garden. That night a fever came, and when Teruko woke in the morning she could not lift her arm and leg.

Teruko was ill for many weeks. Her mother tried to be cheerful but it was very hard. She feared the life of sorrow ahead of her little daughter.

One day in November, Teruko's mother was very late coming home. She tried not to cry as she sat in the dusk and waited. She wished to be brave, but she had grown afraid.

It was long after dark when the door opened and her mother hurried into their home.

"Teruko, my little daughter," she heard her mother call. "Teruko, I have brought home much more than dresses to sew. I have brought home hope — for you — for both of us. Today, I bought a newspaper in the city to see if I could find more work. It tells wonderful things, Teruko. There is hope for happiness again for you and for me.

"It says that those who are crippled have not been punished by God. This is an old belief which we must



put aside." There is a law which says that crippled children must be helped back to health again. And this will be done by the government, without cost, for the children whose mothers and fathers do not have enough money to pay. There is soon to be a new hospital in Yokohama where I may take you. UNICEF is sending equipment to help crippled children to use their arms and legs again. UNICEF is a part of the United Nations which helps children all over the world.

Teruko could hardly speak, she was excited. Her eyes, so long sad, were now sparkling as her mother's. "Okasan," she cried, "perhaps I can sew again."

"Of course, you will! I will return again to Yokohama in the morning to learn where I may take you. Let us give thanks for this hope which has come to us."

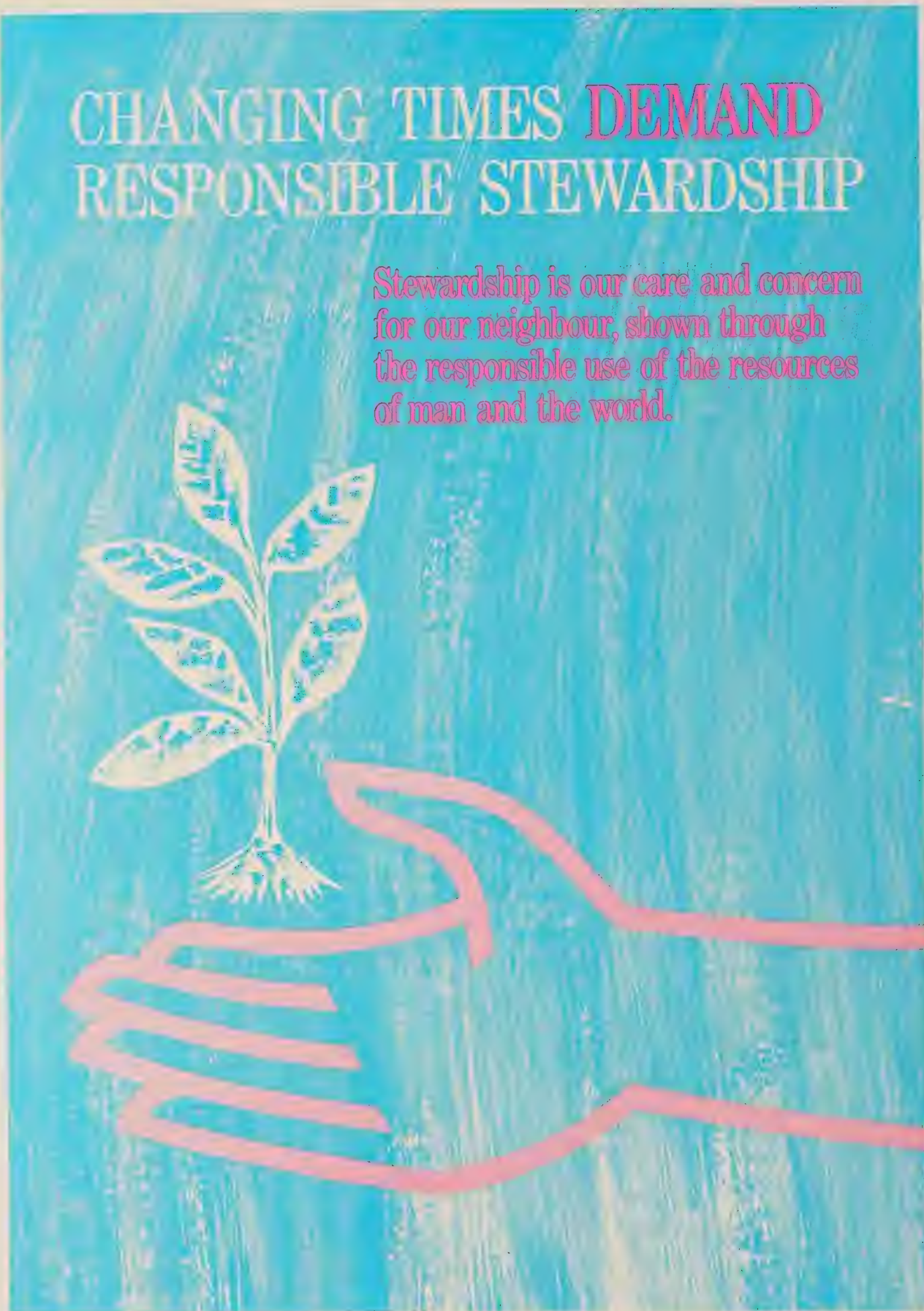
The next day the hours passed slowly for Teruko while she waited for her mother's return. Teruko's mother did find out where to take her daughter and soon all the arrangements were made. Within a week Teruko went to a hospital in Yokohama where doctors studied her illness. It was decided that she should go to a special hospital in Tokyo, Seishi Ryogo En, for crippled children. Her mother was to go too and stay with her for a while to be taught how to help Teruko.

Teruko's heart was full of joy and thanks. She felt she must do something important for UNICEF.

By the time Teruko reached the Tokyo hospital she knew what she would do. When the doctors came to talk about her treatment she said shyly, "I wish to thank UNICEF for helping me to learn how to use my arm and leg again. Will you please tell them that when I am well, I will make them the most beautiful doll in all Japan?" And thus did a little girl thank UNICEF. ★

CHANGING TIMES DEMAND RESPONSIBLE STEWARDSHIP

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PRESBYTERIAN RECORD

NOVEMBER, 1968



IN THIS ISSUE:

Church Action Where Men Work
Who, Me? Prejudiced?
Youth Extravaganza

FROM EVIL TO FORGIVENESS,
Designs in the youth show
at the Canadian National Exhibition

■ Most people, whether in the church or out, define the church primarily in terms of preaching, teaching, praying and engaging in fellowship. This view, however, ignores the central function of the church as conceived by St. Paul. He says that we are called to continue Christ's ministry of reconciliation. "God has reconciled us men to himself through Christ and he has enlisted us in this service of reconciliation" (II Cor. 5:18 N.E.B.). What does this mean in relation to the present day industrial society in which we live?

The churches of Hamilton, Ontario, are attempting to give practical expression to the gospel of reconciliation by entering into what they have called a "Ministry in Industry." In October the Rev. G. Raymond Gostelow was appointed as a full-time minister in and to the industries of the city of Hamilton. Although there have been similar projects in existence for some time in the United States, this is the first experiment of this type in Canada.

It all began about two years ago at an Institute on the Church in Industrial Society where representatives of the Hamilton churches began to see the tremendous possibilities for ministry offered by their industrial situation. After many meetings and a careful study of the work of the Detroit and Cincinnati Industrial Missions, it was decided that a united ecumenical approach should be made to the industrial people of Hamilton, indicating the desire of the churches to be of service in the decision-making processes of both labour and management.

The response was encouraging. Although many people may have felt the church has nothing to say to the hard-core, day-to-day business world, there was at least an openness to "wait and see." For much too long the church has given the impression that it is not interested in what happens on the industrial scene. Now, in this industrial city of nearly 300,000, the churches are working together to show that it is a very important part of their witness to the gospel that they become involved in a ministry in industry. They are seeking to express God's concern with the decisions of industry and how these decisions affect people in society.

Since the decisions of both management and union affect the welfare of society as a whole, the activities of the ministry in industry are being directed toward both union and management. It is assumed that decisions should be made from the standpoint of efficiency on the one hand and reasonable working conditions on the other. How such decisions are made and how they are put into effect will be the concern of the ministry. The insights and values of the Christian faith should not be overlooked if the goals of efficiency and reasonable working conditions are to be met.

Churches will benefit too. Ministers in the pastorates are frequently called upon to give guidance to people involved in industrial activity. Many of them are not familiar with the tensions, potentialities and problems faced by persons in an industrial environment. It is anticipated that the ministry in industry will feed back to the denominations through seminars, conferences and reports, knowledge to increase the understanding of their leaders.

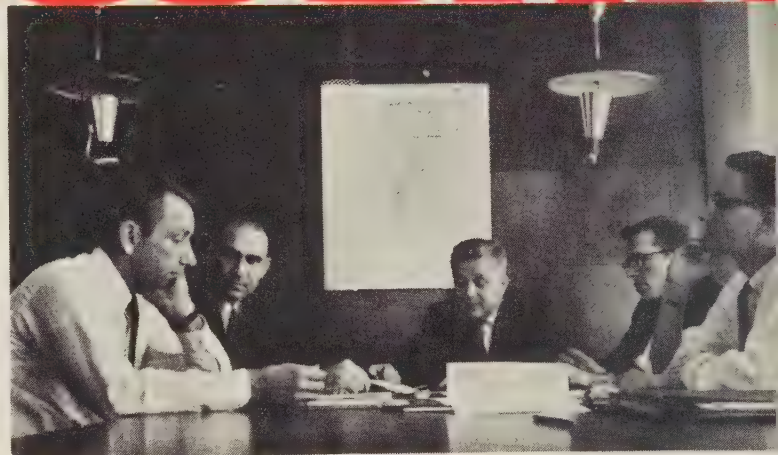
The ministry will also refer to a local church persons in need of an individual pastoral relationship.

From industry's viewpoint, such a ministry will serve as a consulting agency without the limitations inherent in

An experimental industrial ministry is described by W. L. Young

The church in action where men

WORK



being identified with, or paid by, management or union.

To this work the Rev. G. Raymond Gostelow brings a considerable experience both in industry and in the church. He is a minister of the United Church of Canada, and, since 1963, has served as minister of the Collingwood United Church in suburban Vancouver. Before coming to Canada he worked in industry in England, later training at Wesley College, Leeds for the Methodist ministry. For 15 years, while serving in pastorates in England, he also worked as part-time chaplain in various industrial plants, gaining knowledge and insights into the problems faced by persons involved in industry. Frequent opportunities were presented for leading in discussions, helping groups to see the ethical dimensions of their questions and suggesting the relevance of the Christian faith to the issues.

In 1960, Mr. Gostelow with his family emigrated to Canada. His first church in Canada was at Hammond, a small cedar mill town in the Fraser Valley, where he also became part-time industrial minister in the B.C. Forest Products Mill, and enjoyed a fine relationship with the personnel at all levels. In Vancouver he served as chairman of the inter-church committee on the Church in



Industrial Society, arranging seminars for laymen and clergy on "Technological Change and its Effects Upon Society." He is a member of the board of evangelism and social service of the United Church of Canada.

Most of the Hamilton churches are participating in this experiment. Each has agreed to assume a share of the cost proportionate to the percentage of its membership in the total population of the city. The initial experimental period will be for four years.

The Presbytery of Hamilton has authorized an appeal to congregations and individuals for the sum of \$2,000 as its share for 1969, and has requested the administrative council to consider recommending support for the project as an experimental ministry under the terms of the National Development Fund. Private donations and foundation grants will be sought, but each denomination is expected to underwrite its allocated share of the budget over the four-year period, 1969-1972.

No contribution from management or union will be accepted unless the company and the local union concerned each contribute an equal amount. In a non-union plant, a company contribution will be limited to a maxi-

mum amount equal to any voluntary contributions by its employees. The ministry seeks to avoid either the effect or the appearance of being controlled in its policy by either union or management.

The control and direction of the ministry in industry is vested in a board of directors appointed by the participating denominations comprised of the following: three Roman Catholics, two Presbyterian, two Anglican, two United, one Baptist, one Lutheran, one Quaker, one Christian Reformed, one Orthodox, and one from any other denominational group affiliating with the project.

The Presbyterian directors are the Rev. W. A. McLeod of St. John Church, Hamilton, and the Rev. B. A. Nevin of St. Andrew's Ancaster.

The possibilities of this experiment in Christian action in Hamilton are tremendous. It could catch the imagination of concerned Christians of all communions and involve them in practical expressions of their faith and convictions in their daily work. It could also act as a helpful catalytic agent for change towards a more humane industrial society. ★

The author is minister of St. Andrew's Church, Hamilton.

Editorials

The Nigeria-Biafra debate

■ When the church is accused of being slow to act we can always answer that governments are not as swift as they might be either.

It is nearly a year since The Presbyterian Church in Canada began urging government and United Nations action on the Nigeria-Biafra situation. In an editorial last December we proposed, on humanitarian grounds, most of the forms of action that the government of Canada and the assembly of the United Nations were discussing as we went to press with this issue.

It was on March 14, 1968, that Rev. Dr. E. H. Johnson appeared before the Standing Committee on External Affairs of the House of Commons. He spent almost three hours giving a detailed report of the situation in that part of Africa and answering questions. Andrew Brewin and David MacDonald, who travelled to Biafra in October, were among the Members of Parliament at that

meeting.

The published minutes of the committee show that all of the proposals that are now being given front page publicity in our newspapers were made and discussed last March.

Last June the general assembly of our church made an urgent appeal to the government of Canada to act regarding Nigeria and Biafra in three ways, and sent copies of its resolution to the leaders of all parties.

We sincerely hope that by the time these words are read positive action by both the government of Canada and the assembly of the United Nations has been taken.

Meanwhile Presbyterians across Canada have contributed \$118,317 to aid the suffering in both Biafra and Nigeria. Our church will continue to support efforts to bring about peace and the needless waste of lives in a tragic civil war.

British Arms in Nigeria

■ We are not surprised that the government of the United Kingdom and North Ireland is finding it difficult to justify its policy on Nigeria before the British public. To claim that the supply of arms and munitions to federal Nigeria will help to maintain influence with that country is far from acceptable. To make the excuse that Britain is supplying only 15% of the arms and no aircraft is ridicu-

lous. This is an infantry war, and Britain is providing at least 50% of the tanks and arms used by federal troops.

We would like to see the British government use the influence that it claims to have bought by putting pressure on Nigeria to terminate the conflict. The whole world is waiting for a just and viable settlement of the dispute.

Relief workers killed

■ Two British missionaries, the Rev. Tarka Savory and his wife Marjorie, were killed in Biafra during the battle for the town of Okigwi. Two doctors on the Red Cross staff there, one from Sweden and the other from Yugoslavia, also lost their lives.

On the day that his death was reported the Church Missionary Society in London received a letter from Mr. Savory.

We quote from it: "My working day is stretched to the limit, nights at the airstrip collecting overseas supplies and days spent distributing it. We try to serve and

supply about 260,000 men, women and children in camps, over 60 feeding centres, 47 kawashiokor camps, seven large health centres and four joint hospitals.

We are now on the war front and here we stay come friend or foe. I have three large stores full of food and I intend to get the stuff to the people in the bush. I will persuade the Federals to let me carry on; if they won't I'll take the consequences, but starving people will be fed if it is humanly possible. I have a wonderful response from my staff . . . thank God for these boys and girls. See you sometime, somewhere."★



Do You Care About the Church?

■ A great deal has been said and written about how the church should change to keep up with the changes in our time.

Three years ago the general assembly set up a committee "to undertake a thorough study of the vocation, work and mission of the Presbyterian Church in the changing life of Canada and other nations, and a study of the resources of The Presbyterian Church in Canada in persons, finances and institutions."

Last June the general assembly asked that special committee to "involve the whole church as widely as possible" in this study.

The committee is now known as the Committee on Life and Mission. Its logo, as shown at the top of this column, contains the letters LAMP which stand for Life and Mission Projects.

In obedience to the general assembly's direction, three staff members from boards have been released for service with the committee on life and mission. They are: the Rev. Robert P. Carter, the Rev. John C. Cooper, and the Rev. Wayne A. Smith.

In the brief period between now and May, 1969, the committee will attempt to engage the whole Presbyterian Church in Canada as widely and deeply as possible in a fresh discovery of our vocation, our mission, and our resources in the Gospel of Jesus Christ.

To do this the staff is prepared to listen closely to what the men, women and youth of our church are saying. It has other tasks, and will make use of contacts through the official church courts.

But the committee would like to hear from individuals. It wants to know what you propose for action in the church, what ideas you have concerning its renewal and reform.

All of you, from drop-outs to dedicated office-bearers, are invited to contribute to this attempt to learn what is needed and what must be done to make our Christian witness more effective.★



PRESBYTERIAN RECORD

NOVEMBER, 1968
VOL. XCIII No. 11

in this issue

- 2 The Church In action Where Men Work, *W. L. Young*
- 6 Pungent and Pertinent, *L. H. Fowler, W. R. Bell*
- 10 Who, Me? Prejudiced?, *Jeanne Wayling*
- 12 Will The Real Christians Stand Up!, *a student*
- 13 Poverty And Student Power, *L. E. Siverns*
- 14 Youth Extravaganza, *Valerie M. Dunn*
- 17 The Challenge of Winter, *D. Glenn Campbell*
- 18 Pressures With Possibilities, *Russell Self*

departments

- | | |
|---------------------|------------------|
| 9 Letters | 30 Records |
| 16 You Were Asking? | 32 Church Cameos |
| 21 News | 32 Deaths |
| 24 Personals | 33 Calendar |
| 28 Books | 34 Readings |
| 35 Children's Story | |



cover story

In a corner of the "Time Being" building at the Canadian National Exhibition, Toronto, the experiment described by Valerie M. Dunn on page 14 was carried on. She took the cover photo in a room housing a display illuminated by ultra-violet lights.

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CCAB audited circulation for six month period ending June, 1968 — 90,409.

Pungent and Pertinent



REVITALIZING THE PRESBYTERY

by L. H. Fowler,
Joint Clerk of Assembly

■ For generations, at ordinations and inductions of both ministers and elders, the church has required a statement of their belief in the government of the church by sessions, presbyteries, synods and general assemblies. It is specifically stated in the *Book of Forms* (Section 3) that "the organic unity of the church is maintained in a hierarchy of courts (in contradistinction to a hierarchy of men) . . ."

This government has served us well. The presbytery of the 1500s was in a mediaeval world of isolated communities, rather primitive in the arts and sciences, and inward looking. Yet the presbyteries burned with the light of the gospel and were hungry for education. From then until now the social, industrial, scientific and ecclesiastical changes have been shattering to many institutions, but not to Presbyterian government. Over 100 Presbyterian families are in the World Presbyterian Alliance, and each, small to large, has used this government in its own racial, cultural and geographical background. No wonder, in some form of the vows, the minister or elder states he believes it is "founded on and agreeable to the word of God."

It has been tested in every conceivable way, and found good. But all is not well. Those of us who were ordained on the eve of The Great Depression (your writer is one), or just after, were necessarily concerned, it seemed, with just keeping the church doors open week after week. The "voluntary" system of giving did not fail us. The people responded. Now, with the days of affluence upon us, but with all problems intensified and often

frightening in this "global village", as the world has been called, our people continue to respond.

But many of us have been and are ill at ease. We move within the traditional procedure of overtures to assembly to effect changes, and we probe away to make the Presbyterian form as efficient as it was in other generations. It seems at times as if this form is not quite good enough now. The flow of traffic from assembly to congregations may frequently be badly snarled.

The processes of church law are faster than the processes of civil law, and reforms are more quickly and, perhaps, more precisely made. We are a theological people, and should proceed on a theological basis.

This article presents a personal point of view, an analysis and a suggested remedy.

Something has happened in the last 75 years. This is indicated (1) by an examination of the minutes of presbyteries in the Canada of long ago, and (2) by a consideration of what the presbytery did in the time of the reformation and what it attempts to do now.

(1). Presbytery meetings in Canada long ago were brief, as indicated by these official records. The presbytery might meet, unless it had an ordination or induction or a spot of trouble, only twice a year. The same presbytery may meet now once a month, and the

minutes of a single meeting may take more pages than two or three years' minutes of long ago!

(2). In reformation times, the presbytery was a *court*. True, it had its fellowship, but its docket was of legal matters. It did not have Christian education; it did not have missions; it did not have evangelism and social action — especially did it lack social action, apart from such a document as the National Covenant of Scotland. It did not have stewardship and budget.

It didn't have to have stewardship and budget. The church was supported by the state or by endowments. Offerings at that time, in all churches, were only for the poor. The Scottish Assembly of 1648 forbade the taking of offerings during the time of service on the ground that such were an unseemly disturbance of divine worship.

We have here the clue to what has happened. Every presbytery today, if doing its duty, is loaded with work from the four mentioned above, and with other things. Putting it flatly, under the present orders, the presbytery failures are ghastly. On top of this, the presbytery expects all of its work to be channelled to the congregation by two, the minister and the representative elder. The main action should be in the congregation. It's too much for two no matter how devout and capable they are.

It's time we revitalized the presbytery. (*continued*)



"Funny custom really, they take the muzzle off one hour each Sunday, put him in a little box, listen to him, thank him, pay him, then they replace the muzzle and go back to what they were doing."

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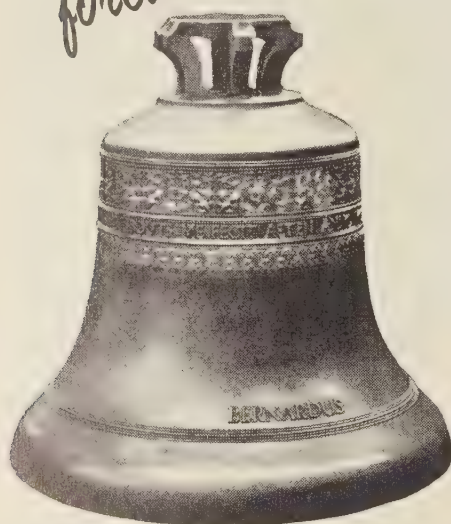
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PUNGENT (continued)

It can be done without changing the law of the church under the Barrier Act (the reference to presbyteries by which an assembly requires a majority vote of the presbyteries and action by the next assembly). The Presbytery of Guelph-Saugeen has recently done a notable thing in this direction. See The Record of June, 1968.

The answer is: let's divide the load; let's widen the base; let's get more people into the presbytery action; let's revert to the fundamental idea of the presbytery. Let the minister be the minister, not the chore boy; let the elder be a ruling elder, not just the person with a veto; let the church be the church, not a body in danger of being afflicted with spiritual arthritis.

It should be observed at this point that I am not arguing that the session, presbytery, synod or assembly should be other than a *court* of the church. I have heard argument that each of these should be a *parliament*. If any of them become that, to save the church from confusion — indeed, from chaos — as a *parliament* any of these will have to be formed by strict election and representation of its entire constituency. As courts they are now of strict election and representation.

How shall we revitalize the presbytery? My suggestion, in broad strokes, is to have the presbytery set up a basic committee. It could be called the Committee of Administration. Let it be formed of a minimum of two men and two women from anywhere in each congregation. Let them be given the work of the four I have named — Christian education, missions, evangelism and social action, stewardship and budget, and perhaps some more. Let it be a committee with power to issue, reporting to presbytery as required in our usual procedure. It would have no power in doctrine, government, worship or discipline. For effectiveness of this idea, some presbyteries would have to be divided into two or more.

The possibilities in this plan are not a sudden idea which has come to your writer. They have been under consideration for some years. A distinguished scholar and leader of another Presbyterian Church, whose name I am not at liberty to reveal, told me that this principle, when I talked it over with him, could be THE contribution of our church in this generation to the Presbyterian world, and perhaps

to the ecumenical world.

It's worth trying in a few pilot projects. I'd be happy to go into details with any presbytery that's interested, or with anyone wishing to spearhead it into his or her presbytery.

Finally, the obvious should be stated. Machinery is for work, not for the pleasure of the mechanic with the oil-can who loves to hear the wheels go around and whose pastime is to keep the machine polished.

We read in the Acts (16:4), "As they went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem." It is plain that the apostles and elders got through to the congregations. That's more than we are doing.

There is eagerness and talent at the congregational level. Your writer once made a survey to find who did the work of the 15 charitable agencies in a certain town for their annual appeals. The answer was that over 95% of the workers were those who were definitely workers in their respective parishes. We should be able to link eagerness and talent into the vast dreams of our national boards and committees. Let's do it by revitalizing the presbyteries. ★

**I HAD
A DREAM**

by W. R. Bell, Ottawa



■ Sometime ago I had a dream. It was not one of the Martin Luther King kind, but rather one of the common, ordinary, every-day variety, which some experience quite frequently, and others only on rare occasions. I belong to the latter group, dreaming very seldom and only when disturbed by spirits or indigestion. Whether it was the spirits or indigestion that brought on this particularly inane experience, I leave you to judge.

It could be called an ecumenical dream, for in the course of it I found myself taking part, with many others, in an immense inter-church Communion service. The affair, which can

only be described in the briefest of terms, took place in a huge assembly hall where people from all denominations had gathered to participate. Nothing was taking place in front of the congregation, but down the numerous aisles of the place Communion tables were set up, which looked more like enormous birthday cakes, for they were all in white and all were covered with brightly burning candles, lending a wonderful glow to the whole assembly hall.

At each corner of these birthday-cake Communion tables was an appropriately garbed priest or minister representing the various churches taking part. One of these, at each Communion table, was appointed to recite the words of authority for what we were doing together. The statement of authority seemed to be the words of the institution of the Holy Supper as found in the writings of Paul, but the language was unintelligible and I could only conclude that the speakers were either quoting from the Greek or they all had the gift of tongues. When the recitation was completed, all others standing at the tables bowed reverently three times and uttered in unison a loud "AMEN".

As the ceremony drew to its conclusion, the priest, who had recited the words of authority at the table where I was situated, cried out suddenly in a voice which everyone could hear: "As a final sign and token of our unity let us sing in unison one verse of Auld Lang Syne, then all are invited to remain and have a shower together."

Interpreters of dreams, no doubt, will have a ball sifting out meanings from such an array of fantastic images. Since I am no Joseph, the only thing which seemed to have any significance at all was the last proposed activity. It would be difficult indeed to distinguish a Congregationalist from a Presbyterian from an Episcopalian in the shower.

If messages are wrapped up in dreams, the message here is surely this: All attempts to establish a united church on the basis of modified doctrine, new orders of ministry or priesthood, or changes in modes and forms of worship, are about as realistic and as fruitless as a dream of this kind. A recent statement about the ecumenical movements of our time by George F. MacLeod of the Iona Community, in the form of a paraphrase of a well-known nursery rhyme, is worth pondering:

"Christendom has had a great fall, and all the Vatican horses and all the ecumenical men aren't going to put Christendom together again."

Christian unity is to be expressed rather than promoted. The desire and need for a universal expression of Christian unity in our time is urgent and essential. It is inconceivable to me how the Christian church can continue to make any kind of spiritual impact upon the modern world except on a basis of ecumenical endeavour and a unified approach to the massive problems of today. What we need to see is that the only hope of successfully manifesting a real and visible unity in Christ is by way of inter-church engagements, conversations, co-operation and joint effort, based solely and completely on a serious consideration of our Christian mission in the world for all mankind. ★

Letters

RELIEF RESPONSE

On behalf of the general assembly's committee on inter-church aid, refugee and world service, I express gratitude to the people of The Presbyterian Church in Canada for the splendid response to our special appeal regarding Nigeria-Biafra. As of October 2, \$111,260 had been contributed, well beyond the minimum objective of \$75,000 set by the last general assembly.

Most of the money has already been put to work; \$42,500 through the World Council of Churches, \$32,500 through the Christian Council of Biafra, and \$10,000 through the Canadian Red Cross as the Presbyterian share in providing relief supplies sent on a chartered ship made available by the Canadian government. In spite of great difficulties, relief supplies have been reaching the distressed area through the heroic night-time airlift being carried on by the International Red Cross and Protestant and Roman Catholic relief agencies all working in close co-operation.

A massive relief and rehabilitation task still confronts us but much has already been done and Canadian Presbyterians have made a splendid response to the challenge.

Eoin S. Mackay,

Chairman, Committee on Inter-Church Aid, Refugee and World Service.

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What can one woman do to check the spread of violence, hate and mistrust in North American society?

A soft-spoken, middle-aged Jewish housewife has come up with her own answer to this question. It's the Panel of Canadian Women: a group of housewives who simply go around telling other housewives about their own experiences with racial and religious discrimination in their own communities.

Mrs. Molly Posen organized the panel, with the assistance of the Canadian Council of Christians and Jews, three years ago after reading about a similar Panel of American Women, first organized in Kansas City, Missouri.

The women on the Canadian panel have two things in common — their differences and their concern. The differences range through French-Canadian, Negro, Japanese, Canadian Indian, English Canadian, Jewish, Catholic and Protestant. Their concern is real: they want a society free of mistrust and prejudice, and a world free of war and violence.

The panel's format is simple. After an introduction, each woman gives a five-minute talk about her life, about discrimination as she experiences it in Canada and about her hopes for the future. Then the audience divides into small groups for discussion to bring back questions to the panel.

For instance, Catherine Searles, a dentist's wife, usually starts by telling what it's like for a Canadian-born Negro to grow up in Toronto.

"My parents protected me fairly well against racial prejudice, but they weren't always around to shield me from insults. My deepest personal hurts were over the name-calling — nigger, black cloud, chocolate-face — the same names which deeply upset my older children today. I used to fight like a wildcat every time I was called a degrading name. But now, instead of encouraging my children's natural impulse to fight too, I tell them that everyone gets called names for some reason or other, and that it is because we are all so different that our street, our school, our neighbourhood and our world are such interesting places to live. But I think it is sad that I must make these excuses."

Anyone who was asleep at the beginning of the program has sat up to take notice by now. Mrs. Searles goes on:

"The discrimination and prejudice in Canada are subtle. It's like a hair across the cheek; you can't see it but you can feel it. You know it's there. Last year, a Canadian teacher, with a teen-age coloured child in his class, used a lesson on slavery in the United States to pass on this piece of stereotyping: ' . . . Of course, we *know* that Negroes are inferior to white people.' And later when he ended the lesson he picked someone to clean the blackboard by repeating the jingle: Eeny, meeny, miney, moe, catch a nigger by the toe . . .

"What does the Negro child say in self-defence? There's no sign up on the classroom door to say, Negroes cannot attend school here. But this teacher exposed his pupils to a type of prejudice which is even more insidious than a sign saying: No Negroes Allowed."

The audience, by now totally involved, barely has time to digest Mrs. Searles' moving words as Kimmy Takimoto tells them what it is like to be a Japanese Canadian —

especially one who has gone through the tragic internment of World War II. "Japanese Canadians, having fought a long up-hill battle against discrimination, were just about to achieve a degree of mutual understanding and sympathy for their cause when the Japanese attack on Pearl Harbor set us right back where we started," relates Miss Takimoto. "Fingerprinted and numbered like prisoners of war, all of us, regardless of our Canadian birthright, were evacuated from the coast, simply because we had the misfortune to be descendants of the hated yellow race. Bedding down in livestock buildings, queuing for hours at mealtime, and watching the world go by through barbed wire fences was the order of the day for many evacuee women, children and older folk."

Kimmy Takimoto closes her talk with two stories. The first is about a dear, old, white-haired lady of 70, living in a tumble-down shack with her cat and canary. When no one else was ready to board Kimmy in the small town where she received her first teaching appointment, this elderly woman came to her rescue.

Her final story deals with children. "By the time my young brother was growing up, we had moved away from the Japanese community. He had playmates and neighbors who accepted him as a fellow Canadian with little or no prejudice. One day my brother's six-year-old playmate and he were romping around with our little black and

BY JEANNE WAYLING

WHO, ME?



white fox terrier. The little boy was teasing the dog and then, in a moment of idle curiosity, he asked, 'Is your dog Japanese?' It was so delightful and spontaneous. I wished then, that we could all carry with us this childish innocence and acceptance of people and things throughout our lives, so that world brotherhood would not just be a dream but a reality."

A few noses are blown, eyes daubed and the audience steels itself for the next encounter. "What did the moderator say that woman's name was — Godin? Must be French. Well, brotherhood or no brotherhood, no French Canadian is going to tell me what language to speak!"

Mrs. Yvette Godin's soft-pedalled sell for a bilingual and bicultural Canada charms her audience's fears away. "I compare life in Toronto today for French Canadians with the way things were 30 years ago, when I first came," explains Mrs. Godin. "Tremendous progress has been made." She mentions the establishment of four bilingual elementary schools; the promise of a French-language

high school; a French-language radio station, and the grant of \$250,000 for a program of cultural and educational exchange between Ontario and Quebec.

"It took us ten years of hard work to get our French radio station," she explains. "It serves 125,000 French-speaking Canadians in Southern Ontario. The English in Quebec have always had their own station, despite the fact that they are only three per cent of the total population."

She finishes with these words: "I am proud that wherever I go in this country, I can be understood in both languages — that is the least I can do for my country."

Now comes a representative from the WASP community — white, Anglo-Saxon and Protestant. What can she reply to these stories of injustice and prejudice?

Quaker Margaret Watson lays it on the line. "Many of us," she says, "are concerned about and fearful of the moral values of today's youth. But I think that a large majority of them, although they may not be able to quote their Bibles, are more aware than the previous generation of the significance of the meaning of the statement in Genesis, 'God created man in his own image.' Not the Wasp, not the Jew, not the Chinese, not the Catholic, but man. Until we all reach this understanding we cannot win the fight against prejudice nor can we find the courage to love one another."

PREJUDICED



You think there's no racial discrimination in Canada? Then wait until you meet the Panel of Canadian Women



Mrs. Watson, mother of four children, tells how while preparing her speech, she discussed the question of discrimination with her teen-age sons. "When I asked, 'Do you ever put people in slots on the basis of color and religion?' they looked at me as though I had just flipped. 'What do you mean, Mom? If I like the guy, I like him. If I don't — I don't. What has his religion or colour got to do with it?'"

She concludes, "The real adventure and challenge to us parents is to be as open and accepting as our children, who are much more aware from their earliest years that they live in one world. And they accept this as a normal condition, not an abnormal one. They are not condescending and kind to minority groups, because they do not think of the group first. They think of the person."

When Rose Atkinson appears on the panel, there is no doubt of its Canadian identity. Rose is a lovely young Canadian Indian who is a secretary to an official at Toronto's City Hall. The story of her youth and her alienation

from her family and people bring Canadian Indian problems into sharp focus. "When I was six years old, I woke one morning to find my sister's pet dog had died during the night . . . a victim of starvation. We were next. My parents, unable to feed or clothe us properly, reluctantly placed my brother and me in the care of the missionaries who operated two residential schools on the reserve. From then on, I saw my parents for only two months of each year. Often I cried myself to sleep knowing only too well that my nomadic parents still slept in a leaky tent, or perhaps at that very moment, were on the verge of starvation."

Rose tells how she asked her mother to correspond with her in Cree. She soon discovered that the rules and regulations at the mission school forbade this and her mother's letter was censored. The first letter was the last, because students were forbidden to write or speak the Cree language. In a few years Rose had completely lost her native tongue, so effective were the school's rules.

Later, Rose met missionaries who encouraged the children to use their language and to take pride in their culture. For this she is very grateful.

"It is my prayer that some day Indian children will not have to be uprooted from their families to be educated. I feel that the high incidence of failure to integrate young Indians into Canadian society is caused by their inability to cope with this tragic emotional upheaval."

Meeting the panel is for many people the first time they have met a Jew, a Negro or a French Canadian with the barriers down. One woman admitted that she had never realized just how much prejudice she had been harbouring. Sometimes in the question period, the audience shares its own experiences and emotions. One young Jewish mother told how she wanted to bring up her children in a mixed community so that they could learn to live with those of other religions and races. "As soon as we moved into our new home," she explained, "Our Protestant and Catholic neighbors slowly began to move out."

What do you tell a child who asks, "Who crucified Jesus?" asks a Catholic.

"Don't say *the Jews*," answers a panelist. "You can't blame the Jewish people of today for something that happened 2,000 years ago." Another panelist points out that the same attitudes and prejudices which crucified Christ are potentially in each of us — the fear of change; the fear of becoming involved and the fear of having to give up some of our prejudices.

"What about inter-marriage?" Each panelist has her own view on this. Cathy Searles tells how she had to break off her engagement to a white boy because her Negro parents objected, but that she is going to leave the decision up to her own children. Kimmy Takimoto tells of the anguish her parents suffered when her sister married a non-Japanese. Margaret Watson emphasizes that this must be a personal decision made by each family, but suggests that parents not bring up their children with few prejudices and then expect them to conform by marrying into their own group.

"I think parents owe it to their children to let them know in plenty of time just where they stand on inter-marriage."

All the panelists agree that their effectiveness comes from the fact that they are just average women telling their own story. Mrs. Watson feels that most people can

listen to a lecture by a famous civil rights leader and think, "Isn't he wonderful? But I can never be like him." But when confronted with ordinary people like themselves, it is difficult to wiggle away from the issue.

The panelists do not pretend to be prejudice-free. Each is ready to admit where she, or her race or religion falls down. "We have all gained a tremendous insight into the problems of others by serving on the panel," says Margaret Watson. "Being on the panel has made me very sensitive to the slightest expression that tends to stereotype a race or religion," adds Cathy Searles.

The Panel of Canadian Women has appeared before almost every type of religious and racial group. They have

spoken in churches in lieu of a sermon; before service clubs and to conferences. "It is so interesting to go from a women's meeting in a church to a similar one in a synagogue," says Molly Posen. "Looking down at our audiences, it is difficult at times to remember where we are. They all look so much alike."

Readers interested in establishing a panel in their community should write to Mrs. Molly Posen, c/o Canadian Council of Christians and Jews, National Office, 229 Yonge Street, Toronto 1. ★

Reprinted with permission from "The United Church Observer". The author is the wife of the Rev. John Wayling, minister of St. James Bond United Church, Toronto.

What happened when we were asked,

Will the real Christians stand up!

■ It all happened in a Shakespeare class. You know, in Shakespeare's plays there are many references to Christianity. Well, tonight we were ploughing through an analysis of Hamlet and in the midst of interpreting lines re Protestant and Roman Catholic Europe and Shakespeare innuendo, when Prof. Brian asked how many Christians were there in the class?

We are so used to him asking those-kinds-of-questions-you-don't-expect-answers-to (rhetorical, that's the word), that nobody answered. So he leaned back against the blackboard and in his good humoured way said; "You know that it's a sin if you are a Christian and you don't admit it." (He's an agnostic, by the way). "Now," he said, "how many of you are Christians?" "Raise your hands, I don't mean you were brought up Christian, I mean you are yourselves Christian." In answer to which five of us raised our hand. *Five* out of 46. Then he said, "And how many out of the class were brought up Christian?" And another 15 (he counted them) raised their hands.

Well, you know it was a strange kind of thing, knowing there were just five of you! Of course, he proceeded for the remainder of the lecture to expect us to interpret anything with religious or anti-religious overtones. And the going was really rough. First he found out which of us were Protestant and which were Roman Catholic. Then he fired away. He doesn't know any of our names so he just called us Christian or Roman Catholic or Protestant. Oh, he was very nice about it; everybody was laughing including us Christians, and he wasn't being mean. Just the same everything he said had a double meaning and some things he just came right out and said, like: "You notice our Christians are the most shabbily dressed in the class, and they don't spend money getting their hair done! That's because they shun the capitalistic system and have given their money to the poor!" That probably sounds nasty but he wasn't being so: he was just wanting to make us think pretty hard.

But the best part of all was the fantastic sense of standing up and being counted, of having the eyes

of the whole class on you, repeatedly; at any moment he asked a question followed by "Where are our five Christians?" When he first asked it and I realized the girl next to me was a Christian too, the two of us looked at each other with such excitement and we almost said, "You're a Christian too! It sounds corny but it was real! We hadn't spoken to each other before that, even though we were sharing my text book, but all at once we were talking to one another like we'd known each other all our lives.

The thought just struck me: it was the closest thing to Pentecost I can imagine. Oh, I know it sounds so queer and corny, but it wasn't. I've got this feeling now that if the "brought-up Christians" have got the gumption to say they're not Christians, then I ought to have the courage to stand up and say I am one. And knowing we're in such a vast minority, it makes you so proud and determined. There were no more than five Jews, if that, in the class; so allowing for a few Muslims etc. one would have at least 32 "nothings".

I wonder just how many of "the cloth" realize just what the score is out here. I would bet: none of them! I told some friends about it all and got the classic "isolated from the world" replies: "How many do you think you won over?" and "Well, you've got quite a mission field there." And regarding the feeling of oneness among us five: "Well, that's what it's all about, isn't it?"

It's times like this I think I don't want to be a minister at all; what a sin to get out of the action, out of the world and into where the biggest problem is not Christian vs non-Christian, not R.C. vs Protestant, not Protestant vs Protestant, but two different Presbyterian viewpoints! How small can you get! Tonight showed me that even a R.C.-Protestant division is non-existent on the lay level — we were just Christian! Suddenly all the church committees and conferences and assemblies and study sessions and congresses seem like a bunch of naive little boys playing blocks (and they won't even let the girls play). I wonder what form the new church will take? We can't plan for it; it'll just happen one day, like it happened tonight. ★

BY L. E. SIVERNS

POVERTY and student



P WER

■ The first problem that our students had to contend with was to be patient when often asked: "Where in the world is Warkworth?" Like a Chamber of Commerce the response became automatic (though it always sounded as if it were spontaneous and unrehearsed): "Warkworth is a village of 600, located 100 miles north-east of Toronto, and nestled in the hills of Northumberland." It was almost funny that we knew much about Toronto, but its residents knew nothing about us.

Honesty compels me to confess that we didn't know quite as much as we thought we did, but before I get into that, I must explain the "we". We are the Student Power, the young people of the Presbyterian and United churches. When we began life together we began with the premise: perusal preceeding and promoting performance. In other words, study should lead to action. So it was that we began by studying poverty, we continued by inviting 73 children to spend a week in our homes, and the conclusion hasn't happened yet.

You can imagine the shock when our team of two came back from Toronto with the bubbling announcement: "The village of Warkworth will grow by twelve percent this summer." Talk about Student Power! What potential problems! What's the matter with these kids? Why couldn't our young people either be apathetic or hippies like other people's kids? How were we going to arrange transportation? Could we find a suitable quality and quantity of homes? What about finances? Who would arrange activities? Then we remembered the voice of our young soloist: "The poor of the world are my body," He said "To the end of the world they shall be. The bread and the blankets you give to the poor you'll find you have given to me" he said. "You'll find you have given to me."

Despite the postal strike. Despite many fears. Despite an initially limited community response, plans continued. The students drummed-up support, coaxing, threatening, promising, provoking their elders and peers to good works. The dike of indifference broke and soon a warm flood of human concern began to flow. It became apparent that there were to be more homes than children. People of every age offered financial help, cars and drivers, food, help for the noon lunch, ponies and counselling.

On August 11, twelve cars converged on the Woodgreen

Centre. It looked like 173 children there to greet us! Soon we were loaded and headed back to Warkworth for a welcome of kool-ade, hotdogs and donuts. After lunch the parents-for-a-week arrived to look over the four to 16 year old visitors, eagerly asking and searching for "their" children. Somehow the system broke down and the orderly business of "Now so and so is to go there" fell apart. Children and lists did not agree! Parents vied, bargained, smooth-talked or just plain bribed one another, and the children, to make sure that they would be honoured with a guest or guests. There were no unwanted. Student Power had done its job.

The week went quickly. Cars, counsellors, drivers and children met for lunch at the local park, then headed for Serpent Mounds Provincial Park, Codrington Fish and Game Hatchery, Campbellford Town Park, the Beggs Farm, Warkworth Cheese Factory, World's Finest Chocolate factory, and the adventures of Flipper at the New Aron Theatre. Counsellors managed to keep smiling. No one was permanently lost. There were no accidents beyond bumps and bruises. Not a bad score!

This was too good an experience to keep to ourselves. We learned from it. We learned that poverty is not simply a matter of too little money. Sometimes it means not having two parents, or being confined to a six block area during the summer's heat, or never having ridden a pony or looked a cow in the eye. Most surprising of all, we discovered that we were poverty-stricken. We failed to see how much we had to offer: our cool breezes, fresh vegetables, our spaciousness of homes and hills, our concern, our love, our Power. In our poverty we left the job to the other guy, when we had the means of doing it ourselves.

We gave a little; we gained considerable from the experience. Already preliminary plans have been made for next year. If we can muster the Student Power, Warkworth should grow 20 percent. We are grateful to the young people who chipped the stone from our hearts and the barnacles from our pocket books. We are grateful too for the Moms and Dads who raised young people with some understanding of the promise: "You will receive power when the Holy Spirit has come to you, and then you will be my witnesses . . ." Hey! That sounds like a sermon title: Poverty and the Holy Spirit's Student Power! ★

**We talked to the confused and
the indifferent at the**

YOUTH EXTRAVAGANZA



A SWINGING COFFEE HOUSE was the focus of Teen and Twenty Chapel's exhibit at Toronto's Canadian National Exhibition.

BY VALERIE M. DUNN

■ I can still hardly believe it! In just nineteen days last August, we of Teen and Twenty Chapel encountered nearly 50,000 young people in the name of Christ.

And it happened in a setting where nobody would expect to find the church. For we operated a coffee house and exhibit at "Time Being", a widely advertised multimedia light, sound and action youth show, at Toronto's Canadian National Exhibition.

Vivid colours flashed off and on to the pounding beat of top rock groups, three times a day. There were entertainers, athletes, fashion displays, a psychedelic light show, boutiques, slick, highly commercial exhibits. And us.

Here we were, the only representatives of the church in a place embodying the secular, fiercely competitive marketplaces of a modern city.

Some of the weird ultraviolet black light designs in the first section of our exhibit, "Contempo '68" are shown on the front cover of this issue. Beginning with man's

cry for help, the series flowed through evil to forgiveness, ending with the joyous challenge, "Let's celebrate!" A monstrous spider web adorned another wall, with photos showing man's barriers to peace.

Next came the "Corner In The Middle" coffee house, featuring folk music, discussion, poetry and painting; and finally, a creativity room, housing a display by young artists.

Outside stood a stark cross, barren except for two hands. An autographed photo of Prime Minister Pierre Elliot Trudeau appeared nearby, with his letter of commendation.

But what seems almost miraculous was that all this came about with only 2½ weeks to prepare, no money, and strictly volunteer labour.

For some time we had wondered about doing something at the CNE. Then last spring an article appeared describing an exciting youth extravaganza being spon-

sored there by the Maclean-Hunter organization. It seemed to cover every aspect of youth life except religion, and this disturbed us. Surely that was important enough to be included!

A traditional kind of church exhibit, advertising a “program”, wouldn’t do. But was there any way at all that a group like ours, committed to interpreting the gospel in the language and thought-forms of youth, could be a part of this show? There was no question of buying space, we just didn’t have any money.

Jack Green, our volunteer program director, started negotiations. We agonized as they dragged on, and the weeks slipped by. Yes, they would give us some space. Then — no, this kind of thing just wouldn’t fit in. And so on until the end of July. Then suddenly, we were in! They agreed to give us 2,300 feet of space on the main floor, and approved our plans. And on 12 evenings we could do a half-hour contemporary worship service in a restaurant upstairs, using our band and folk singers.

With the CNE opening a mere 18 days away we worked late into the night, every night and weekends, organizing, building, designing, painting. Everyone’s talents were used to the limit. Various CNE officials wandered into our exhibit while all this was going on and they just couldn’t believe it. Were we really doing all the work ourselves? They called it exciting, creative and fresh.

Since we still didn’t have any money, three of us put up funds to pay immediate expenses, one borrowing his share from the bank.

When opening day arrived we were exhausted, and somewhat apprehensive. Would our amateur efforts stand up against the slick commercial presentations nearby?

But as the young people started to flock in, we stopped worrying. Perhaps it was because everything *was* personal, individual and creative, with sincerity behind it. But it communicated.

One young man talked to me for over an hour. He couldn’t believe the church would do anything that expressed real concern as this exhibit did. An atheist, he had dropped out of church years ago.

As the days went on I talked to dozens like him. They labelled themselves atheists, agnostics, because they couldn’t accept rigid doctrines, services were unintelligible, the church lived in the past, it was just part of the status quo, it ignored human need. And so on.

But underlying this was an appalling cry, sometimes spoken or only implied, but always there.

“I want to believe, but I can’t. I need acceptance, with all my doubts and fears, as a human being. But the church won’t listen, doesn’t care, has rejected me.”

I have sensed this before, in young people we have contacted through the chapel ministry. But at the Ex we met so many! You can’t have conversations like this every day, sometimes three or four within hours, without being greatly disturbed.

How can we ignore the fact that so many youth feel the church has rejected them? And don’t understand that Christ loves and accepts each one, unconditionally? Because of this the kids in their turn simply reject the church, and with it all belief in God. Drop-outs feel especially bitter, particularly if they have left one of the more authoritarian denominations.

Young people sometimes did artwork in our coffee house. I watched one carefully letter the words “God is

not.” In discussion I learned he didn’t really believe anything, and saw little hope for the world today. He drew another picture for me, showing man, the cross and the world, encompassed by a circle of futility. He came back every day and spent hours with us, obviously reaching out for friendship and concern.

A number, like him, returned again and again, and we got to know them well. We had a chance for only one conversation with others. And to many who just passed through, we could offer only a friendly smile and hello.

Open discussions ranged from marijuana to police to what the kids believed about God and the church. Thought-provoking slides and movies were used as discussion starters. Folk singers performed, and the young people were encouraged to appear on stage too. For 12 evenings we employed Brewster Kneen, free lance producer-journalist, to prepare and conduct hot-seat encounters on questions that trouble youth, such as education, the family and work.

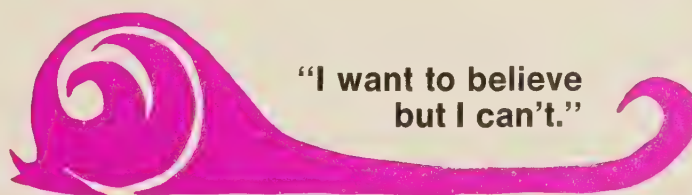
One wall was set aside for a paint-in; anyone could pick up a brush and go to it. Designs sometimes revealed acute frustration with organized religion. One depicted Christ on a cross of Establishment apathy and fear, obviously identifying the institutional church with the crucifiers.

A common initial reaction to the exhibit was suspicion. “What do you religious people want from me?” They were amazed to find us just interested in encountering them as persons. Inquiry forms and our newsletter were available for any who wanted to know more about us, but there was no concerted push made to recruit or brainwash anybody.

Hippies, middle-class students, artists, fresh-faced teenagers, poets, even a few curious parents — we met them all.

Some we’ll never forget. Like the extremely upset boy who had been asked in another building if he were “saved”. Or the sunglass-wearing student high on LSD, who told me how the Ex looked to a person on a drug trip. Or the teen-age girl drug pusher and her two male companions, who offered to turn one of us on.

Then there were the seven teen-agers from a fundamentalist group who argued long, and left after writing scripture texts all over the paint-in area. And the three Orthodox Jews, complete with skullcaps, who debated with rigid logic.



**“I want to believe
but I can’t.”**

I won’t soon forget the disillusioned youth who had planned to be a priest until he learned other churches also had something to say, and now couldn’t believe anything. Or the hippie with a scraggly brown beard, dangling love beads and a warm smile, whom we discovered could play 12 instruments, and was a lover of Bach!

We were open 10 hours every day without a break, and hourly encountered new, unfamiliar situations. We didn’t have time to worry, we just coped. (continued)

YOUTH EXTRAVAGANZA



Our faith was tested when at various times people stole both hands off the cross, the picture and letter from the prime minister, a black light and two rented microphones worth \$180, for which we still have to pay. But others continually showed kindness and concern, like the Stoodleigh Restaurant people, who supplied free of charge the coffee we couldn't afford to buy.

Several of our group gave up holidays to man the exhibit during the day. We were grateful to three ministers who lent us a hand on five afternoons of the final week.

The services in the restaurant were a real challenge. We had never before led worship in a completely secular setting. Let alone one where nothing would stop people from leaving if they didn't like what we were doing. We learned quickly to adapt ideas and scrap others, right on the spot. Response was favourable. And as we gained confidence our Teen and Twenty "Reflections" as we called them became one of the most meaningful parts of the whole CNE experience.

Since the end of the Ex, some of us, because of this intensely involving experience, have been re-thinking and re-evaluating everything. Not just our chapel ministry,

but our whole outlook on life, our attitudes about other people, about God, the church and society. We've learned that we have a ministry especially suited to laymen, and can communicate our faith anywhere when we find the courage. Those 19 days literally turned us upside down and inside out!

Some of those we met at the Ex have started attending our mid-week creative arts and discussion groups, as well as services. And we plan a concerted follow-up program.

In recent months the Teen and Twenty Chapel has developed into a unique sort of youth community, founded in Christ. There is no formal membership, nor must you accept a set of beliefs. Nobody is criticized or rejected because he doesn't believe in God, and some don't. There is simply loving acceptance of one another as human beings, combined with a willingness to listen and help each other. We hope sharing in this kind of open fellowship will encourage newcomers to find renewed meaning in life.

We're re-vamping our services based on what we learned at the CNE. Some will now be held in a coffee house setting, with tables grouped around the band and singers. And we are writing new songs, creating fresh worship forms.

The East Toronto Presbytery has come to our rescue financially, helping us secure money to pay expenses of nearly \$1,000, and continue the ministry.

But the CNE experience has convinced us we must find new ways of encountering people in completely open situations, outside the sheltered atmosphere of church buildings. Maybe services in nightclubs. And we dream of opening a professional coffee house in downtown Toronto, perhaps with a boutique where our artists can create and sell their work. We're ready now, but still lack a place and funds to get started.

Maybe it will happen. It seems impossible now, but so did the CNE project. Who knows how God will lead, and provide?★

YOU WERE ASKING?

Q *I am frankly opposed to the many appeals being made in our congregation from time to time, and do not think anyone could accuse me of being ungenerous in my givings. What can be done to stop this periodic netting for special appeals?*

A I answer frankly: nothing, I hope. The *Book of Forms*, Section 109(b) reads in part, "The session . . . may also appoint collections for special religious or charitable objects in addition to those appointed by the general assembly or other competent authority." Your objection, sir, if made effective, would isolate those in the congregation

wishing to respond, denying them their opportunity to take part in the large and emergency work of the church. On the other hand, the announcement of a special offering does not compel you to give. These appeals can be overdone — and underdone. The session must enable the congregation to respond to an appeal of assembly. The session may reply with enthusiasm or with apathy: but they must respond.

Q *I resigned as an elder in my congregation for cause sufficient to my conscience. What is my standing in the congregation and in the Presbyterian Church?*

A You are a communicant of your congregation. Your resignation as an elder does not remove your name from the roll of communicants. You are an elder of the church, and eligible for election (again) in your own congregation, or any congregation to which you may move. If elected, you are to be inducted. You have been ordained before; therefore, with a new election, you are inducted. All clear?

Send questions to: Rev. Dr. L. H. Fowler, 174 Yonge St. S., Aurora, Ont. Include name and address, for information only.



THE CHALLENGE OF WINTER

"Pray that your flight may not be in winter . . ." Matt. 24: 20 (RSV)

■ Most lands north of the equator find that winter presents a real challenge to the way of life we have been nurturing since the soft breezes of spring began to blow. In Canada, especially, we know how rigorous winter can be. In the far north, life sometimes becomes a desperate struggle just to survive in the COLD. Even in the southernmost reaches of this nation cars have to be "winterized", heating systems over-hauled, and human beings provided their "shots" and lozenges to ward off the common cold.

Even in the Palestine of Old Testament days, it was sometimes necessary for kings to seek the shelter of "winter" palaces (Jer. 36:22). Jesus, speaking in terms familiar to the people of the day said, "Pray that your flight be not in winter." Paul, on the way at last to Rome, found winter a hazardous time for sailing (Acts 27). Later, as a prisoner of Rome, he found it necessary to ask Timothy to bring the cloak "that I left at Troas" and to come "before winter" (II Tim.4).

There are some people, however, who welcome winter. Not merely because they are ski enthusiasts either! They welcome the activity of the winter months. And underneath it all, perhaps, and quite unconscious of its presence, they have something of the pioneer in them that rises up and is exhilarated by the challenge that winter brings.

All of which brings to mind a couple of books I have only recently read although both of them were written shortly after the Second World War. One, entitled *The Long Walk*, was written by a Polish cavalry officer who, in company with six others escaped during winter from a concentration camp in Siberia. As fugitives, they fled across the snows of Siberia in winter and the heat of the Gobi desert in summer, the four survivors finally finding refuge in India.

The second book was written by a British officer trained for guerilla warfare in Malaya. Entitled *The Jungle is Neutral*, it is an incredible story of resistance during the days of the Japanese occupation, and of the human will to survive. A foreword, written by Field Marshal Earl Wavell suggests that "The spirit is willing but the flesh is weak" is a poor text in view of the great feats of

physical endurance men have done provided they had the will and the spirit.

As this issue of the Record goes into the mail, our friends in the United States will be getting ready to vote for the presidential candidate of their choice. The free world watches with interest. President Johnson succeeded to this high office upon the death before an assassin's gun of President John Kennedy. Early in the summer, another aspirant to the presidential office, also a Kennedy, died in a similar manner. Before he was killed, Senator Robert Kennedy once said, quoting an essay on Aeschylus, "Men are not made for safe havens."

These seem appropriate words to think about as we set about making annual preparations for winter. Allegorically, there is a winter that sometimes chills the very soul. Storms rage about us and winds blow that would demolish the very house of our habitation. And courageous must be the spirits that stumble ever forward, faces to the wind.

We all know the kind of courage Jesus inspired in those who knew him best. Peter, alone of all the disciples had the courage to put in an appearance at the mock trial of Jesus at the high priest's, even though that courage deserted him later. Afterwards, however, Peter proved himself a "rock" in very deed. The others, excepting Judas, all became heroes and, tradition tells us, martyrs of the faith. In succeeding generations, others too have caught the spirit and taken up the challenge.

It's our turn now. Many feel that in the work of the church the balmy breezes of the spring are long past and the winter has come. May the fires of God's spirit burn within us now and harden our purpose and strengthen our witness!

PRAYER

God of all mercy, hear our prayer for the help we need to face the trials of this life while still holding fast our faith. May the difficulties of the hour not terrify us, but call forth the best that is in us, to the glory of thy name and through Jesus Christ our Lord. Amen. ★

BY D. GLENN CAMPBELL

The spectre of starvation could easily return to India next year. An unevenly distributed monsoon rain could tilt the delicate balance of food production towards a major catastrophe. The more than half billion people now in India need 105 million tons of food grain annually to exist on what is considered a substandard diet. The best ever crop last year produced only 95 million tons. If the population remained static India could pick up the lag by opening new irrigation complexes, introducing high-yielding seeds and the application of chemical fertilizers.

The fact is that India has to run to standstill as the daily increase in population is 38,000. Every 24 hours the Food Ministry in Delhi has to find additional food for the equivalent of three Canadian towns like New Glasgow, New Liskeard, and New Westminster. Deep-seated customs and age-old religious traditions dull motivation for any serious acceptance of the government's family planning program. Add to this the availability of antibiotics and D.D.T. and the dramatic drop in death rates which forecasts an increase for at least another decade in the 2.3% annual growth of population.

When I first went to India 20 years ago the average span of life was only 27 years. Today it is nearing 50. The tolling of the bell in India has an ominous haunting sound.

Meanwhile, the school bell rings daily for the 80 million children and young people who seek a better status through education. The crushing poverty of India is best illustrated by saying the per capita income is less than a car owner pays for insurance in Canada and the total budget of the government is less than that of the General Motors Corporation.

The concern of the government is to change the situation whereby two out of three people cannot sign their own names. New schools are springing up in the remote villages and more than 70 universities are to be found in populated centres. The accent is on books. What a golden opportunity for the communication of the gospel by the printed page!

Creative and skilled simplified writing is needed as only 5% of students ever get beyond matriculation. Most Christian literature is geared to the 5% level. In another and tragic sense it follows the slogan in the Toronto subway, "Good advertising must be above the heads of the people." Meaningful and relevant communication of the gospel must recognize that half the population of south-east Asia is under 20 years of age.

How can this great potential of trained youth be harnessed? It can and is being exploited in student strikes, train and bus burnings and communal riots. There is a serious brain drain of foreign trained students remaining abroad. Toronto alone has 5,000 resident Indians, many who came for study and never returned. Much depends on economic planning but this is seriously crippled by border tensions with China and Pakistan. The war in Vietnam has diverted foreign aid which came in massive doses during the time of Nehru for the industrialization of the nation. Russian aid which is reported to be about one-fourteenth that of the United States, comes at a price. The closing down of British commitments east of the Suez, especially the predicted with-

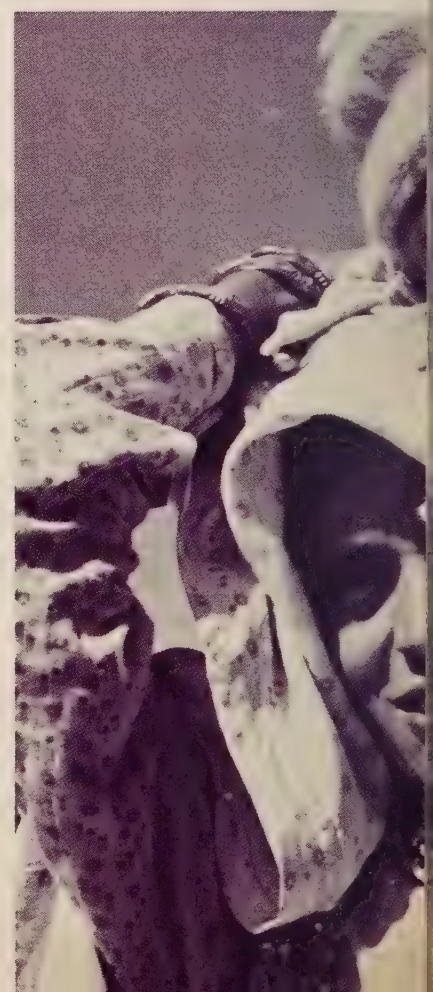
NAGA folk dancer.



India tod

PRESSURES WITH

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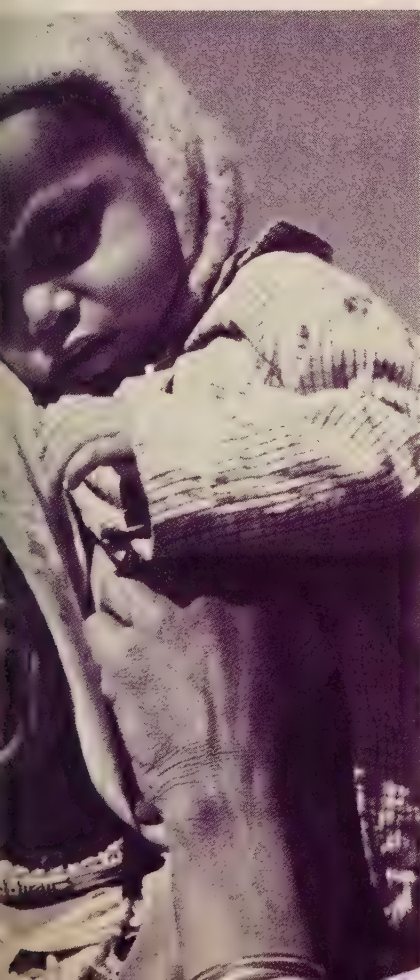




a land of

POSSIBILITIES

LL SELF



A MOTHER AND CHILD
of North India

drawal from Singapore in 1971, has certainly sparked renewed interest in the Kremlin towards India.

Some ask if India will go communist? It is not likely in the near future so long as there is a strong right orthodox Hindu movement and as long as the split exists between Russia and China. Unfortunately, both left and right groups are not sympathetic to the Christian church. Initially this is reflected in pressuring the Congress, under the leadership of Mrs. Indira Gandhi, to enforce very stringent regulations on overseas Christian workers.

No new missionary visas are being granted, and while the government is allowing the present missionaries to return, they are removing all missionaries from border areas and harrasing movement of others by registration with the local police. Protestant overseas personnel have been reduced to about 2,600. This works out roughly to two overseas workers in a population as big as Vancouver. Outside of the Middle East this is the lowest missionary density anywhere in the world.

Church and mission leaders are concerned but not disturbed by the changing climate. Deep seated structures and dependencies need to be shaken so that "those things which cannot be shaken may remain." Evangelism needs to be rethought and re-emphasized in the light of urban and industrial challenges. The collective population of Calcutta, Bombay, Delhi, Madras and Ahemdabad is greater than the entire population of Canada. There are 100 cities in the world of one million or more. Ten of these are in India.

Like a rugby football team taking to "the air" for quick advance, the church needs to take advantage of mass media communication techniques, particularly radio and literature. The emphasis should not be on the church as an institution, but rather upon the mobility of the laymen. In a situation where less than 2% of the population are Christian, high priority ought to be given to the training of the entire people of God. What better way to infiltrate all levels of society with the dynamics of the grace of God?

Mr. Ben Wati, executive secretary of the Evangelical Fellowship of India, and newly elected president of the World Evangelical Fellowship, believes that present pressures could be a prelude to persecution. In the past centuries India has been very tolerant of the preaching and practising of the Christian faith. This has created a complacent church. Except for notable exceptions in tribal areas, the church is static and has not kept pace with normal population increases. Large union mergers have tended to turn the church further in on itself. History has shown that a church under pressure can be a propagating and powerful vehicle under God for the dissemination of the good news.

In the shifting of foundations, the breaking up of the moral, religious and social orders, with growing disintegration, the hope of India, indeed of the world, is the redeeming Christ. The Presbyterian Church in Canada has had a glorious relationship with the church in India for four score years. These bonds of prayer and stewardship shall continue, even though it may be difficult to send further ambassadors from our Canadian shores for fellowship in the gospel of Christ in the great land of India. ★



**Last year, the administrators
of St. George's College ran off all their own
programs, student forms and letters
on a Gestetner Stencil Duplicator.
They saved themselves \$658.70.**

**Maybe you should be running things
yourself too.**

When Headmaster John Wright and his staff first set up offices in the rambling Victorian home of a former Archbishop, all they had was an old telephone book someone had left them.

It was a shoestring start. But in no time their Anglican school for boys was on its way.

"We needed a lot of printing done," explained Mrs. McKellar, school secretary, "we had to have things like student lists, attendance forms, timetables and report cards. And we had to watch the budget." "We decided to do all our own printing on a Gestetner," said Mr. Wright, "mainly because Mrs. McKellar wouldn't give me any rest until we did."

And before long everything in the school that was printed, they printed themselves. "We're very pleased," added Mr. Wright, "we're saving a small fortune on outside printing costs and getting work that really looks professional. Gestetner service is excellent too."

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The people who can help you run things yourself.



News

Birth control upheld

A symposium of 30 evangelical Protestants in Portsmouth, New Hampshire, has declared that birth control "is not in itself forbidden or sinful, providing the reasons for it are in harmony with the total revelation of God for the individual life."

The group made no distinction between "natural" methods and the "artificial" methods condemned in Pope Paul's recent encyclical.

A 1,000-word declaration hammered out by the interdenominational group admitted disagreement over whether all abortions are sinful. But the group was in accord on "the necessity and permissibility" of abortions under certain circumstances.

The Symposium on the Control of Human Reproduction was co-sponsored by the 4,000-member Christian Medical Society, with headquarters in Oak Park, Illinois, and *Christianity Today*, the evangelical journal. It included scholars from medicine, psychiatry, law, sociology, and theology. They represented the conservative or evangelical wing of Protestantism, which views the Bible as the final and reliable authority on moral issues.

In contrast to the papal encyclical, the declaration says, "each man is ultimately responsible before God for his own actions and he cannot relinquish this responsibility to others." Where the Bible is unclear, it says, Christians cannot speak with "binding authority" and those seeking to follow scripture may reach different conclusions.

The declaration begins with a strong affirmation of the holiness of sexual intercourse, implicitly rejecting negative views of sex which have sometimes characterized conservative Protestants. Yet it also opposes situation ethics and condemns intercourse outside of marriage.

Although noting that the Bible holds procreation to be one purpose of marriage, the statement says God also intended sexual intercourse to be enjoyed even when procreation is impossible. "Therefore procreation need not be the immediate intention of husband and wife in the sex act, which may be simply the expression of love and of a desire for the mutual fulfillment of normal human needs."

The statement allows birth control decisions to consider such factors as disease, psychological debility, the

number of children already in the family, and financial capability. The method used is not so much a religious as a scientific question, and should be determined in consultation with a physician.

The symposium had no objection in principle to sterilization as a means of preventing conception. But it introduced a note of caution because "it impairs God's creative activity in man and is usually irreversible."

While abortion is permissible as a last resort measure, it should never be used as a general policy of population control, and only in individual cases after circumstances are carefully evaluated.

The four-day meeting included a series of panel discussions, and presentation of 22 papers, some of which will be printed in *Christianity Today* and the *CMS Journal*. Tyndale House plans to publish the complete papers in book form next spring.

Italian Protestants

The president of the Federation of Protestant Churches in Italy, the Rev. Mario Sbatti, has expressed gratitude for Roman Catholic efforts to include the protection of Protestants under provisions of the penal code. At the same time, he reported Protestant opposition to any special protection on religious grounds.

He referred to efforts by the Roman Catholic Organization for Ecumenical Activities (SAE) to change Article 402 of the penal code so that in future, penalties would be provided for those who hold in contempt not only the Catholic faith but all other faiths without discrimination.

In an interview with the Protestant weekly *Novi Tempi*, Mr. Sbatti stated that the Council of the Federation of Protestant Churches rejects the idea that the laws of the state should accord special protection for "persons and matters pertaining to religious beliefs". It would prefer the abrogation of the right of penal protection for any church.

Youth projects

Some 800 young people from more than 40 countries have participated this year in 46 ecumenical service projects sponsored jointly by the youth department of the World Council of Churches and national youth councils in various countries.

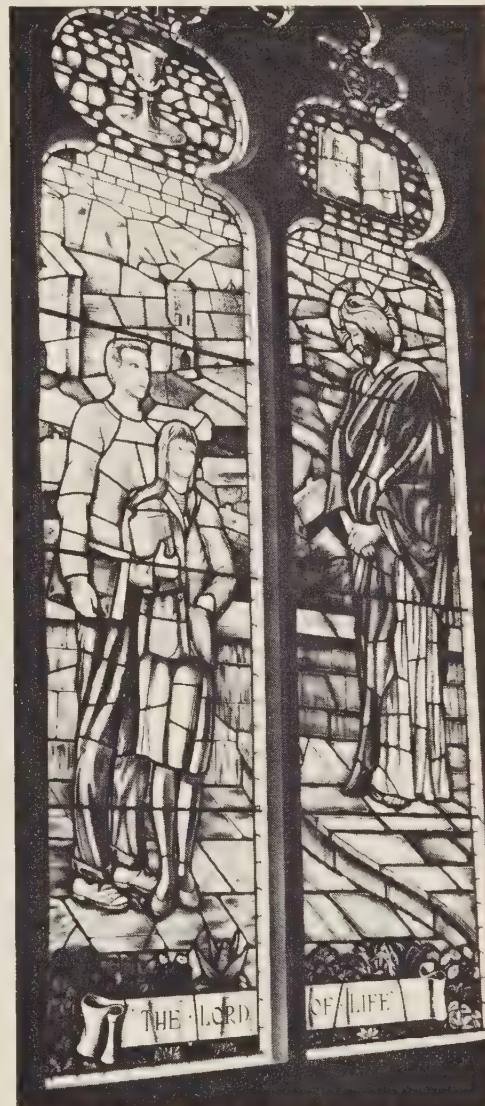
There were 28 projects in Europe, eight in Africa, seven in Asia and three in Canada.

Two pilot experiments proved es-

pecially successful. A group of several projects was set up at Rendsburg, Germany to call the population's attention to a specific problem such as ecumenism and underdevelopment. The second experiment was a Christian education summer program for children aged 8 to 14 in an industrial area (Belfast, Northern Ireland).

In the traditional "pick-and-shovel" workcamps, the volunteers helped to build youth centres and summer camps or took part in redecorating parish halls and slum dwellings. The opportunity to live together in a close-knit community with common goals helped to create a Christian spirit which made its influence felt in the outside community. Projects were welcomed as "true signs of ecumenical presence".

A fifth long-term project sponsored by WCC's Ecumenical Youth Service



A DAY NURSERY, senior citizens lounge, library for student study, and other facilities are provided in a second addition to St. Andrew's Church, Kitchener, dedicated by the moderator of general assembly. The window in the new chapel depicts, on the right, Christ weeping over the city. On the left, a boy and girl look up into the Master's face, behind them is a modern city with stadium and golf course.

began in Brazil on September 1. Fifteen skilled volunteers from Asia, Africa, Latin America and Europe are engaged in a 10-month effort to build up basic social services in a new settlement in the Amazon forest. Eventually 400,000 persons are expected in this community, but at present 48 families are pioneering in clearing the land and making the area habitable. The young volunteers will make sure that a social infrastructure is provided, including medical services, rural engineering, animal husbandry, etc.

South Korea

During a recent state visit to South Korea the Emperor of Ethiopia, Haile Selassie, insisted on including a Sunday church service in his schedule, and chose to visit Young Nak Presbyterian Church, where attendance, even on a normal Sunday, is 9,000. The service was broadcast nationwide over government radio and TV networks.

An important result of the visit was an invitation from the Emperor to the Korean Church to send missionaries to Ethiopia. (Korea will also be sending technical and economic missions—a significant sign of its new economic status).

Two missionary couples have already been chosen. One is a husband and wife medical team. The other is a minister with training in agriculture whose wife teaches home economics.

Korean Presbyterians have fourteen missionaries in five countries: Thailand, Taiwan, Mexico, Brazil and Vietnam. This will be their first mission to Africa.

The Moderator

Rev. Dr. Clifton J. MacKay, moderator of the 94th general assembly, represented the World Presbyterian Alliance as well as his church at the 60th anniversary celebrations of the Korean Christian Church in Japan in October.

This month he will preach at Westminster Church, Sault Ste. Marie, the congregation from which he entered the ministry, on November 10. Then on November 17 he will be at Knox Church, Wallaceburg, Ont., for the 175th anniversary services.

After a week in Western Ontario he will represent the church at the 150th anniversary of Methodism in Metropolitan Church, Toronto, on November



ON A MODERATORIAL visit to Kitchener Rev. Dr. C. J. MacKay (right) is shown with Dr. F. G. Stewart, St. Andrew's Church, the moderator's daughter and her husband, Trevor Boyes, and the moderator's wife.

24, and that evening will preach in Victoria Church, Toronto.

His own congregation, Knox Crescent and Kensington Church, Montreal, honoured Dr. and Mrs. MacKay at an evening reception in September.

The moderator was presented with a new gown, hood and moderatorial lace.

On his visit to Kitchener, Dr. MacKay received the gift of a flight bag from St. Andrew's Church.

Presbyteries join

St. Andrew's Church, Saskatoon, was the scene of the inaugural meeting of the newly formed Presbytery of North Saskatchewan, September 9. By action of the general assembly the former Presbyteries of Prince Albert and Saskatoon were united under this new name.

At its first meeting the presbytery elected the Rev. Malcolm Muth, territorial missionary for North West Saskatchewan, as its first moderator. The Rev. R. J. Bernhardt of St. Andrew's Church, Biggar, was elected clerk of presbytery.

The Presbytery of Northern Saskatchewan will oversee all Presbyterian work in the province north of Rose-town.

Holy Land tour

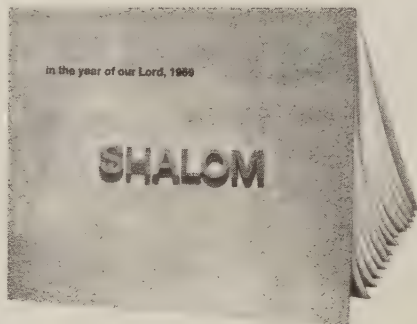
Seven Canadians accompanied the Rev. John G. MacGillivray of Wexford Presbyterian Church, Toronto, on a tour this last summer.

The members, all from Ontario, were: Dr. E. Graham, Fort Erie; Mrs. M. Campbell, Ridgetown; Mrs. V. McCaffery, Huntsville; Douglas Ord, Toronto; Mrs. C. Phillips, Hamilton; Miss A. Burns, Englehart; and Miss G. Craig, Toronto.

After 11 days in Israel the group spent four days in Switzerland and six days in Britain.

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Alberta's new history

"Growth", a history and anthology of the Synod of Alberta is now on sale. Send two dollars to the Rev. R. J. Burton, Olds, Alberta, for your copy.

World poverty

A resolution calling for all Methodists in Great Britain to give a day's earnings for the relief of world poverty next Good Friday was passed by the conference of the British Methodist Church recently. The money will be channelled through Christian Aid, relief agency of the British Council of Churches.

Voices in 'The Silence'

*Seek ye no more the cannon's roar
The spoils of war
The bloodstained sand
The ravaged land
The power of might
That kills the light—eternal night.*

*Seek not again the death of men
With vicious sten
With tank and shell
Make cities smell
The rain of lead
The piles of dead—the constant dread.*

*Seek ye above the voice of love
The holy dove
The sacred tree
Full strengthened be
In Him to trust
This day ye must—or turn to dust.*

*Seek as ye pray on this our day
The better way
Your brother's hand
In every land
Make wars to cease
Your world at peace—mankind's
release.*

—Edmund C. Beard

Hromadka's letter

The well-known Czech professor of theology, Dr. J. L. Hromadka, has protested the events of last August in an open letter to the ambassador of the Soviet Union in Prague.

After referring to the process of renewal which started in Czechoslovakia last January, and to the expectations of his people, Dr. Hromadka wrote:

"Over and over again during my travels abroad, I have been asked if

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I was afraid of Soviet intervention. I have always stated that I considered it to be impossible because I valued so highly the statesmanship and wisdom of Soviet political leaders.

Against this background, I experience the occupation of our state more painfully. My basic feeling is that of *disappointment, regret and shame*. In my long life, I do not know of a greater tragedy. I am shattered by this event in the same way as Alexander Dubcek, who has been hurt by his friends — Soviet comrades.

I am afraid that something irreparable has happened to our people. The loss of affection and respect for the Soviet people cannot be overcome even after decades. The Society of Czechoslovak/Soviet friendship has been destroyed. There is a danger that the love of our people will be changed into hatred and that our closest friends will appear to us as enemies.

The Soviet government could not have committed a more tragic error. This is an immeasurable disaster. The moral weight of socialism in this country and in the world will be shaken for a long time. Only a speedy withdrawal of the occupying forces can at least partially diminish our common disaster."

BUDGET RECEIPTS

The receipts from congregations for the general assembly's budget totalled \$996,065 on September 30, as against \$1,041,646 at the same date last year.

Expenditures for the first nine months of 1968 were \$1,579,504, as against \$1,550,038 in 1967.

Regional conference

Ministers, superintendents and teachers from six congregations in East Toronto Presbytery attended a church school conference at Glen Mhor Camp, Lake Simcoe, September 8. It included a movie, *Fire Upon The Earth*, departmental sessions and a pot luck supper.

Personals

The Rev. H. Lindsay Simpson has retired after 40 years in the ministry and 12 years at St. Giles Church, Calgary, Alberta. He and his wife are

PRESBYTERIAN RECORD

living in Calgary.

The new minister of St. Giles Church, Calgary, is the *Rev. David J. Crawford*, formerly of Listowel, Ont.

The *Rev. Russell Self*, on furlough from India, travelled to Singapore in October to lecture at the Pacific Asian Training Institute sponsored by the United Bible Societies. He will also be an Indian delegate to the Asia Congress for Evangelism in Singapore, November 4 - 10.

Dr. S. L. Daniel, superintendent of the Jobat Christian Hospital, India, is studying at the Royal College of Surgeons, London, England.

On furlough from Formosa, the *Rev. Ted Ellis* is studying at Simon Fraser University, Vancouver, B.C.

Having completed his first term of service in Japan, the *Rev. H. Glen Davis* is doing graduate work in languages at the University of Chicago.

Miss Anna Cheng, W.M.S. scholarship student, is at the School of Religious Education of the Presbyterian Church in the U.S., Richmond, Virginia.

The *Rev. J. N. Hepburn* has resigned as minister at Richmond Hill, Ont., and accepted a home mission appointment to the charge of Burks Falls, Sundridge and Magnetawan, Ont.

After visiting the Korean Christian Church in Japan in October, the *Rev. Rodger Talbot*, assistant secretary of overseas missions, will proceed to India for the general assembly of the United Church of North India, November 6 - 13.

Miss Elsie Taylor, former missionary nurse in Biafra, is helping to care for the refugee children evacuated to the nearby Portuguese island of Sao Tome.

The *Rev. Alex Zeidman* of the Scott Mission, Toronto, has accepted a six months' appointment under the general board of missions. He will go to Biafra as assistant relief co-ordinator for the Christian Council there.

Ronald McGraw, after a brief speaking tour in Canada, has returned to relief work in Biafra.

Rev. Dr. W. H. Fuller has applied to the Presbytery of East Toronto for permission to retire at the end of November after 41 years in the ministry. He came from Princeton Theological Seminary to Markham and Stouffville, Ont., later was called to Jarvis, Ont. Since 1953 he has served in an editorial capacity with the general assembly's board of Christian education.

The *Rev. Malcolm C. Young* of Gananoque, Ont., has accepted a call to Woodville, Cannington and South Eldon, Ont.

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TREASURY REPORT

September 20th, 1968

REGION	No. of Congregations	Advance Gifts Received to date	Accepted Allocations and/or Congregational Gifts Received To date	Tentative Allocations Accepted by Congregations To date	Grand Totals
Atlantic Provinces	192	\$ 6,490.	\$ 101,302.	\$ 23,100.	\$ 130,892.
Quebec	71	108,595.	240,732.	38,919.	388,246.
Eastern Ontario	97	11,831.	191,960.	59,203.	262,994.
Toronto-Central & Northern Ontario	259	221,249.	640,632.	108,469.	970,350.
Niagara-Western Ontario	267	19,385.	927,123.	38,934.	985,442.
Manitoba-North Western Ontario	65	19,120.	94,339.	14,304.	127,763.
Saskatchewan	48	1,250.	44,256.	nil	45,506.
Alberta	63	97,830.	125,548.	15,423.	238,801.
British Columbia	59	11,977.	70,691.	3,760.	86,428.
TOTALS —	1,121	497,727.	2,436,583.	302,112.	3,236,422.

Books

Are we really that rational?

THE DIFFERENCE OF MAN AND THE DIFFERENCE IT MAKES,

by Mortimer J. Adler

Does man really differ from animals? Or machines? If so, is the difference in kind or only in degree? Adler holds that man differs in kind, not just in degree, but he is careful to add that this position is tentative. We can't be sure as yet whether the difference in kind is superficial or radical.

Man's distinguishing aspect is here set forth as the power of conceptual thought or of propositional speech. A machine may soon be able to pass the "conversational test." This would be an "experimental falsification of the immaterialist hypothesis" and suggests that the difference in kind is superficial. Granted such a turn of events, a future age could witness a new hierarchy within mankind, with the human elite at the top and the scum at the bottom, based on accurate scientific measurement of ability. This would have great implications for theologians. The Death of God thinkers would get a jolt, because they still hold to the divinity of man. The orthodox traditionalists wouldn't be troubled because with their emphasis on faith, it doesn't matter whether scientific opinion supports or opposes their dogmas. There would be serious consequences for those who make a claim for the reasonableness of faith.

The crux of this argument lies in its grounding of human uniqueness in rationality, and in the possibility that man's difference will collapse if rationality can be explained in terms of neuro-physiological processes. This view of uniqueness utterly fails to grapple with the real mystery of man, made in the image of God. About all that will be called in question if the conversation test invalidates man's unique rationality will be the whole post-Cartesian Western philosophical tradition. Modern existentialism has already done a first-rate demolition job in this connection! (Holt, Rinehart, \$9.15)

Donald V. Wade

THE NOISE IN THE SKY,

by Minton C. Johnston

This book of imaginative meditations is easy to read and full of help for everyday living. The author, well-known for his CBC radio talks, finds reason for Christian hope and faith in all of life's situations. It is a book to read and re-read. (Welch, \$2.75).

MODERN THEOLOGIANS, CHRISTIANS AND JEWS

by Thomas E. Bird

The writings and philosophies of ten leading contemporary Jewish and Christian churchmen are edited by ten equally significant religious thinkers. Many of the theologians are very well known, such as John A. T. Robinson, Martin Buber and Josef Hromadka, plus Roman Catholic and Judaistic theologians not as well known, but whose writings are changing the structure of religion today. (Fitzhenry & Whiteside, \$7.50)

Denis H. Mahood

THE GALILEANS: A NOVEL OF MARY MAGDALENE, by Frank G. Slaughter

A highly imaginative story of Mary Magdalene and the forces that shaped her life. In creating a prologue to the gospel story Slaughter tends to white-wash her and remove any real sense of personal guilt. This lessens the impact her confrontation with Jesus had on her total being as a prostitute, which resulted in her becoming a saint of the early church. (Doubleday, \$1.95, paper)

H. J. Tourangeau

NICHOLAS AND ALEXANDRA, by Robert K. Massie

This best seller by an American author makes the last years of Imperial Russia come alive in vivid prose. Robert Massie's interest in hemophilia, after he discovered that his son had the disease, led to a study of the Tsarevich Alexis, the only son and heir of Nicholas II, last Tsar of all the Russias. Thus he was led to record in an intimate and absorbing way the story of the Bolshevik revolution, and the eventual murder of all members of the Imperial family. (McClelland and Stewart, \$12)

THE TOWNSMAN, by Pearl S. Buck

A re-issue of a novel formerly written under the name of John Sedges, this is an absorbing story of English immigrants in the early American west. (Longmans, \$7.95)

JUDGE OF THE NORTH, the Memoirs of Jack Sissons

The chronicle of an amazing man, who at 63, after a full lifetime as teacher, practicing lawyer in the Peace River country and Liberal MP for that riding, accepted the challenge of administering justice in the Territorial Court of the Northwest Territories. The reader is transported to the far north to sit in on innumerable famous trials. A serious story flavoured with

humour, told by a dedicated man, an intimate of people in high places and true friend of the Eskimos, Metis and Indians. (McClelland and Stewart, \$6.95)

THE PEOPLES OF KENYA,

by Joy Adamson

Three hundred of the author's paintings and photographs portray the peoples of Kenya. She has taken great care to see that the ornaments, charms and masks of the costumes are authentic. Customs and ceremonies, such as circumcision, marriage and funeral rites are described and illustrated. Into focus also come dancers and drummers, rainmakers and witch doctors, high jumpers and crocodile catchers.

(Collins, \$16)

Shirley Dredge

JOHN CALVIN: A COLLECTION OF DISTINGUISHED ESSAYS, G. E. Duffield, editor.

This is one of the most helpful books on John Calvin I have ever read. The real Calvin, learned, theologically erudite, personable and human comes walking out of its pages and disintegrates a multitude of well-known Calvin caricatures. Eight of the world's most distinguished Calvin scholars have contributed to the 11 essays which make up this volume. (Home Evangel, \$6.50)

Allan L. Farris.

THE UNDERGROUND CHURCH, edited by Malcolm Boyd

A collection of articles about a 20th century phenomenon — Christians who are searching for a new meaning in worship and community, outside the structures of organized religion. These are groups who worship together, often in homes, ignoring denominational divisions, bound together in the fellowship of Christ. One might well wonder, is this the future form of the Christian church? (Palm Publishers, \$5.95)

MALCOLM BOYD'S BOOK OF DAYS,

by Malcolm Boyd

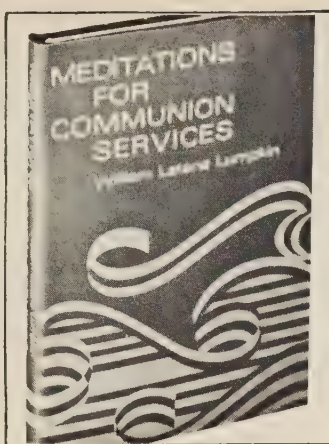
Secular realities are the theme of this provocative collection of random thoughts. Some are culled from letters and writings of others, many originate with the author. But all are disturbing and relevant, and will appeal especially to the contemporary-minded Christian. (Random House, \$6.50)

THE SOCIAL CONSCIENCE OF THE EVANGELICAL,

by Sherwood E. Wirt

How far do you carry the teachings of Christ after you leave the church

GOING UP?



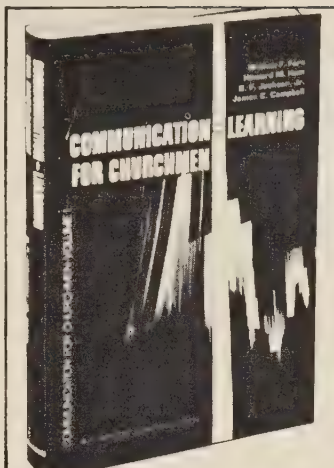
MEDITATIONS FOR COMMUNION SERVICES
William Latane Lumpkin. Twenty-four meditations offer a variety of interpretations of the Lord's Supper, developing a meaningful view of the service. **\$3.25**

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George A. Buttrick. A sensitively illustrated gift book that provides a challenging look at the Beatitudes as an expression of the power of the Christian faith. **\$2.75**

EVERY GOOD GIFT
Jane Merchant. Seventy-six meditations based on James 1: 17-27 vividly express an unusual sensitivity to life and beauty. A treasury of ideas for group devotions. **\$2.75**

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Georgia Harkness. Offers help and assurance by relating psychological insights gained from the experiences of great saints. Paper, **\$1.60**

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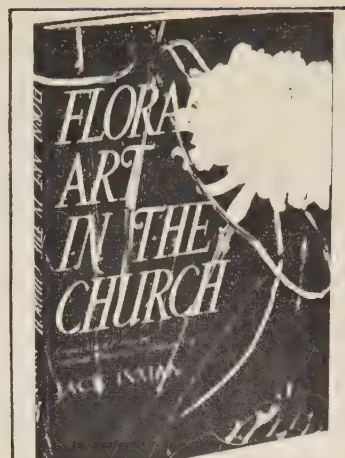
THE MANIPULATOR AND THE CHURCH
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INDIRA GANDHI: A PERSONAL AND POLITICAL BIOGRAPHY,
by *Anand Mohan*

The building of Indira Gandhi's character, the strengthening of her determination, her devotion as daughter, wife and mother — her part in the struggle for a free India, and her leadership now are the tales told in this fascinating biography. Here we catch not only a glimpse of India's heroic past, but see the woman in her unsettled present fighting with a vision of a glorious future. (General Publishing, \$8.75) *Frances D. Nugent*

LETTERS TO AN AMERICAN LADY,
by *C. S. Lewis*

A truly delightful series of letters! There is a freshness and candour as the author ranges from the deepest of issues, such as suffering and death, to those less penetrating — cats and can-openers. Lewis' warm concern for his neighbour and the beauty and rugged strength of his piety are evident here. (Home Evangel, \$4.29) *Bruce Molloy*

GABRIELLA AND SELNA,
by *Peter Desbarats*

An appealing story for children, about two little girls of different races, who spend all their time together. One day they decided to have fun by changing names and families. Their families agreed, and both children discovered, to their surprise, what it was like to be each other. Nancy Grossman's drawings add much to the book's charm. (Longmans, \$3.50) *Sheila Cochrane*

WHY THE CHINESE ARE THE WAY THEY ARE,
by *Benjamin Appel*

In a poll of American schoolchildren, the author discovered that they know little about China. So in this book he has tried to explain that country's history and culture from the Chinese point of view. The Canadian student will find this presentation illuminating, provided he understands or skips the constant comparisons and contrasts to the U.S.A., and can sift through the veiled praise of American policy vis-a-vis China. (Little, Brown, \$5.95) *Jean E. Sonnenfeld*

WORDS, MUSIC AND THE CHURCH,
by *Erik Routley*

Worship should be drama, believes this author, who is a fellow of the Royal School of Church Music, and a Congregational minister. He discusses the elements of contemporary worship forms and the pros and cons of using various types of modern music, emphasizing that worship should not grow stale with traditional concepts. (Welch, \$5.50)

Book Briefs

AUDUBON ANIMALS,
by *John James Audubon*

For the first time in one volume, a collection of Audubon's animal profiles, exquisitely illustrated with his and John Woodhouse Audubon's work. The original text is used, edited, and new text added. The original three volume folios and octavo sets from which this material comes were collector's items. (Fitzhenry & Whiteside, \$29.95)

FABLES AND VAUDEVILLES AND PLAYS,
by *Norman D. Dietz*

Six contemporary one-act plays, each live and provocative. Especially suitable for youth but the older folk will like them too. And they're simple to stage. (John Knox, \$3.25)

TO BELIEVE IN GOD,
by *Joseph Pintauro and Sister Corita*

This can only be described as a "happening". Joyous, vibrant, pop art illustrations combine with contemporary religious verse to produce a lively statement of Christian faith. (Fitzhenry and Whiteside, \$4.55)

SAY YES,
by *Paul R. Firnhaber*

A similar approach to *To Believe In God*, but using clipped headlines, ad jingles, faces, news scenes and other youth symbols with provocative, thought-provoking text, all about what's happening in the world today. (Concordia, \$1.35)

Paperbacks

One Million Volunteers, The Story of Volunteer Youth Service, by Arthur Gillette (Pelican, \$1.35) traces the pattern of organizations such as the Peace Corps and the Company of Young Canadians, beginning with the emergence of the work camp movement following World War I.

Tolstoy's monumental *War and*

Peace has just been issued by Signet in a paperback edition at \$1.95.

How to Get a Good Night's Sleep is the theme of a useful guidebook by Dr. Peter J. Steincrohn in Ace, 75¢.

Another true experiences book, also from Ace, is *Winged Warfare*, by Lt. Col. William A. Bishop, the famous fighter pilot of World War I.

A fascinating portrait of a religion-philosophy is *Humanism*, by H. J. Blackman, Pelican, \$1.25. The author maintains it is not just a secular creed but an attitude of mind, that says man is alone, and he only is responsible for himself and others.

Frank Smith's *Brothers' Keepers* appears in Penguin, \$1.25. Sometimes the moral is spread a little too thick, and the coincidence is a little thin, but this is a novel you will not easily lay aside.

For 75¢ you can read a collection of excellent one-act plays, spanning three centuries and representing the dramatic literature of five countries. Bantam's *Ten Great One Act Plays* includes brief, helpful introductions to each and a general discussion of the one act play as a type of literature.

Martin Esslin has enlarged his brilliant *The Theatre of the Absurd*, Pelican, \$1.85. Updated material has been added on several playwrights, plus a new chapter.

Records

HUMOUR IN MUSIC — works by Mozart, R. Strauss and Strawinsky. DGG — 136519.

Is laughter out of place in church? Well, what about in the concert hall? These three composers each have different ways of creating musical humour. Mozart's "Musical Joke" does it by seemingly wrong notes and unintentional discords, exposing the players but also lampooning people who try to write music according to the books, and get it wrong. "Till Eulenspiegel's Merry Pranks" by Richard Strauss portrays the exploits of the famous literary character who must surely have been born under the same star as Sir John Falstaff. Parody is one of Strawinsky's tools for humour in a boisterous Russian scherzo and a brassy "Circus Polka, composed for a young elephant."

THE SIX TRIO SONATAS BY J. S. BACH, played by E. Power Biggs on the pedal harpsichord. Columbia — MS 7124/5.

"Some Bach" is no longer a binding

prerequisite for an organ recital program. But still the player who gives a good account of one of the trio sonatas gets his audience on his side right away. These sonatas, written as technical exercises for one of his sons, contain some of the bounciest and happiest, some of the most elegant and soulful movements Bach ever wrote. I have been delighted to establish a new acquaintance with them through the medium of the pedal harpsichord. They rattle along, sometimes breathlessly, admirably served by Mr. Biggs' scholarship and artistry. Readers who live within reach of Toronto will be able to sample these for themselves when Mr. Biggs plays in Massey Hall on November 30th.

THE BOSTON SYMPHONY CHAMBER PLAYERS — *with bonus record. RCA Victor — LSC 6184.* Seven chamber works, by Mozart, Schubert, Brahms, Poulenc, Haieff, Villa-Lobos and Colgrass, are offered in this album. It would be worth buying for the bonus record alone — "an urbane and witty survey of chamber music, with discreet musical illustrations" by the illustrious, multi-professional Peter Ustinov. All the music is worthy and of interest, played and recorded with what Mr. Ustinov calls "monstrous proficiency". Here is a man who combines music and humour with philosophy to produce an absorbing and penetrating discourse that will surely win him new fans. Quote: an optimist is a person who knows exactly how sad a place the world can be; a pessimist is he who is forever finding out.

MUSIC FOR THE QUEEN — *The Central Brass Band of the RAF, conducted by Wing Commander Wallace. Capitol — SP 8685.* Many an echo here, and many a thrill. There are triumphant arrangements of God Save the Queen, Land of Hope and Glory and Jerusalem, in which the Finchley Choral Society takes a distinguished part, as well as Sir William Walton's 1937 (Crown Imperial) and 1952 (Orb and Sceptre) Coronation Marches. This is an exciting and full-blooded record. If you buy it, you may even wear it out.

Alan H. Cowle

Anniversaries

- 175th — St. Paul's Simcoe, Ont., Oct. 27, (Rev. D. C. MacDonald).
 142nd — St. Andrew's, Maxville, Ont., Oct. 27, (Rev. Iver D. MacIver).
 105th — St. Andrew's Church, Napier, Sept. 22, (Rev. H. L. Jost).
 104th — Gordon Church, St. Elmo, Ont., Sept. 29, (Rev. Iver D. MacIver).

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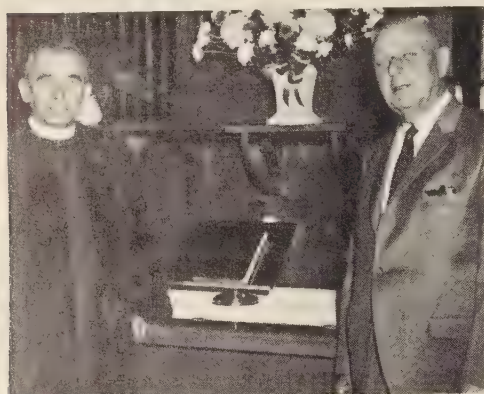


Lufthansa

3



IN HONOUR OF 35 years as Sunday school superintendent, Joseph Poland, received a tray from the congregation of Central Church, Galt, Ont. His wife was given roses. Shown are Miss May Douglas, Mr. Poland, Dr. David Gowdy, Mrs. Poland and Miss Marjorie Turnbull.



A MEMORIAL LECTERN AND BIBLE were given to Grace Church, Calgary, Alta., by Jack Simpson, for his wife. With Mr. Simpson is Dr. Murdo Nicolson.



JUNIOR CHOIR GOWNS were given to Knox Church, West Lorne, Ont., by the Ladies' Aid. The choir is shown with the organist, Mrs. Dora McCollum.



A PLAQUE was placed in First Church, Regina, in memory of Dr. Norman D. Kennedy. Shown are D. K. MacPherson, memorial fund committee chairman; S. J. Goodfellow, board chairman; D. N. Gray, clerk of session; Mrs. N. D. Kennedy and Rev. J. J. H. Morris.

Church Cameos



MR. AND MRS. JACK BEARDALL gave a 56-piece Communion set to First Church, Chatham, Ont., and a cross was presented by Mr. and Mrs. Gordon Adams and family in memory of Mr. and Mrs. J. A. McLean and their son Maxwell. With the Beardalls is the minister, Rev. Gardiner C. Dalzell.

■ Her Royal Highness, Princess Margriet of the Netherlands, visited St. Andrew's Church, Ottawa, on Monday morning September 30. She was accompanied by her husband, Mr. Pieter van Vollenhoven, and His Excellency the Netherlands Ambassador and Mrs. Th. H. Bot. They were greeted by Dr. and Mrs. Arthur W. Currie, Mr. and Mrs. C. Douglas Robertson, and Miss Emma Elton. The Princess was baptized in St. Andrew's Church on June 29, 1943. Her Royal Highness was very interested in seeing the registration of her baptism and the photographs which were taken on that occasion.

■ A baptismal font was given to Durham Church, Pictou County, N.S., in memory of John Stevenson, by his brother George. Other gifts include a mirror for the organ, a clock and a guest book.

Deaths

DOUGLAS, THE REV. FREDERICK D. — The minister of St. Paul's Church, Toronto, Rev. F. D. Douglas, 65, died after a brief illness on September 12.

Born in Scotland, he was a graduate of Bishop's College, Lennoxville, Que., McGill University and Columbia University, New York, where he received the M.Th. degree.

Ordained in 1935, Mr. Douglas served at Monkton, Ont. for a year and then at Glencoe, Ont., for five years. He had been minister of St. Paul's since 1941.

Surviving are his wife, the former Lenna Louise Berry, their son, Dr. Fred G. V., and their daughter, Mrs. Robert (Mary) McKinney.

ANDERSON, AUSTIN W., elder, St. Andrew's Church, Kirkland Lake, Ont., Aug. 28.

ANGUS, GEORGE S., elder, St. Paul's Church, Winchester, Ont., Sept. 16.

BLACK, JOHN, 70, elder, St. Andrew's Church, Humber Heights, Weston, Ont., Sept. 22.

BROWN, ADAM, 106, elder and former session clerk, St. Andrew's Church, Parry Sound, Ont. Aug. 17.

BROWN, WILBERT G., elder, St. John's Church, Cornwall, Ont., Sept. 6.

GORMAN, ARTHUR DAVID, 68, elder, Livingstone Church, Montreal, Que., Sept. 21.

HUNTER, A. N. (SANDY), 55, session clerk, Knox Church, Horning's Mills, Sept. 21.

JARDINE, CHARLES, 79, elder, Chalmers Church, Toronto, and Sunday school teacher, Sept. 8.

KELLY, THOMAS, 66, elder and choir member, Albion Gardens Church, Thistle-town, Ont., Sept. 1.

KNIGHT, MRS. GORDON, 64, active in W.M.S., Knox Church, Listowel, Ont., survived by 11 children, including Rev. Kenneth Knight, Eckville, Alta., and Miss Dorothy Knight, deaconess, Dawson Creek, B.C.

LESLIE, MISS GWENDOLYN, Record Secretary, Erskine Church, Ottawa, Ont., Aug. 13.

MACNEVIN, DONALD DAN, 73, elder and secretary-treasurer, Canoe Cove Church, P.E.I., Sept. 5.



MISS PRINCE EDWARD ISLAND of 1968, Sharon Paynter, 17, is a member of the choir at Calvin Church, Halifax, N.S. She attends Prince of Wales College, Charlottetown, and will compete in the Miss Canada contest this month. With Miss Paynter is Rev. A. O. MacLean and Mrs. James Johnston, organist.

McKIM, WILFRED HIRAM, 62, elder and Sunday school superintendent, St. Andrew's Church, Corunna, Ont., Sept. 9.

PATTERSON, GORDON B., 54, elder, Erskine Church, Ottawa, Ont., Sept. 21.

SMITH, MRS. ROBERT J., 91, St. Paul's Church, Duntroon, Ont., Sept. 19.

THOMS, CHARLES J., 61, elder St. Andrew's Church, Kirkland Lake, Ont., Sept. 17.

TUCKER, MRS. ARCHIE, board member, ladies' aid treasurer, St. Andrew's Church, Coldwater, Ont., Aug. 22.

WATSON, WILLIAM A., 84, elder, Runnymede Church, Toronto, Sept. 15.

WEST, MISS SARAH, 90, St. James Church, Thamesville, Ont., Sept. 16.

WHITE, MRS. McDONALD, wife of a member of the administrative council, Toronto, Sept. 14.

WOODRUFF, MRS. WILLIAM, 82, W.M.S. worker, First Church, St. David's, Ont., Sept. 28.

YOUNG, MISS ROBINA (RUBY), 83, MacVicar Memorial Church, Outremont, Que., Sept. 12.

Calendar

INDUCTIONS

Campbell, Rev. Donald L., Sherbrooke, St. Andrew's, Que., Sept. 19.

Eaton, Rev. E. Earle, Chesterville, Dunbar and Morewood, Ont., Sept. 11.

McBride, Rev. W. C., Campbellford and Burnbrae, St. Andrew's, Ont., Sept. 27.

Shaver, Rev. Charles M., Hanover and Ayton, Ont., Sept. 12.

Thomson, Rev. James A., Bracebridge and Gravenhurst, Oct. 10.

Walker, Rev. Paul, Glace Bay, St. Paul's, N.S., Sept. 13.

RECOGNITIONS

Gilbert, Rev. Peter F., Saskatoon, Goforth Memorial, Sask., Sept. 20.

Lockwood, Rev. John P., Preville, St. James, and Chambly, Que., Sept. 29.

MacLeod, Rev. Roderick, Chatham, St. James, and Dover, Ont., Nov. 7.

Stewart, Rev. David, Port Alberni, Knox, Ont., Sept. 10.

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Streetsville, St. Andrew's, Ont., Rev. L. L. deGroot, 3414 Schomberg Ave., Cooksville.
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Willowdale, Ont., Rev. George Douglas, 38 Princess Ave., Willowdale.

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Innerkip and Ratho, Ont., Rev. Wm. A. Henderson, 447 Hunter St., Woodstock.
Listowel, Knox, Ont., Rev. Harry Waite, Box 24, Atwood.
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Mitchell, Knox, Ont., Rev. James Ferguson, 46 Church St., Stratford.
St. Mary's, Ont., Rev. M. Roy Gellatly, Shakespeare.
Strathroy, St. Andrew's, Ont., Rev. D. S. Campbell, 254 N. Brock, Sarnia.

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Dauphin, St. James, Man., Rev. I. L. Jackson, Box 1089, Virden.
Portage la Prairie, Crescent Heights; Westbourne, Sioux Indian Village; and Woodside, Man., Rev. H. L. Henderson, 6 Seventh St. S.W., Portage la Prairie.
Winnipeg, St. Vital, Man., Rev. M. S. McLean, 43 Tulane Bay, Winnipeg 19.

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Synod of Alberta:

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Red Deer, Knox, Alta., Rev. R. J. Burton, Olds.

Synod of British Columbia:

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Brampton, Rev. D. J. Herbison, Box 195, Erin, Ont.
Newfoundland, Rev. W. A. Riach, 169 University Ave., St. John's, Nfld.
Kingston, Rev. Vernon Tozer, Madoc, Ont.

Readings

November 1	—	Joshua 4:10-18
November 2	—	Joshua 4: 19-24
November 3	—	Joshua 6: 6-13
November 4	—	Joshua 7: 6-13
November 5	—	Acts 1: 1-9
November 6	—	Acts 1: 10-15, 21-26
November 7	—	Acts 2: 1-12
November 8	—	Acts 2: 13-28
November 9	—	Acts 2: 29-40
November 10	—	Deut. 8: 1-9
November 11	—	Deut. 8: 10-20
November 12	—	Deut. 9: 1-6
November 13	—	Deut. 9: 7-14
November 14	—	Deut. 9: 15-20
November 15	—	Deut. 9: 24-29
November 16	—	Deut. 10: 1-5
November 17	—	Deut. 10: 8-15
November 18	—	Deut. 10: 17; 11:5
November 19	—	Deut. 11: 7-12
November 20	—	Deut. 11: 13-21
November 21	—	Deut. 11: 22-32
November 22	—	Proverbs 17: 19-28
November 23	—	Proverbs 18: 1-8
November 24	—	Proverbs 18: 9-16
November 25	—	Proverbs 18: 17-24
November 26	—	Proverbs 19: 1-10
November 27	—	Proverbs 19: 11-19
November 28	—	Proverbs 19: 20-29
November 29	—	Proverbs 20: 1-10
November 30	—	Proverbs 20: 11-20

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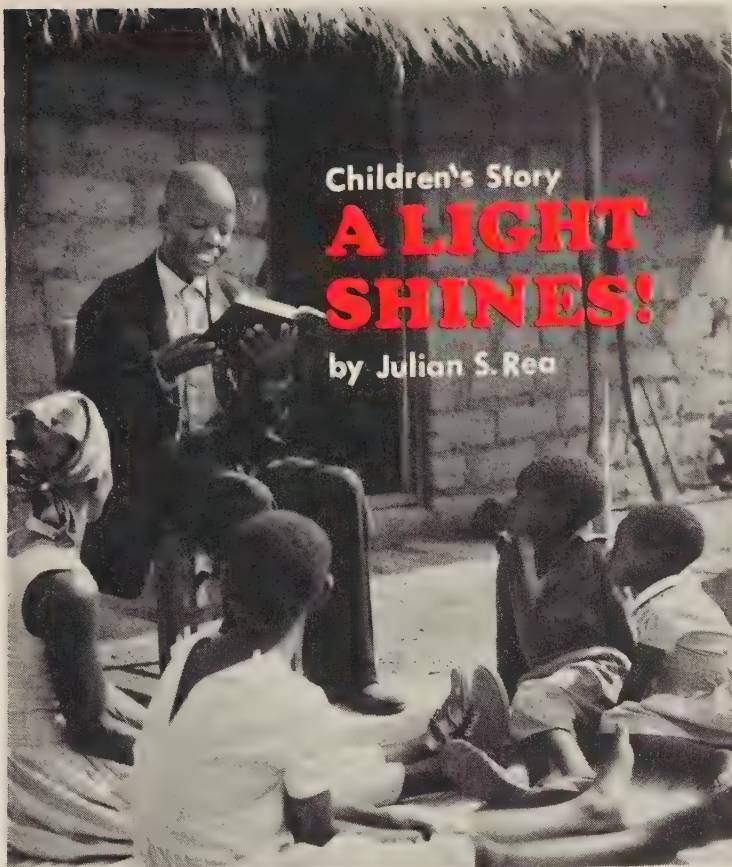
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READING A BIBLE STORY in Africa in the Umbundu language. A Canadian missionary, Miss Millicent Howse, was one of the chief translators of this Bible.
—Canadian Bible Society photo

■ The policemen caught the truant African lad called Xavier Vilanculo and immediately hauled him off to school. They had been after him because school attendance is compulsory.

It wasn't that the boy didn't want to go to school. It was just that he could not understand anything the teacher said. School was in Portuguese. Xavier and his family spoke — but could not read — Xitswa.

He was not a bad boy. Just a typical, deprived African youngster living in a primitive hut in sight of the Portuguese administration post at Massinga, Mozambique. Although he could watch the Portuguese officials from his home as they went about their daily affairs, he and his family were actually isolated in their own country by a language barrier, for they could neither read the regulations nor understand the white man's words.

Then, one day his mother sent him to the store for a bar of soap. There, on the dirty floor amid other litter, the boy spotted a torn piece of paper. He picked it up. "What is this?" he asked the Moslem storekeeper. After examination the trader replied, "It is a page from a book. Probably the book the Portuguese call 'A Biblia.' But it is in your language!"

"Then, what does it say?" exclaimed the eager, curious lad.

"I am sorry but I cannot read your Xitswa. But the Portuguese say the book tells of God."

The boy seemed so disappointed that the storekeeper searched for a solution. "Do you know Evangelist Jamessi (Mr. James) who has the Christian village on the hill?"

Hesitantly Xavier admitted to knowing of the mission-

ary but added, "The witch doctor forbids us to go there." "Go to Mufundisa Jamessi".

"If you really want to know what this page says, you must go to Mufundisa Jamessi. There is no other way," countered the Moslem.

Xavier's great desire to hear the word of God in Xitswa soon overpowered his fear of the witch doctor. Later that day he and a little friend — another truant from school — made a long, circuitous trip around the village and through the forest, carefully avoiding school officials and police.

As they approached the neat village on the hill, the sound of children's voices happily singing came from one of the buildings. Soon children began hurrying out and scattering to their homes in the village. The last to emerge was a tall, friendly man who asked the two boys their names, where they came from, and why they were there.

Fear evaporated under the warm kindness of Evangelist James and Xavier handed over the torn portion, explaining why he had brought it. The teacher verified the storekeeper's supposition. "Yes, my son," he said, "this is a page from God's holy word."

"What does it say? What does it say?" cried the impatient lad.

"Mina, nzi, ndlela ni zinene ni wutomi," (I am the way, the truth, and the life) read Mr. James in Xavier's own language.

Then the questions poured in a torrent from Xavier's lips!

Next day Xavier appeared voluntarily, as a pupil in the Christian school!

Older than most of the other children, he progressed rapidly. First he devoured the two Xitswa spellers. It seemed he would not rest until he could read for himself the miraculous word. Mr. James visited the boy's home and quieted the mother's fears. She, in turn, freed the boy as much as possible from home chores so that he might attend daily prayers and Sunday services as well as his beloved school.

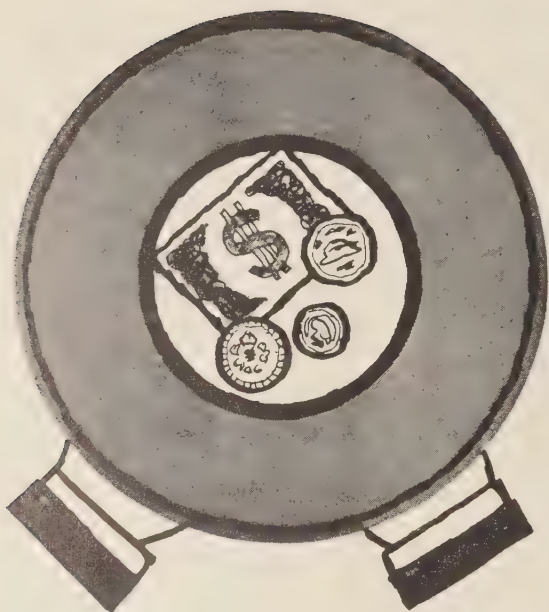
The wonderful day came when he graduated from the spellers to the Testament and then to preparatory work for membership in the church. How he marvelled at all the glorious new truths he was learning but, beautiful above all others, he continued to hold John 14:6 — "I am the way, the truth, and the life."

For a boy in Africa, however, life is not all play. Nor can it be all study. Too soon it was time for Xavier to do his duty for his mother's upkeep. He must leave school and go to South Africa for work in the mines. Even there he continued to grow in body, mind and spirit.

When the news came that the evangelist's school at Cambine was asking for new families to enter training, Xavier was recommended as a student. He won the place easily because of his natural eagerness, his genuineness, dedication and joy in Christ. After three years of study he was chosen for the three-year theological school that would fit him to become a minister to serve in an African village.

Xavier's first appointment was one of the most difficult in Africa, yet Xavier, the truant boy who found a torn piece of the Bible in the dirt of a Moslem's store, succeeded in making it outstanding for he knew, "the way, the truth, and the life." ★

—Adapted from the American Bible Society Record.



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PRESBYTERIAN **RECORD**

DECEMBER, 1968

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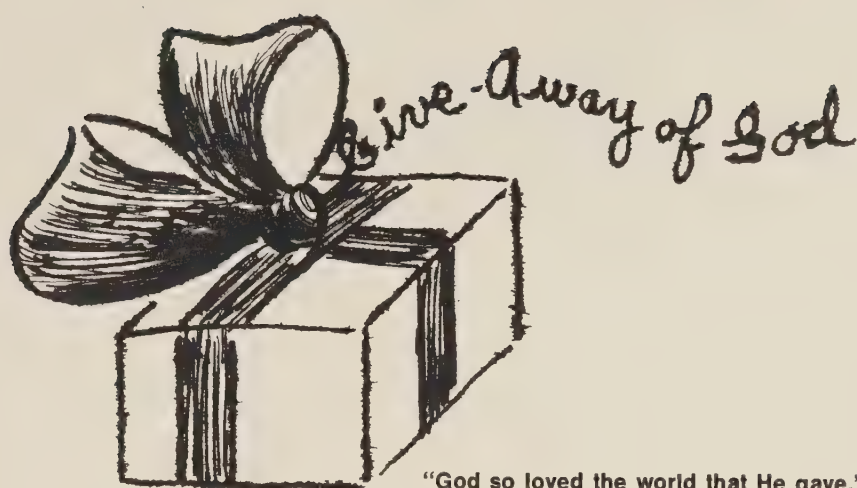
502 Spadina Avenue, Toronto 4, Ontario
REV. A. ZEIDMAN, Director

Christmas reminds us of the One who said,
"I was an hungred, and ye gave me meat: I was
thirsty, and ye gave me drink: I was a stran-
ger, and ye took me in:"

At the Scott Mission we seek to serve, by word
and deed, Him for Whom there was no room
in the inn.

To all our friends a Blessed Christmas and a
Joyous New Year.





"God so loved the world that He gave." — John 3: 16

■ This is the season of our annual give-away. The great give-away that will put our incomes in hock for months to come! Isn't it tremendous how much we Christians love one another? (Please usher that heckler out who keeps insisting that this is only a symptom of our guilt feelings.)

We live in a day of give-aways. Green stamps, gold stamps, pink stamps, (pity the colour-blind)—stamps of all kinds. And for *free*, mind you! Free gifts when we visit the opening of the new supermarket! Not merely free, but tax-free coupons enclosed with our cigarettes! We have surely come a long way from the days of our fathers when every purchase had to be paid for in cash or in kind. The whole pagan world must truly marvel at our largesse in Christian countries in the Christmas season! And, indeed, through the Christian year; after all, where did Lend-Lease, CARE packages, and UNICEF begin?

Who are these kill-joys who describe our Christmas as "exhausting and senseless", "a depressing financial binge", and "a ten-day cocktail party"? Surely this is a season of undiluted joy, with its jolly old Santa Claus, and its happy singing about a white Christmas! It's too bad, of course, about the lack of rejoicing in Biafra, the sparsity of carols in Vietnam, and the alarm over rioting nearer home, but these things don't seriously disturb us. We have peace, we have freedom, we have plenty (Be quiet, please, you people on minimum income!), and we have every reason for celebrating a festival of gladness. Raise your glasses then, and drink to the remarkable good fortune that is ours (and well-deserved it is, too).

One might have thought that the angels would be jealous on the first Christmas night when God sent Jesus into our world. Jealous as they thought of sharing God's love with mere mortals. But then, they must have grown accustomed to the idea that God loved this little earth he had created, along with all the silly creatures upon it. And it is quite in keeping with our understanding of the angelic nature that they should sing on that first Christmas night, regardless of their feelings.

But it's strange that the things we get for nothing don't seem to be appreciated. Strange that so many gifts of love throughout the ages appear to have been wasted! Easy come, easy go! One can lavish any amount of love upon

spoiled children: they lap it up and look for more. And statements like Isaiah's puzzle us: "He shall see of the travail of his soul and be satisfied." We wonder, "When?"

The give-aways of commercial enterprises are, as we know, give-aways in name only. Somebody has to pay the piper. All the cost of advertising and of free gimmicks must be absorbed in the price of the goods and services offered, just as surely as all the "free" services of governments must be absorbed by tax monies. The genuine bargain is extremely rare in our world. Everything has to operate at a profit.

Except, as it seems, the affairs of God! "Freely have ye received." "Freely" not only in the sense of abundantly but literally without any actual cost to us. "He first loved us." "God so loved that He gave." Is anything else so free? The cost was his. He "made himself of no reputation . . . and was made in the likeness of men: and . . . He humbled himself and became obedient unto death, even the death of the cross." The cost was all absorbed in God's love.

Give-away? Why it was the greatest give-away of all! Or was it? Is there any way in which we can accept that gift of love—for nothing? According to the world's reckoning, it cost Peter a comfortable living from the sea. Zacchaeus gave up a sure road to riches when he set his feet in the steps of the Master. Mary broke a container of so precious an ointment that practical-minded Judas cried out, "Why was this waste?" For 1900 years and more men and women have been accepting God's offer, and have been obliged in return to show their willingness to spend and be spent. Only in their sacrifice has he seen of the travail of his soul and been satisfied.

This is a very different thing from sitting down on December 25 to demolish a turkey!

PRAYER

Like children who have made themselves sick on Christmas candy we come to thee, God, confessing our over-indulgence, our lack of appreciation, and our failure to share thy goodness and mercy. Help us. Help us more truly to see. Help us altogether to love. In Jesus' Name. Amen. ★

BY D. GLENN CAMPBELL

Editorials

Postal Rates and Service

■ Church magazines have been hit hard by the amendments to the Post Office Act. The increase in second class rates will triple the cost of mailing this magazine. The other higher charges will add to office expense.

A delegation from the Canadian Church Press put its case to the Postmaster-General prior to the debate in the House of Commons, but without success. Bill C-116 was pushed through by the Hon. Eric Kierans with a vote of 100 to 67.

Several of the smaller church publications have announced since that they will cease publication. The question that The Record faces is how to raise the additional \$1,000 a month that will be required by 1970.

We have two sources of revenue, advertising and subscriptions. These are supplemented by a grant from the general assembly's budget of about \$30,000 a year.

Before this appears in print The Record committee

executive will consider the alternatives. It may be necessary to publish fewer than eleven issues a year or to cut back on the number of pages in the magazine.

We would be less distressed about the new postal rates if there was any indication that delivery service is to be improved. There are far too many complaints about the late arrival of our magazine and other publications. Even first class mail is unreliable, in one November delivery we received seven letters that had taken six days to reach their destination in the very city in which they were mailed.

We can understand the attempt of the Postmaster-General to cut down the deficit in his department. After all the money he is trying to save belongs to the tax-payers. But we suggest that he devote as much attention to restoring this important service to the standard expected of it by the public who pay the bill in one way or another. Canadians expect to receive their mail on time.

Frustrations in the Ministry

■ This is the time of year at which each congregation should examine its relationship with its minister.

Last month we sat in on a conference at which seventeen men in one presbytery discussed "Why I Am in the Ministry". All of them expressed their confidence in their vocation as a divine calling, and indicated a desire to continue serving God and his church in this way. But in a frank examination of the ministry three sources of frustration were uncovered.

The first is the fact that in many congregations there is very little concern for the urgency or relevancy of the Christian message, except among a few who were described as "the saving remnant". Indifference is the foe that discourages the minister.

The second disappointment is to find that the congregation is not always a community of Christian love and brotherhood. Too many human weaknesses are exhibited in the life and work of the church. "Where there are

committed people there are no problems," said one experienced pastor.

A third source of frustration is the loneliness of the minister. As one young man put it, "people never seem to care what happens to me and my family." The man who is expected to be full of concern for his people is often forgotten by them.

Consideration of the minister and his relationship to the congregation should include a review of his salary and allowances. Are they adequate for today's cost of living, do they enable him to care for and educate his children?

The board of management is expected to guide the congregation in financial matters. It has a responsibility to examine the minister's financial position, then to make and support recommendations to the annual meeting.

Your man of God is a human being who appreciates care and concern as much as you do. ★

NIGERIA-BIAFRA

The Cry

I hear a cry on the wind from Nigeria-Biafra, it is the cry of the dying.

It speaks of the overwhelming hopelessness of starvation and death, of man's inhumanity to man.

There are heavy undertones of warning, as though all life verged on death. It seems to say, beware of the values that deem life expendable — for the end is death:

But I sense a faint note of hope in the desperate cry of the dying, that humanity will heed the warning and stop the march of death.

As I listen and consider, the cry grows louder and louder, as it is augmented by voices from all around and from the past.

The message is clear — the choice is life or death.

The cry that I hear on the wind from Nigeria-Biafra — is it to be the cry of a self-destroying and dying humanity?

—William Glennie, Sudbury, Ontario.

The Response

From across Canada come stories of the ways in which relief money is being raised by Presbyterians.

At Chauvin, Alberta, some 100 young people walked 20 miles on an October Saturday. The Rev. Robert Wilson of Westminster Church and Father Villeneuve of Sacred Heart Church walked the entire distance, and conducted their respective church services the next morning!

Through this community effort the young people raised more than \$2,400 for food and medical supplies.

At Melville Church in East Toronto the church school took up the Nigeria-Biafra relief fund as a special project.

The senior department organized shoe shines in various shopping plazas in the West Hill area.

The intermediate department held car washes. Three intermediates, Gwenneth and Karen MacQuarrie and Judy Johnstone collected \$200.

The junior department had a coffee and cookie party for the congregation after a morning service.

Altogether the church school raised \$700, and a retiring offering last June had already provided \$265. Melville expects to make its total contribution \$1,000 by the end of the year.

Another example of exceptional support is the contribution of \$9,455 from members and adherents of Knox Church, Toronto.

The total for Nigeria-Biafra relief from Presbyterians in Canada on November 6 was \$141,426. ★



PRESBYTERIAN RECORD

DECEMBER, 1968
VOL. XCIII No. 12

in this issue

- 3 Give-Away of God, *D. Glenn Campbell*
- 6 Pungent and Pertinent, *Lorne Lemoine, R. H. D. Phillip*
- 10 Let's Skip Christmas, *Glenn H. Asquith*
- 13 She Built Four Churches, *Mrs. Murray Chalmers*
- 14 Your Chance to Sound Off
- 16 Bethlehem 1968, *A. C. Forrest*
- 24 Hanukkah, its observance and meaning
- 30 150 years at St. Andrew's, Scarboro, *Janet F. Main*

departments

- | | |
|---------------------|---------------------|
| 8 Letters | 27 Books |
| 12 You Were Asking? | 31-2 Church Cameos |
| 20 News | 32 Our Missionaries |
| 22 Personals | 32 Youth News |
| 24 Presbyterian Men | 33 Calendar |
| 25 Records | 34 Bible Readings |
| 35 Children's Story | |



cover story

This appealing picture suggesting a five-year-old's joy at the Christmas season was taken by a Welland, Ontario, photographer, Don F. Smith.

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Pungent and Pertinent

I CAME BACK

by Lorne Lemoine,
Hull, Que.



■ No, I did not come back to the popular brand of hair lotion of which we hear so much on television. I came back to the pastoral ministry of the Presbyterian Church in Canada after three years in the field of social work.

In these days we hear of many ministers of all faiths who are discouraged and disillusioned to the point where an alarming number of them leave the pastorate for other work. Instead of bemoaning our loss we ought to get busy and remedy the situation which creates so much disillusionment among our ministers. From personal experience, I would suggest that the following changes of attitude on the part of church people — both clerical and lay — would represent a long step in the right direction.

(1) *Let the church regain confidence in itself.* That the church has lost confidence in itself is reflected by the many conferences and workshops which are held in these days to determine the mission, the purpose or the identity of the church. The prevalence of such introspective probing gives the impression that the church does not know what it is doing or why it is doing it; the result is to shake the confidence of everyone concerned. Surely after 2,000 years of growth and witness, it is obvious that the mission and purpose of the church is to bring to mankind the abundant life which was promised by our Lord and Saviour Jesus Christ. Examination of new and better methods of doing this is useful but to question the validity of the task and the general approach which has been hammered out over the centuries only creates a malaise in the church

which paralyzes its effectiveness. Those who rejoice in these sessions of subjective soul searching could do the church a greater service by throwing themselves into her established work and making it a greater instrument for the blessing of mankind.

(2) *Let the church stop criticizing itself.* There is far too much disparagement and castigation of the institutional church and what it seeks to do in modern society. This is particularly regrettable when it originates with well known church leaders — men and women who should be in the van of the church's onward march. Too often such self-flagellation by church leaders is a subconscious attempt to capture the attention of the world. After all, if someone praises or commends so traditionally respected an institution as the Christian church, that is hardly news; but when a known church leader attacks the church, he does draw attention to it — and, probably more important — to himself as well.

The church, however, does not need this kind of gimmick to gain the regard of the world and those who practice ecclesiastical masochism are doing her a great disservice.

(3) *Let the Church be honorable and consistent in regard to her obligations.* Nothing is more discouraging to a minister than those elements within a congregation which advocate the spending of large sums of money on elaborate and expensive facilities and later condemn the efforts which must be made to pay for such facilities as second-rate Christianity. How often do we hear the complaint that a certain congregation is concerned only with its mortgage payments and is oblivious to the wider work of the church. All too often such complaints come from the very persons who, if the expensive facilities had not been provided, would have gone to another church.

There are congregations that have deliberately foregone the privilege of possessing an imposing new edifice and have accepted the fact that they will worship in a school or a rented hall or a church basement indefinitely in order that they may divert more of their givings to the work of the church beyond the bounds of their own community. This is an honest approach and one can respect such congregations for the sacrifice which they have made.

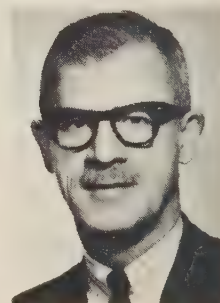
However, once a congregation of people have committed themselves to

the erection of a new building, then, after provision for the ordinances of word and sacrament in their midst, their first financial obligation must be the reduction of their debt. Those who seek to vilify every dollar used for local purposes and glorify every dollar used for outreach are doing the cause of Christ a great disservice. Every congregation has a mission to its own constituents and within its own community which is just as valid and just as important as its mission elsewhere in Canada or abroad.

Three years ago I left the pastorate because I was discouraged by the kind of thinking which I have outlined above. I came back because I believe in the church and I am confident that in time she will outgrow the negative, masochistic and insincere attitudes which I have described. When that happens, I predict that many others who have left the pastorate will also return to their first love. ★

DRAFT DODGERS

by R. H. D. Phillips,
Regina, Sask.



■ I would offer the following comments on the September editorial, "The Right to Refuse to Fight":

1. You report that the fourth assembly of the World Council of Churches endorsed the principle of selective conscientious objection and you observe that "it thus declared the legal right of the individual to refrain from participation in particular wars on the grounds of conscience." This kind of endorsement by the World Council of Churches implies that there is something more unChristian about some wars than others, a proposition which I cannot accept. As Gertrude Stein would have put it, a war is a war. The position of the church and its international council ought to be to condemn all war — wars between nations and warring within nations — and I do not under-

stand how any other position can be justified for a Christian church.

2. Your comment on the World Council action suggests that because a principle is endorsed, this provides some form of legal endorsement of a course of action. One does not follow from the other, and for a church publication to suggest even indirectly that it does is a disservice to your readers. Any individual who does not comply with the draft laws of the United States, for example, is acting illegally and no pronouncements by the World Council of Churches or anyone else will make this kind of non-compliance legal.

3. You state that "Canada has had experience with those who refused to fight, not so much for religious reasons as because of racial background." I submit that connecting the refusal of military service with "racial background" is unjustified and unfair. Some who refused military service were of French-Canadian descent but even their refusal had less to do with "racial background" than with the attitude of the Province of Quebec towards constitutional matters. And a good many others belonged to many racial origins. *Les Quebecois* were gallant soldiers and sailors and airmen and The Record should not suggest even indirectly that they were not.

4. You say Canada has learned "that the only effective warriors are those who volunteer because they believe wholeheartedly in the cause." I submit that this kind of statement is nonsense. The United States has had a form of selective military service through two world wars and a great number of smaller wars. Britain has a conscript army as have many countries in Europe. There have been a great number of "effective warriors" called to uniform through a form of conscription.

5. You suggest that in this international year of human rights "it seems only reasonable that individuals be protected from draft for any purpose." This implies that drafts of all kinds should be avoided and this proposition I do not accept. Those governments which utilize the draft to select candidates for military service apparently do so because it offers a system acceptable to the population which supports the government. Where people do have a choice, as in the United States, they have an opportunity to influence both the selection of the government and the policies that govern-

ment pursues. However, in a democracy, there is not always one view about a course of action and those whose proposals are not pursued must either accept the view of the majority or opt out of the system. Draft dodgers appear to me to want both worlds at once. They want all the benefits of the system but will not accept the obligations and responsibilities.

The question of conscientious objection concerns a great many people, some of whom would appreciate guidance from The Record. I do not believe your September editorial does justice to the proposition of conscientious objection nor does it offer valid reasons for supporting the proposition advanced by the World Council of Churches. If the Christian church wants to acquire the respect of the uncommitted and maintain the respect

of the converted it must come to grips with these large problems which trouble many people inside and outside of the churches and offer realistic leadership. Careless or thoughtless comment will not do. ★

TO OUR CONTRIBUTORS

Letters for publication must be signed and should be limited to 200 words if possible.

Longer comments, up to 800 words, will be considered for the Pungent and Pertinent section of The Record and should be accompanied by a photo of the author.

Correspondence is welcomed providing the topic is of current interest to a national audience.



Who said "Humbug!" ?

Letters

LOOSE-LEAF HYMNBOOKS

Bravo to Mr. Grimes! (October Pungent and Pertinent.) His idea of a loose-leaf hymnbook for use in the church is an excellent one!

I am in the music department of a downtown high school in Toronto, and I have had considerable experience in the field of church music, both traditional and contemporary. I believe that the *Book of Praise* is presently being revised by a special committee with a view to updating the contents by adding a few new hymns, and deleting a few others. But at best this new revised edition will be just that: a modified version of a book which we already have. When will the leaders of the church realize that modes of expression, methods of interpretation, and styles of worshiping must — I repeat, must — be in terms relevant to the society and age concerned? This is becoming more and more obvious every day as the Christian church lags farther and farther behind a fast-moving scientific and technological world. This is not to say anything wrong or misleading with the hymns and theology of our forefathers; indeed, the basic principles of the Christian faith, love, understanding and forgiveness remain unchanged, as does the message of the Old and New Testaments. But the ways of our forefathers are not ours. Faith and knowledge of Christ is ultimately a very personal thing and for an individual to try to express his belief in any terms other than his own is a very artificial situation.

Clearly, what the church of today needs is a hymnbook that is in tune with the times, a book of songs and hymns which represent *our* understanding of the teaching of Christ and of what Christianity is, and our expression of praise and thanks to God in words that are familiar and meaningful to us. Our new hymnbook should be both relevant and at least partially adaptable to our present-day society, which is undeniably fast changing. The ideal format would be a loose-leaf binder of some sort to which new tunes could easily be added from time to time, and from which old unused ones could be removed.

There is a wide variety of attractive durable binders available today which would serve well. Music could be printed according to the supply and demand principle at a low cost. Of course a large number of hymns taken from the present *Book of Praise* should be available, but at the same time new contemporary hymns could be suggested, perhaps in a special corner of The Record, on a regular basis. In this way every congregation would be much better able to use music in its services which best enhances its own particular way of worship.

Let me repeat my wholehearted support of Mr. Grimes' idea of replacing the present *Book of Praise* with an entirely new format, rather than simply retaining a book whose use is becoming more and more limited as time passes.

Economically speaking, would it not be more profitable to spend our time and money on the creation of a book which would be useful for many

hymns. Both lyrics and music will have to be considered on their merit. It will not do to simply embrace or simply reject all new hymns.

For too long we have placed inspiration ahead of communication. Or perhaps we should say that "inspiration" has been reduced to a certain warm glow associated with the period immediately prior to sleep. For most of us the word "Moses" whispered twice or thrice is almost like praying, while "Mesopotamia" leads to ecstasy. This will not do; we must test a hymn, old or new, to see that it communicates, and whether the tune supports the words.

I find Mr. Grimes' suggestion that we have disposable hymnbooks and hymns most helpful. If we attempt to limit creativity by issuing a bound and binding hymnbook, we may be at fault. If we do it for hymns, why not for sermons? If we attempt to guess the type of music that will be in vogue 50 (even 10) years from now, we will

"'Inspiration' has been reduced to a certain warm glow associated with the period immediately prior to sleep."

years to come rather than merely trying to keep alive the past by bringing up to date a book which is simply getting old?

I hope my comments and criticisms are taken to be constructive in nature, for that is the way they are intended. I do appreciate the thought and work which must necessarily go into the production of any large work such as the new *Book of Praise*. I write this letter merely to indicate my genuine interest in the music of the Christian church and to acknowledge what I consider to be a very good idea worthy of serious consideration.

Toronto

Terry Samuel

RE GRIMES AND DUNN

Hurrah! It is being said more and more now — we need new modes of expressing the old but new faith. Of course we all agree that not all of the old hymns are bad, nor are they all good; this is also true of the new

likely be wrong. We must encourage our creative people to write hymns for now. We must encourage the writing of new hymns on the psalms, hymns about what Jesus said and did, rather than just about Jesus. Even as we have moved to contemporary translations, and prayers in the *koine* (common) language, the next logical step is hymns for now.

The work of the Teen and Twenty Chapel is to be commended, but it is to be hoped that this is not seen just as a youth ministry. It would be unfortunate if we relegate the new music to the young people, thereby denying it to others, and in addition, denying young people the right to honest worship with other members of the church.

To take a step beyond Mr. Grimes, how about a permanent committee on music that would scan available hymns, approve, number, duplicate, and mail copies to congregations? Every minister and congregation could keep a small

loose-leafed, plastic-windowed binder containing a copy of every hymn suggested by the committee. New hymns could be made available in quantity to congregations, duplicated at the congregational level for inclusion in loose-leafed binders, simply printed on the church bulletin as part of the order of worship, or projected (probably with an overhead projector) on a daylight screen. This would be neither complicated nor expensive. The result would be a hymn "book" that would be reformed *and* always reforming, a hymn "book" under constant revision.

Warkworth, Ont. (Rev.) L. E. Siverns

* * *

If Miss Dunn represents the writers of new hymnody, to quote the immortal Rabbie, "Forward though I cannot see, I doubt and fear."

The examples of new hymns are no better versed in melody than they are in text. The original Four Strong Winds is extant, as the exception. Secular music such as this can be sung anywhere.

The two greatest setbacks in the music of the church today are apathy and ingrained conservatism. The congregational singing is apathetic since choir and organ tend to dominate the musical aspects of worship, instead of providing leadership. The conservatives, many of whom sang the Scottish Psalms lustily to Crimond, Stroudwater, Duke Street, led by the precentor, have been overpowered and overawed by paid singers.

I believe that Sir Winston Churchill once remarked, "He who looks furthest back sees furthest ahead." If young people were taught music history, to read music at sight, to sing the best songs and had capable leadership in junior choirs there would be no desperate need for "Go, Prophet, Go!" ad nauseam.

I am delighted to hear that Mr. Grimes advocates loose-leaf bindings for additional hymns. Let us hope that some of the ten thousand French folk songs of my adopted land, Canada, find a permanent page.

Winnipeg, Man. Jessie S. P. Belford,
A.L.C.M.

CHAOS IN THE U.S.A. ?

Have you Canadians no theologians, save Prof. Smart, you can call your own, able to express "immortal yearnings" and quite original?

In reply to Prof. Smart's article in the October issue (Is the United States

on the Verge of Chaos?) may I say, "No, dear sir, the United States is far removed from either the verge or the brink of chaos. If any degree of chaos exists in the States, that exists only in the minds of men like the brilliant professor and his cult. We too have a daily diet of meat, very "tuff" meat which we know how to chew, masticate, swallow, assimilate and translate into constructive energy, and we do it without grandstanding. We are more than spectators, occupying comfortable chairs of theology, but participants in the arena where the battle is being done and where the dirt is.

And speaking of the stupidities of the military minds in the Pentagon, one wonders how far above that low level are the minds of the great theologians who pose before us with all the answers from A in the north to Z in the south and from P in the east to Q in the west. If there is a manifestation of stupidity in the Pentagon one is quite aware of the same type of indication at Union and at Yale. Judging from some articles one reads in The Record, there is "a bit of this in Canada, too."

Much of what one reads, listens to, has about it the attitude of the pot and the kettle in dialogue — we have a feeling that those in their theological ivory high towers have no more reason to stoop down, to reach for a stone, to cast it, than have we the benighted in the church and in the land. To be a leader requires more to qualify than one finds in those who have little more to offer than criticism of what they term "ingrown mentality." It would seem the critics need to apply a little "grow out" to their affected minds as well as we.

Campbell, Nb., U.S.A. Jac M. Strong

* * *

The article is full of *untrue* statements:

1. The nation has been split down the *centre* by the unpopular and disastrous Vietnam war. According to us, 90% is behind the policy of the government.
2. And now the nation is this fall facing an election in which the two men who are likely to be the choice of the political machines for the office of President, command a "*minimum*" of respect and *confidence* in the *population at large*. Nobody believes this to be true!
3. One can say that the mind and

continued on page 30



What are you eating for Christmas?

Turkey? Steak? or just a few grains of rice? Far too many people will go hungry this Christmas.

Children like Kumar need feeding now. Your gift can fill their plates. But we need to feed them tomorrow too — and this means more than food.

It means helping Kumar's father to farm better.

It means seeds, tools, fertilizer, to help produce more of tomorrow's food.

Oxfam works to fill plates tomorrow as well as today.

Fill the Oxfam Plate and help the hungry to help themselves.

\$10.00 will buy 8,600 glasses of milk for Biafra.

\$25.00 will buy a plow in Bolivia.

OXFAM

97 Eglinton Avenue East
Toronto 12, Ontario

I enclose \$ _____
as my gift to Oxfam.

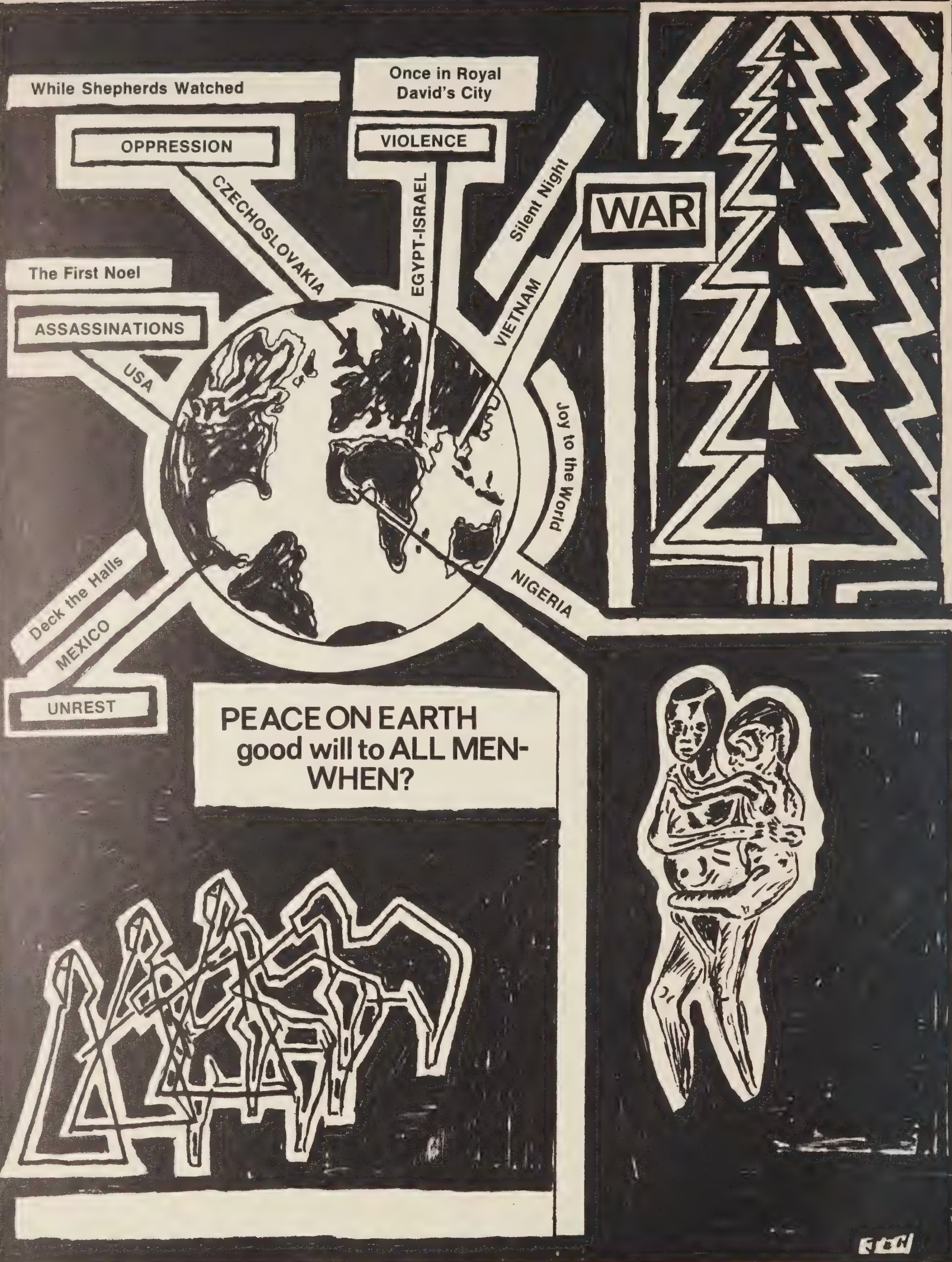
Name _____

Address _____

Make cheques payable to OXFAM.
(All donations tax deductible)

I want to do more ☐

PR



Let's **SKIP** Christmas!

BY GLENN H. ASQUITH

LET'S SKIP Christmas this year," suggested my mother.

And the rest of us, my father, brother, and sister and I agreed. This was the only sensible conclusion under the circumstances, for this had been "one of those years." Seemingly, nothing had gone right. Financially and psychologically we were not ready for Christmas. Three or six months later, perhaps, but not now. And why, we wondered, did the great day have to come always on December 25—ready or not?

As Christmas is hard upon us in this year of our Lord, 1968, I have the same reluctance to face up to the expected mood of gladness and awe that I and my family had so many years ago. And I sense that, around the world, a great multitude is struggling with the same problem. Could we agree, by common consent, to skip this Christmas?

Certainly, this has been another "one of those years." Martin Luther King and Robert Kennedy were done to death by violence. And the shadow of this same violence stalks the streets by night, and lurks behind windows in broad daylight. And then there is the war in Vietnam. And incipient violence in Israel, Jordan, Egypt, North and South Korea, Rhodesia, South Africa, Nigeria, Cyprus. We may well wonder as to the propriety of singing carols to the Prince of Peace!

And through the smoke of violence we see one of the causes—the masses of the poverty-stricken that were, heretofore, hidden off in corners and waste places so cleverly that many of us did not know they were there. But now they are coming our way, they are coming out of forced seclusion to flaunt their rags and bones. Is this the time for giving and receiving gifts, the time for reading ads about the "man who has everything"?

To increase our unrest is the prevalence of disturbances among all classes. We live in a day of protest. From school boys and girls on up to senior citizens is heard a clamour of revolt. It seems that no matter what we do or try to do, a picket line will form and there will be shouting and sit-ins. We fail to find a hand-hold to solve the issues. The privileged help the under-privileged march for justice, and the underprivileged demand that the privileged go home and mind their own business. Confusion and unhappiness mark the faces and lives of rich and poor, educated and uneducated and the end seems not to be yet. Shall we sing,

*"God rest you, merry gentlemen,
May nothing you dismay?"*

Ah, but there is the church, isn't there? What church?

The church of creche and be-robed Wise Men Three, the church of the Christmas offering to help retire the mortgage, the church of "Little Town of Bethlehem"? Well, not exactly. That church is not very well attended—even during the holidays. Somehow the world is like the youth who has fallen into grievous sin and has ruined his life, and spurns his father, saying, "Why didn't you tell me? What is a father for?" The world is blaming the church for being weak when it should have been strong, for being still when it should have cried aloud.

This survey of 1968 has been in the public realm—surely there is more security in our private lives that might admit of a secret kind of Christmas gloating? A man's home is his castle, according to law. As it happens, however, that castle has its windows broken every time a supersonic boom of tragedy sweeps across the world, that castle loses the plaster on its walls every time an earthquake of war rumbles thousands of miles away, that castle is without water when the springs of love dry up.

Indeed the bastions of my soul and yours are beleaguered by a great sense of guilt, and a hopelessness as we wonder how simple, well-intentioned people can come to grips with the major blots and blurs on the world that once seemed so fair and inviting.

Perhaps we come to an involuntary examination of our faith to ask if God has abandoned us as the Old Testament records that He abandoned the Israelites in their days of faithlessness? Or have we been imagining God to be as we have made Him out at Christmas time?

Yes, it seems that we might as well skip Christmas this year. The heavy hand of circumstances weighs even heavier on all of us than it did on my family in that particular year when we decided that Christmas was not for us.

In order to be fair, however, before we decide as to the kind of Christmas, if any, we can bring ourselves to observe this year, perhaps we ought to compare our world with the world of Jesus' birth.

We have had assassinations. At the coming of Christ, there were so many murders in Caesar's palaces, in Herod's palaces, in the paths of travel that the people went armed with dagger or sword and rarely ventured forth at night. And we are familiar with the New Testament story of the slaughter of the infants in Bethlehem and vicinity.

Violence was accepted as the pattern of life. Anyone, or any nation that dared rebel against Rome was promptly subdued with frightful penalties. (*continued*)

Christmas!

There were uprisings of slaves and minority groups with great regularity despite the hopelessness of speaking out against the "establishment." Jerusalem, itself, was filled with the bitterness of factions.

Poverty and disease were of such a sort that our "ghetto" dwellers would be considered rich and healthy by the unfortunate of that day.

Temple worship was corrupt and mercenary in many ways. Places of worship in rivalry to the great Temple were springing up across the land.

Must we not say, also that God initiated Christmas, not in spite of the sorrow and want and guilt and cruelty of that world, but because of it? Possibly we need Christmas in 1968 as we have not needed it before in our memory. But what kind of Christmas can we endure, and what kind might lift us out of our despond?

As I think again of that time when my parents and my brother and sister and I agreed to skip Christmas, I am remembering what happened to us. And I am doubtful that we did skip the day after all.

What happened was that we skipped the mirage of

Christmas. The generations-old mirage of pink and fleecy tradition clouds: scores of cards, piles of gifts, the orgy of shopping, the drugging effect of lights and carols and pageantry, newspaper propaganda, the pounding of sound on radios and in the streets, rushing crowds, the foolish and intemperate waste of substance—this mirage we skipped.

But, as we skipped this association-dear mirage with its ancient customs, we found the true oasis of Christmas right in the middle of what seemed to us an unbroken desert of life. With what we thought to be great secrecy we pooled our funds and purchased or made a simple gift for each member of the family, an adequate and nourishing dinner was shared, we were conscious of the great boon of being together and alive. We rejoiced that we had strength to recall the unostentatious coming of our Lord. That day was filled with a quiet content and peace.

It may be that our reluctance to enter into what we have come to think of as "Christmas" can work for our good. Surely, a true Christmas ought not to drain us of vitality and integrity, ought not to add to our sense of hypocrisy. If the true Christmas is a reminder of the birth of the Saviour, then we need that Christmas sorely.

Except for the oases of personal and public life, this world would be completely unendurable. If Christmas is the best of all cases, would we be wise this year to chart our course to bypass that fountain and place of shades? Dare we skip a Christmas? ★

YOU WERE ASKING?

Q *I am mystified by the use of the word "pall-bearers" in reference to funerals. What is its significance?*

A Its significance is that customs change but language lingers. The "pall" was a cloth spread over the coffin, hearse or tomb — black, purple or white, and perhaps other colours for all I know — and to carry this cloth was a high honour. The pall is rarely found now. The honour is to carry the coffin (very well, you funeral directors, the casket) and this is often a literally heavy task. Hence, and also for a larger tribute to the deceased, there are at times the honorary "pall-bearers", usually older men, with younger men the active "pall-bearers". I have yet to see a woman pall-bearer.

Funeral customs make a fascinating study, with many surprises. For instance, it is assumed that the mechanical lowering device is modern. But the Duke of Wellington's body was lowered mechanically in 1852.

In many Ontario villages the funeral notice is still printed on a card and posted here and there in the community, or on the village notice board in the post office. The ones I have seen hundreds of times end with the sentence, 'Friends and acquaintances will please accept this intimation.' Here is concealed the abandonment of an old custom. Funeral invitations used to be given, door to door, by a friend of the family. Older Scots folk among my readers will remember he was called "the bidding man". The meaning of the last line of the printed notice is really, "Please accept this intimation instead of a personal invitation to attend."

Q *I notice that the United Church has elected an elder as Moderator of their general council. Can we do the same for our general assembly?*

A Well, as the old saying has it, imitation is the sincerest flattery. Our law is at present against this. The *Book of Forms*,

Section 13, states that the moderator of every court must be a minister, and then states the reason as decreed by the general assembly of 1563 (right, it's 1563), "for avoiding confusion in reasoning." Many today would urge that the moderator *not* be a minister for that reason. I recall, many years ago, in the Presbytery of Lanark and Renfrew, that an elder, apologizing for being so slow in his speech, saying, "I am sorry I cannot talk without thinking as the ministers do." Our law can be changed under the Barrier Act. I made one attempt to have it changed in order to enable us to elect the late James A. Dutton as moderator of assembly. A later attempt was made to clear the way for the late C. M. Pitts. Both attempts failed, and both these estimable servants of the church were opposed to changing the law.

Send questions to: Rev. Dr. L. H. Fowler, 174 Yonge St. S., Aurora, Ont. Include name and address, for information only.



■ What can one individual do to further the mission of the church overseas? By her own efforts Mrs. Ira R. Sanderson of London, Ontario, has contributed four stone churches for Formosa and paid for the education of three Formosan students for the ministry.

Some thirty years ago this wife of a high school teacher and mother of two children decided to make her own gifts and Christmas presents, and to use the money saved in that way as her donations to Christian work.

Through the years, women saw the gift articles in her home, especially at Christmas, and suggested that she demonstrate how to make these gifts to groups. Now the Advent season finds Mrs. Sanderson and her boxes, filled with material for demonstrations, afield on an ever-widening circuit.

"I am really enthusiastic about the live demonstrations," she says. "Each person has a different way of presenting God's word of forgiveness and renewal, so I always give a little talk before the demonstration. Christmas is such a joyous time for me when I think of 'the tidings of great joy' and I 'make and bake' and delight in the meaning of the season."

After supporting the work among aborigines in Formosa for many years, Mrs. Sanderson decided to undertake a definite project. In her own words: "I wanted to build a church there, but I was a housewife with family responsibilities. What could I do? I decided that as well as gift-making I would use the money saved by making my own clothes, hats, coats (there are good remnant shops here) for church building in Taiwan. Now, in 1968, I look back on having paid for the education of three student ministers, and am at present engaged in sending money to build a fifth church. I have already sent the money to build four, one for each of four grandchildren, and each church is equipped with an organ (our money is 30 times more valuable there).

The churches are stone, hewn out of the mountains by the native Christians. These churches serve as church, community centre, kindergarten, trade training centre for

boys and men, home and child care, training for women, choirs, and even a place to dry the village laundry during the typhoon season because at that time, their mud and straw houses with mud floors become water soaked, and nothing will dry."

An elder in the church at Soa-Ha (see photo) has written: "It has been 12 years since the gospel of the Lord was first brought to this small village, deep in the mountains. Our church house was built with wood and straws; as it has been exposed to the sun and rains for years, the house is no longer usable, and we decided to rebuild it, but the fund was not enough and we had to put off the work. We thank God, who always knows our difficulties, and quick to answer our prayers, has made you to help us in time. We hope this house of God will be used to glorify his name. We write this to express our heartfelt gratitude to you. The number of members has increased to more than 500."

Thirty years ago many of these Christians were head hunters, and this year they are sending five Christian pastors into the head-hunting jungles of Borneo.

Mrs. Sanderson states: "I am relating this to encourage each one to remember that our talents differ and may be great or small, but God can still use and multiply what we dedicate to him, just as the boy's lunch, in the hands of Jesus, fed the 5,000. Any self-sacrifice involved in what I have done is greatly outweighed by the inner satisfaction it gives."

Mrs. Sanderson has not confined her talents to the Presbyterian Church and its overseas work. She was the founder of the London Auxiliary for the Salvation Army Home for unwed mothers; she is interested in the mission to the Jews in Hamilton, and has published a booklet *The Great Realities*. She has also written and copyrighted hymns and songs, the music of which is now recorded.

This 58-year-old grandmother is an active member of Oakridge Presbyterian Church. Her minister says: "Wherever there is a need, there you will find Mrs. Sanderson."★

— Mrs. Murray Chalmers

■ Last month in *The Record* you were introduced to the Life and Mission Projects, L.A.M.P. for short, which were set in motion by an action of the 1968 general assembly. The purpose is to involve the whole church as widely as possible in a study of the calling, the work and mission of the Presbyterian Church in the changing life of Canada, and of the resources of the church in persons, finances and institutions. In each issue of *The Record* between now and next general assembly, you will be hearing news of events and ideas from all parts of the country, as Presbyterians respond to this call of assembly to become involved in a process of study-leading-to-action.

If you are wondering what the next steps are for you in such involvement, here are a few suggestions. You may write directly to Life and Mission Projects, stating your present thoughts and concerns about the church, and asking for advice or assistance. You can watch these pages for news of what others are doing and thinking and thereby find matters to discuss and things to do. You can talk with your minister and with other interested and concerned people. And you can read and discuss with your friends some of the stimulating articles in recent issues of the *Record*, and other literature about the church today, some of which is described on this page.

The Committee on Life and Mission may be initiating enquiries on specific matters. Some of you will no doubt be asked at a later stage to assist by completing questionnaires, or participating in interviews. But the committee is also interested in knowing what are the issues and concerns about church life which are common across the church, or particular to your area or congregation. In other words, some of the initiative lies with you in identifying the major issues confronting the church at this time. The committee is inviting you to "state your beefs", your concerns about the church, and the major problems and needs as you see them.

But more than this is needed. To identify a problem is only the first step. It is all too common among us to keep stating and re-stating the problems, but expecting someone else to find solutions. Therefore, you are asked not only to identify concerns, but to look at these in a responsible and serious way, to make constructive suggestions, and wherever these matters affect you or your congregation or presbytery directly, to be ready to take the necessary steps to apply the solutions, and reform the life of the church.



**What are the issues and problems having high priority?
What solutions do you propose,
and what action can you take?**

In these early weeks of the Life and Mission Projects, the three staff members have had an opportunity to begin one of their most important tasks — listening to the church. At young peoples' Thanksgiving conventions, at meetings of synod, and during informal chats, they have invited people to report on what is going on in their congregations, and the things that are foremost in their minds.

Much is stirring in the church's life — much more than our more impatient members imagine. People are thinking hard about the role of the church, and their

Your chance to **SOUND OFF!**



personal share in its work. Most of them tell of problems and frustrations — but many report imaginative and vigorous things are going on. The L.A.M.P. staff is forming the opinion that its major job will not be to get things started, but to learn from all the things that are going on, and to share them with you.

A minister in the west declares that his congregation has been talking about objectives and taking steps to achieve them for years. Here is part of what he had to say:

"I put forward about six or eight suggestions which arose out of a congregational think-in last spring regarding the work and mission of Knox Church. The session couldn't come up with anything better than we had last time as an objective, so then we started on the goals. We asked: 'What are the goals?' 'Who decides them?' 'When will they be formulated?' 'How will they be decided?' We agreed that the answer depends on the individuals of the congregation."



**It "depends on individuals of the congregation" — Like you.
What are the objectives
and goals as you see them?**

There is much discussion about the proper role of the church today. Is its gospel still appropriate for our time?

A minister in B. C. said: "I believe there is a theological problem in the minds of a number of members of congregations. In other words, a few — not all of them but some feel that 'foreign missions' is somehow an illegitimate enterprise in this era of the global village. Some

people in our congregations are saying we have no right forcing our religion down the Buddhist's throat because he has one of his own."

Q What's your answer to this one?

A layman acknowledged the problems of many congregations in deciding their priorities: "The feeling of our congregation is that we are quite heavily in debt and while we admit that we should be involved in outreach, the general thought of the congregation is that we should clean our own doorstep first."

Q Which comes first: your own doorstep or your neighbour's door?

A discussion group arrived at some findings: "It was suggested that there are certain goals of church education: a mature knowledge of God, an understanding of the changing world as the arena of God's activity and purpose, a readiness to participate in the life of the world as God's agents of reconciliation. And there must be a willingness to leave behind the security of the traditional and venture in faith wherever the Spirit leads."

Q At what points does this statement challenge and put pressure on your church situation?

Some young people in the Synod of Montreal and Ottawa are anxious to see change in the church. Said one: "The church has to have open minds to new ideas, new methods and the needs of people." But many of them feel that the needed changes will bring us back to our roots and not cut us off from them: "We need to get down to scripture — to open our lives to God — to get back to the gospel, with more reliance on the Holy Spirit." "People have to be challenged with the whole gospel; the claims of Christ's Lordship."

Q This sounds good. But how do you translate these from words into realities of new life? For you? For the church? For the world?

A national conference of our young adults in September asked the church to catch up with the modern world as far as communications are concerned. They asked for better and more extensive use of film, radio and television, and called for implementation of a proposal made some years ago by business consultants, to set up a unified department of communications at the national church office.

The matter of young adult participation in church life is a deep concern. Young people are drawing attention to an action of the 1967 assembly calling for appointment of capable young adults to the boards and committees, to share in planning and decision making. They complain that only token action has been taken. Very few young people, even yet, are invited to sit on decision-making bodies of the church, at any level.

Q How many young adults are active in the worship and work of your congregation? Why?

Some young adults at the national council meeting of Y.P.S. in September decided to call this to the attention of all those who make the appointments to boards and committees. They went further, and asked for some part in the general assembly, through young adult observers, similar to youth representation in meetings of the World Council of Churches.

Q How do you achieve young adult participation? How should they be chosen? How should they operate when they get there?

For reading and discussion

- *A Message to Churches and Church Members*, (North American Conference On the Ministry of the Laity In the World, Chicago, January 1966). Here in point form, sharp, clear and urgent, is a brief message addressed to you. It puts a spotlight on some aspects of church life that demand our attention.

Our church had a delegation of 12 persons present at the North American Conference on the Laity where this message was born. These representatives took an active part in shaping it, especially Lyman Purnell of Saint John, N. B., who chaired the message committee. Use this message to spark discussion about your own church situation.

Available in mimeo form free of charge (three copies maximum) from L.A.M.P., 50 Wynford Drive, Don Mills, Ont. Copies of the report of this conference with background material on its message, are available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont., at \$1.00 per copy (cash with your order).

- *The Local Church Looks To The Future*, Lyle E. Schaller, Abingdon Press. A down-to-earth guide for congregational renewal by a man who believes in the future of the congregation. With vision, good sense, and know-how, the author gives you a tested approach for re-examining your purpose and goals, your responsibilities in the community and beyond, and for building relevant and effective program.

Recommended by L.A.M.P. staff for any congregation or group that wants to look seriously at its calling, mission and resources, and is prepared to venture toward new commitments and new approaches. This paperback cost \$3 and is available from Presbyterian Publications, 52 Wynford Drive, Don Mills, Ont. ★

BETHLEHEM

Where another babe will be born / By



LIGHTING CANDLES in the Assyrian Catholic church near the fields where the shepherds watched.

■ Before I left Canada a friend in the United Nations here wrote me about “a very wonderful family in Bethlehem,” that typified the sadness that has fallen once again on the people of the Holy Land. She said, “they reflected the spirit of the Arab refugees,” and that their story told how the Christian churches, UNRWA and the voluntary agencies combined to help people in need.

So I came to Bethlehem. And I found the family of seven little girls, and their parents living in one rented room off a narrow street near the Church of the Nativity that marks the site of Jesus’ birth. Somehow they lifted my spirit and broke my heart at the same time.

They don’t look like our idea of refugees. The children

are exceptionally well-dressed and groomed, and the parents speak like the cultured Christian people they are, in Arabic, French and English. But technically they have been refugees for 20 years, ever since they lost their wealth and home in Jerusalem when the Holy City was divided in 1948. For they belong as most Christians do, to the 60 per cent of the refugee population who have always been able to make do outside the camps, on their own, with a minimum of assistance from their church and UNRWA.

The seven little girls were at home when I called, unannounced. Their father, Wadi, was at work, their grandfather, an old man now, was at the church where he

M 1968

A. C. Forrest



MOTHER prepares the meatless evening meal.

spends much of his time, and their mother Farida was across the street with the grandmother. Diane 12, and Susi 9, were tidying up the neat room, and supervising the smaller children who had been put to bed in three of the five cots that line the room.

A two-day supply of fresh loaves of Arab bread, shaped like big pancakes was cooling on the table, and Diane quickly packed them away in the bread box. Children's books and playthings were whisked away to their appropriate places. And the little girls who kept getting out of bed or peeking from behind their blankets were rebuked in stern Arabic — though I had been welcomed in English — and were put back and re-covered, heads and all.

I watched important looking papers being filed behind the oil lamp on a shelf, much as my father used to file his documents behind the kitchen clock. Susi was issued an order about some pieces of broken bread. Deftly she lifted a corner of a mattress, withdrew a paper bag, and deposited the bread inside the bag in its proper box.

One last item with no place to go, was flicked expertly behind a box above the door, where I suppose it will be discovered some time hence. Then mother had been sent for, returned home to a spic and span house with a smile and an Arab "welcome" for a foreign visitor.

I had some photo prints from UNRWA to distribute, and they ended the children's nap and broke what bit of ice remained, out came their story. Diane meantime prepared the cups of Turkish coffee without which no stranger leaves an Arab home, be it a Beirut villa or a Bedouin tent.

Wadi, they were sorry was still at work, although he is employed only three days a week now, and is unsure how long that will last. His income had dropped since the June 1967 war and Israeli occupation, from \$90 to \$30 a month.

For his factory, like many small industries in Jordan has been cut off from its former markets and was closed for a time last year. "Wadi is fortunate," his wife told me, "there were several hundred workers before the war, and he is one of the few who have been called back."

"Our income has dropped and prices are going up," Farida explained. So far their \$6 a month rent has not been raised, and may not be in Bethlehem, but the next day I was to see a story in the *Jerusalem Post* saying rents were "sky-rocketing," although Israeli officials assured me that things had not got worse since 1967.

But they are worse for many people including just about every Arab family I met. This little family after maintaining pride and relative independence for nearly 20 years had had to seek help. Their church stood behind them during difficult times in the past, but in Bethlehem

*Only \$30 a month for a family
who live in one room*



FARIDA visits the UNRWA pre-natal clinic.



HOW TO KEEP HEALTHY and happy is always a problem in crowded quarters.

the Assyrian Catholic church which they attend faithfully, is small and many of its members are in need.

For some time they drew one UNRWA ration. Now they have had to seek more help and draw four rations for the nine. I have seen charges that some refugees cheat, that deaths are not always reported and such things. And no doubt there is some cheating, despite UNRWA efforts to keep close count. And some wonder if it is so bad for some refugee to draw two dollars worth of dry rations a month instead of one.

Anyway there are hundreds of thousands of Palestinians who are technically refugees and lost everything when Palestine was divided, who have always looked after themselves and their children without help.

"Our children go to UNRWA supplementary feeding and get a hot meal every day," Farida said.

She also goes to the UNRWA pre-natal clinic, for another baby is expected some time before Christmas eve. The girls, and Wadi, and the grandfather would like a boy, but the mother smiles and says, "A girl, or boy — it doesn't matter."

What does matter to her is that the children continue in St. Joseph's School, where they learn French and English as well as Arabic and other things her mother considers most important.

"They must grow up to have religious faith," she explained in French. "Religious faith and character are the most important things we can give them."

She showed me their new books. "They cost \$9 this year." I examined the neat writing in English.

"A stitch in time saves nine."

"Necessity is the mother of invention."

"A friend in need is a friend indeed."

"God helps those who help themselves."

It was obvious that the nuns had more things in mind than religion and English, when they teach the children of Bethlehem how to meet the challenge of poverty, underemployment and the constant threat of war.

"Diane wants to be an interpreter," her mother explained. Diane's father was sent to a good school in Jerusalem when he was a boy, and at the College des Freres he learned French and English too. Wadi's father

Family of 9



quarters.

was a shoe-maker in Jerusalem and had a family of six.

"We had a five-roomed house, and a kitchen, a shop and store," she explained, then added bitterly as the old people often do in the Arab world of refugees, "The Israeli stole it."

The family left when war broke out following the partition in 1949. "I left everything behind but the keys," the grandfather says.

After June 1967, when Israel annexed the Arab part of Jerusalem, the old man took his keys and went back to see his house and store. An Israeli lives there now and has turned it into a vegetable store. Wadi's father of course has received no compensation and cannot go back. And this is the major cause of continuing Arab bitterness and the long strife in the Holy Land. They have been poor ever since.

After 1948 Wadi worked in a macaroni factory for a time and eventually his father got work repairing refugee tents. Then later he got work in the furniture factory where he learned a trade. By 1954 he was doing well enough to rent a one-roomed home and get married. Then

the babies began to come.

Farida is one of those expert managers and housekeepers who can take scissors, needle and thread and turn old garments into new clothes, and a crowded room full of old furniture into a well-ordered home. They were getting along, hoping some day to get the family property back or be paid for it — then came another war, and Bethlehem was occupied by Israeli troops.

Many thousands of the refugees of Bethlehem and nearby camps fled over the Jordan. This was one of the families that decided this time to stay put, and they were glad they did. For the war didn't last long in Bethlehem, and most of the people who fled for safety beyond the river didn't get back. They are living in tented camps or crowding in with relatives on the other side.

As to their future now?

"We hope some day to return to our old home and shop in Jerusalem and have a better life. We hope everybody will be able to go back to his home and there will be peace again," Farida said.

But right now she is worried about the weeks ahead, about the possibility that Wadi will be laid off, and about the fact that there isn't enough money to pay their bills.

"Can you afford to buy good food? How often do you have meat?" I asked.

"We always have meat Sunday night for supper," she said. "I get half a kilo."

That's just over a pound of meat for nine, once a week.

So I changed that subject, and we talked about the children and their school and the little church by the Shepherd's Fields where they go every Sunday, and where grandfather helps the priest in the services.

"Maybe the new baby will be a boy and be born on Christmas eve," I said, trying to be cheerful.

"I've just learned I can't go into hospital to have the baby," she said. "We can't afford it, and the UNRWA nurse says that the UNRWA hospital beds have to be kept for the complicated cases."

"So there won't be any room in the hospital for me. And I just can't have the baby here, for it is so crowded with all the children. If I had two rooms I wouldn't mind." So I made a note to take that up with someone and decided it was time to leave.

Before I got away she said earnestly with a puzzled frown, "One thing I don't understand. You people in America are all for Israel. You just don't seem to care about us Arabs. And we're Christians too."

So I tried to explain how it was and I don't think I did very well.

I made my way from that crowded Bethlehem home up to Jerusalem where I met a man in the King David Hotel. We had dinner and ate I suppose about half a kilo of steak between us. ★

THE AUTHOR of this article is on leave from THE UNITED CHURCH OBSERVER, of which he is editor. Dr. Forrest and his wife and family are living in Beirut, Lebanon, for ten months, while he reports on the Middle East.

News

The Synods

British Columbia

Four groups for workshops and discussions were formed at the Synod of British Columbia, which met this year from Friday evening to Sunday evening, October 18-20, in Central Church, Vancouver.

The suggestions of the groups were referred to the four major committees to become recommendations presented on Sunday afternoon.

The government of Canada was thanked for releasing Hercules aircraft for relief work in Nigeria-Biafra, and urged to take further action towards settlement of the conflict there.

The Rev. Irvine R. McKee of Penticton was elected moderator. A church extension workshop preceded the synod.

The structure, membership and purpose of the synod will be reviewed by a special committee during the year. The 1969 meeting will also be held on Laymen's Sunday week-end.

Hamilton — London

The Synod of Hamilton and London, meeting at Goderich, October 28-30, sent a letter to Her Majesty the Queen asking if it was possible for her to use her good offices as head of the Commonwealth to bring about a just and honourable settlement of the Nigeria-Biafra conflict.

An innovation was the division of synod members into five groups that met for one hour each with the conveners of Christian education, evangelism and social action, missions, stewardship and budget, and the camp board. Executive secretaries of general assembly's boards acted as resource persons.

The Rev. J. K. Ross Thomson of St. Catharines was elected moderator. The two synod camps, Kintail and Goforth, had a total of 900 in attendance this past summer.

Atlantic Synod

Most of the eight synods took action on the Nigeria-Biafra situation at their annual meetings. From Charlottetown the Synod of Atlantic Provinces, which elected the Rev. Wallace Whyte as moderator, send the following telegram to Ottawa:

"The Synod of the Atlantic Provinces of the Presbyterian Church in Canada welcomes the Prime Minister's statement urging voluntary agencies to increase their contributions of money and personnel for relief needs in Nigeria and Biafra.

Our church is sending money and men and women to both sides of the conflict, but this is not enough. The need is so great that it requires the larger resources of the nation. The initiative of government is also needed in calling for international action towards a peaceful solution.

Therefore the Synod of the Atlantic Provinces would recommend to the Canadian government:

1. That relief materials and transport equipment be made available to re-

sponsible church and private agencies which are effectively getting aid to the needy, both in federal Nigeria and in Biafra. (e.g. the largest quantities of relief supplies are arriving in Biafra from the Island of Sao Tome through Protestant, Roman Catholic and UNICEF flights.)

2. That the Canadian government continue to seek the most effective way of bringing this specific problem of human need and human rights into the United Nations for inquiry and action. Through its diplomatic channels the Canadian government should seek the support of other nations who have a profound concern that the Nigeria-Biafra conflict should come to an early, peaceful settlement. In this way the United Nations action can support the Organization for African Unity's desire that there should be an early cessation of hostilities negotiations for a just peace."

Prairie Synods

The city of Lloydminster, where the main street is on the border between Saskatchewan and Alberta, was the centre for an historic meeting, October 15-17.

The Synods of Saskatchewan and Alberta met jointly and in separate sessions in Knox Church there. As a result both synods established committees to study jointly the possibility of amalgamating as one synod.

Local people and members of both synods filled Knox Church hall for an evening dinner at which the secretary for overseas missions, Rev. Dr. E. H. Johnson, described the Nigerian-Biafran situation and answered questions. As a result the synods sent a telegram to Prime Minister Pierre Trudeau and External Affairs Minister Mitchell Sharp.

The Alberta Synod, of which the Rev. K. C. Doka was elected moderator, asked its committee on evangelism and social action to consider establishing a home for unwed mothers in Western Canada. It suggested that a Lenten mite box be used throughout the church for raising money for inter-church aid, refugee and world service. It expressed its opposition to legalizing public lotteries.

At a seminar prior to the synod meetings Rev. Dr. C. Ritchie Bell of Lachute, Que., and Rev. Dr. W. Gordon Maclean of Winnipeg explored the role of the ministry today.

The Synod of Saskatchewan elected the Rev. P. D. Ruddell of Moose Jaw as moderator and the Rev. E. G. Nelson of Saskatoon as clerk.



YOUNG PEOPLE of Alma Street Church, St. Thomas, Ont., raised \$300 for a stone church in Formosa. They sold shingles on the wooden model of a church, shown above, held car washes and a bake sale. Their next project will be assistance to Biafra. Shown with two of the young people is Rev. E. H. Jones.

Anglican actions

The bishops of the Anglican Church of Canada have taken action that would allow either a man or a woman to assist in administering Holy Communion.

Meeting in executive session at Augusta, Georgia, the bishops agreed that diocesan bishops could permit "a communicant in good standing" acceptable to the rector and congregation "to assist in the administration of the paten and/or chalice" for a specified period of time.

Action was also taken to remove restrictions on deacons which previously limited them to assisting with the administration of the chalice. They were given the right to administer both bread and wine.

In joint sessions with the House of Bishops of the Episcopal Church in the U.S. the Canadian bishops also discussed the constitution of the Anglican Council of North America, composed of the Canadian Anglican Church, the Episcopal Church in the United States and the Church of the West Indies.

Greek bishops

The Greek regime has ordered a new purge of bishops of the Orthodox Church and ruled that prelates deposed on moral grounds should be confined to monasteries.

The Greek Cabinet has approved a constituent act ordering the compulsory retirement of all bishops who have either held a metropolitan see for more than 30 years, or served in the church for more than 40 years.

Greek bishops were previously required to retire at age 80. The new regulation will result in the compulsory retirement of three metropolitans and more than 20 suffragan bishops still below retirement age.

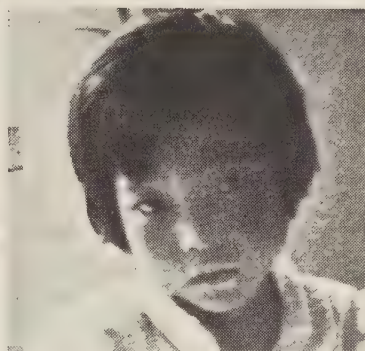
Television viewers

Christians in England will make a contribution to media education by forming 200 TV viewing groups pledged to follow selected programs each week end and then meet monthly to discuss them. Half the groups are ecumenical while the rest are denominational. They include a wide range of religious outlooks and social backgrounds.

Current affairs, drama serials, comedy and plays of social concern will be watched and then discussed by groups containing from eight to 12 people. Then they will complete a questionnaire about each program.

Aims of the "viewing service" are to

THIS CHRISTMAS SHARE YOUR LOVE...with AN ABANDONED CHILD A LONELY CHILD...



This little Korean girl had no parents, friends or relatives. She was a street urchin. Now, with a home, food, clothing and education, she has every reason to live.



Childhood is a time for laughter, not fear, hunger or sickness. In one of our Homes, this girl now laughs and plays—loved and sheltered, thanks to the help of her sponsor.

In our world today there are about one billion children. Three out of four face life in some form of hunger, fear and loneliness. In one city alone, an average of 15 babies are brought in every day to the Municipal Baby Centre.

Many are abandoned by mothers who already have too many children to feed . . . because fathers have deserted . . . others because mothers and fathers have died of disease or hunger. Abandoned to haunt the garbage heaps, wander the streets, shiver under a packing crate at night.

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But you can help. Since 1938, through Christian Children's Fund, thousands of North American sponsors have shared their love and blessings in an intimate, person-to-person way. For just \$12 per month (\$144 per year) you, or your group, can sponsor a lovely girl or boy. You receive your "adoptee's" address, personal history, photo and description of the Home. Christian Children's Fund cooperates with orphanages, schools and projects representing more than 30 welfare and missions organizations.

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express positive appreciation, constructive criticism, and aid in developing an informed public opinion.

The idea was originated by the Rev. Michael Saward, the Church of England's radio and television officer, and the scheme is now being jointly sponsored by the British Council of Churches, Evangelical Alliance, and the Roman Catholic Church.

Earthquake victims

The Division of Inter-church Aid, Refugee and World Service has forwarded \$10,000 to Tehran for the purchase of heating stoves to be distributed by the Red Lion and Sun Society (Iranian Red Cross) to victims of the Iranian earthquake.

Some 1,000 family tents valued at \$52,800 are in process of being sent to Red Lion and Sun by Christian Aid, relief agency of the British Council of Churches. An additional 200 round tents representing \$12,750 were sent by truck from Germany on October 4, the gift of the Innere Mission and Hilfswerk of the Evangelical Church in Germany.

Cash contributions and pledges from church organizations in reply to the World Council of Churches' appeal now total \$81,197. The WCC has asked for \$100,000 to finance a share in a rehabilitation program for those made homeless by the earthquake.

Union in Wales

Streamlining of the ministry and united services of worship are among the steps towards unity urged in a progress report issued by four Welsh denominations discussing church union.

Involved are the Church in Wales (Anglican), the Union of Welsh Independents, the Methodist Church and the Presbyterian Church.

The recent progress report on ordination and the use of church buildings recommended adoption of a single ministry for the four churches and united services at mid-week.

Protestants in Spain

The Spanish Evangelical Church, together with two other Protestant churches have decided not to register themselves as "confessional Associations", although this is required by the new law on religious liberty, in force since the beginning of June this year.

At the same time, the three churches have declared that they intend to combine their efforts toward religious free-

dom, and to consult each other before any approaches to government authorities are made.

Whatever the consequences may be of the refusal to register, it is already evident that for the moment the non-registered churches will not meet any difficulties.

Problems connected with the solemnization of marriage and the opening of new church buildings are still governed by the law on religious liberty in operation before the 1968 law.

Church and World

*I wish a way could soon be found
To find a point of common ground
Between the critics of the church
Who constantly its deeds besmirch,
And those within the church's ranks
Who hear with little grace or thanks
That for the church to hit the mark:
It can't forever sit and park.*

*It burns me to my inner core
To hear some grand inquisitor
By television or the press
Declare the church a holy mess,
Who blathers in his ignorant way
That Christian truth has had its day,
And he could easily prophesy
The church will soon fold up and die.*

*It also bothers me to see
The church accept complacently
That what was once the thing to do
Is still today as good and true,
Instead of seeking growth and change
To spread the gospel's scope and
range,
And keep at least on even par
With I.B.M. and C.P.R.*

*Perhaps by methods quite diverse
The churches travelling in reverse
Will shift at once to highest gear
When nineteen sixty-nine is here,
And then the world may well acclaim
With new respect the Christian name,
And find from it a guiding light,
A ground of truth and sense of right.*

— Kenneth A. Moyer

Crime in Glasgow

The Church of Scotland's Glasgow Presbytery and the Roman Catholic Church are launching a campaign against local lawlessness.

A joint report on the situation has

been drawn up by a committee of the two churches, which expresses concern over the increasing wave of violent crime. And a formal recommendation for church members to involve themselves actively in youth work will be made from Presbyterian and Catholic pulpits shortly.

In addition, the Roman Catholic Church is sending into Glasgow 50 priests from all over Great Britain to lead 250 local clergy in a six-week mission against violence and crime among the city's young people.

It is planned to enrol committed Catholic youth in the campaign. Their job would be to find and influence 10 other young people between 15 and 21 years who are on the fringe of lawlessness or who are even anti-social.

CBC Festival

A vital young minister working with youthful misfits in the heart of a big city is accused of exploiting teen club members for his own gain on *Reddick*, a 90 minute telecast to be shown on CBC-TV's Festival, Wednesday, December 11, at 9:30 EST.

Personals

The Rev. Donald McKillican has resigned as dean of students at Knox College and field worker for the National Development Fund. On November 25 he became registrar of the Georgian College of Arts and Technology at Barrie, Ont.

Miss Mary Nichol, on furlough from the Jobat Christian Hospital in India, is studying at the State University of New York, New York City.

The Rev. Walter Welch, minister of Humber Heights Presbyterian Church in West Toronto Presbytery for 17 years, has been granted one year's study leave. He and his wife and family are living in Montclair, California, while Mr. Welch is doing post-graduate work at Claremont College.

The Rev. David Hostetter, formerly of Saint John, N.B., is minister of Christian education and outreach at Humber Heights and Prof. A. L. Farris is sabbatical preacher there for the year.

The Rev. Russell Hall of Lagos, Nigeria, will arrive home on furlough this month.

From Kenora, Ont., the Rev. Raymond Glen has moved to Yorkton, Sask., as ordained missionary.

The Rev. Eric M. Faust, after three

WHO and HOW MANY?



—photo from Miller Services

WHO of these Canadian young people will be in the church of tomorrow?

HOW MANY will want to be office bearers, ministers, deaconesses or just good effective workers?

WELL... THAT DEPENDS ON HOW EFFECTIVE THE CHURCH IS TOMORROW.

THE HEALTH OF TOMORROW'S CHURCH DEPENDS ON US TODAY.

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years in St. Aidan's Church, St. John's, Newfoundland, has returned to the U.S.A. to a pastorate there.

After 30 years in India the *Rev. Fred Knox* has accepted a home missions appointment to Cornerbrook, Newfoundland.

The *Rev. George Anderson* of Chalmers Church, London, Ont., is moving to Grand Falls, Newfoundland, this month.



E. W. BYERS, elder and founding member of First Church, Kenora, Ont., received a travelling case at a gathering in his honour. Mr. Byers, who is leaving to live in West Vancouver, is a former principal of the Cecilia Jeffrey Indian residential school. Shown with Mr. Byers is Dan McInnes, Jr., an elder.

The *Rev. Walter F. McLean* is now executive director of the Manitoba Association for World Development, Inc., in Winnipeg.

Mrs. W. J. MacDonald, who has served for 40 years as church school superintendent and teacher at Knox Church, Earltown, N.S., was presented with a silver pin.

The *Rev. David Wotherspoon* has resigned as minister of Guildwood Church, Scarboro, Ont. He is teaching high school this year.

Miss Prince Edward Island, *Sharon Paynter*, is a member of Freetown Presbyterian Church, P.E.I.

Men

Discussion is a feature of the Men's Association of Knox Church, Guelph, which meets monthly from September to April under president Ernest Brown.

Dinner is served by W.A. groups in turn, a speaker is heard for 20 minutes, and the remaining time until 8.15 p.m. is given to questions and discussion.

The men of the Presbytery of Chatham held a rally November 22-23 as

a follow-up to the national conference on the theme "Facing Life's Top Priorities". Young people were especially invited to the opening program, at which the startling film *The Curious Habits of People* and singing by the Christian Minstrels were featured.

Discussion groups under the direction of the *Rev. M. E. Tubb* of Ridgetown were based on recordings of Professor Charles Scobie's addresses at the national conference.

The rally was sponsored by the session of First Church, Chatham. The *Rev. Gardiner Dalzell* and *Bob Currie* were organizers of the event.

The annual conference of Men's Work Secretaries from the various Protestant denominations throughout North America met in Toronto, November 7-9. The director of men's work for The Presbyterian Church in Canada being this year's president, the National Committee of Presbyterian

HANUKKAH

■ On mid-winter nights — this year from Sunday evening, December 15 through to the 23rd, one can see through the windows of Jewish homes small flickering candles set in an eight-branched candelabra proclaiming a miracle of redemption performed long ago at that season. The candle lights may be pale compared with the blaze of jeweled Christmas trees, but the eye can discern their frail unvanquished flames shining forth in praise of God.

Hanukkah is not central in Judaism as Christmas is in Christianity; its observance is not ordained in the Hebrew scriptures. Although psalms of praise and special scriptural portions are read in the synagogue, and a brief service accompanies the kindling of the candles in home and synagogue, the eight days of the festival are ordinary working days. Yet Hanukkah is loved by the Jewish people in a measure out of all proportion to its position in the ceremonial round of the Jewish religious year.

The primary source for the history of Hanukkah is in the First and Second Book of the Maccabees, which were written shortly after the events they describe. Alexander the Great brought Hellenistic culture to the countries he conquered. After his death his empire was divided among his generals in Syria and Egypt.

The Syrian king, Antiochus Epiphanes, in the year 175 before the common era, prohibited the practice of the Jewish religion in Judea. The Books of the Maccabees describe the persecution of Antiochus; the martyrdom of the pietists; and the heroic military exploits of the Maccabean warriors who, though outnumbered, drove out the foe and re-dedicated the temple in Jerusalem. Hanukkah, meaning "dedication", thus commemorates the rites of purification and sanctification of the temple's altars which took

place in 165 B.C.E.

While the tradition minimizes the military victory to emphasize the spiritual meaning of the festival, there is no question that the Jewish people love it precisely because the Maccabean triumph, a bright spot in an often bleak, tragic-heroic epic of Jewish history, proves that the hand of God is not too short to deliver his people.

Judaism sees no contradiction between concern for the universal spiritual teachings of Judaism and concern for the national destiny of the people who are the physical bearers of that faith. Without Jews, Judaism could not survive. If, as Isaiah tells us, God has set Israel as a light unto the nations, then it is proper to rejoice that the light has not been extinguished.

If history is, as many of us believe, the unfolding of the will of God, it is fruitful to reflect that had the Jews submitted to the decrees of the Syrian king forbidding the teaching and practice of their faith, Judaism would have disappeared and Christianity and Islam would not have come into being.

The Christian church, therefore, is correct in honoring the Maccabean martyrs, for their achievement is part of the spiritual history of Western man. Their epic struggle testifies to the indomitability of the soul of man.

For present-day Jews Hanukkah symbolizes their continuing determination to keep alight the spark their fathers kindled long ago on altars high and pure. In the newborn State of Israel where Jews strive to embody the social ideals of the prophets, and in Jewish congregations and homes throughout the world, the lighting of the Hanukkah candles expresses the deeply held conviction that Jews must continue to work for the establishment of God's kingdom of justice and peace on earth. ★

—*Rabbi Solomon S. Bernards*

Men were hosts for a dinner November 8, after which the group visited our church offices.

The speaker on the theme "Communicating the Gospel in To-day's World" was Arnold Edinborough, former editor of *Saturday Night*. Reports were given on extensive studies carried out by the Presbyterian Church in the U.S. and the Methodist Church with regard to the involvement of men in communicating the gospel of Jesus Christ.

A panel of specialists in the field of communications dealt with the various media as they affect the communication of the gospel. This included the Rev. Robert Reid, supervisor of communications education of the United Church in Canada and Frank Whil-smith, chairman of our National Committee of Presbyterian Men.



AT THE BANFF PM conference the chairman, Jim Laing of Hamilton, is shown with the speakers, Dr. Hugh Savage of Saskatoon and Prof. Charles Scobie of Montreal.

Records

The Joy of Christmas, N.Y. Philharmonic Orchestra / Mormon Choir / Bernstein. Col. MS 6499.

The Glorious Sound of Christmas, Philadelphia Orchestra / Temple University Concert Choir / Ormandy / Col. MS 6369.

A Festival of Carols in Brass, Philadelphia Brass Ensemble / Col. MS 7033.

Each record contains a selection of familiar carols, beautifully arranged and recorded by fine artists. Choose either the first or the second as they share several numbers. The sound of brass is so seasonal that I panic as I write—with 53 shopping days left.

(continued)



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Bach: Violin Concertos in A minor and E major: Double Concerto in D minor.

David and Igor Oistrach / Royal Philharmonic / Goossens. DGG 13820 SLMP.

These very popular works receive delightful, exciting performances. The Oistrachs, father and son, leave nothing to be desired as interpreters and executants.

Haydn: The Creation, N.Y. Philharmonic / Camerata Singers / Soloists / Bernstein / Col. M2S 773.

Leonard Bernstein now shows that he has insight for oratorio of the kind he has recently brought to so many musical forms. Haydn's *Christo* / pantheistic extravaganza is a land-mark near the end of his vast output. His sunny orchestral landscaping appears before us here in finest detail and Judith Raskin, Alexander Young and John Reardon, the soloists, are each an object lesson in captivating singing. The performance is in the original German—an unnecessary refinement for a North American recording.

Messiaen: Turangalila Symphony, Toronto Symphony / Ozawa. RCA Victor LSC 7051.

Messiaen had been known to me as an organ composer, for lack of exposure to his writing in other forms. Inventiveness is the shaft of light he has thrown across the often dreary terrain of literature for that instrument. And, plainly, he has opened up new vistas of dazzling wonderment for the orchestra too. *Turangalila* is a rich Sanskrit word signifying at one and the same time a love song, a hymn of joy, time, movement, rhythm, life and death. Now *there's* a recipe! Fascinating. A Japanese work, *November Steps* by Takemitsu, is another essay in sound colour and sonority, using the biwa and the shakuhachi, traditional Japanese instruments.

Alan H. Cowle

Books

For Christmas Reading and Giving

THE LAND, WILDLIFE, AND PEOPLES OF THE BIBLE, by *Peter Farb*

Written by a trained naturalist and journalist, this readable book gives in the first chapter a survey of the geography of Palestine and in the last chapter the conditions of the land today. The seven chapters in between describe the wild life and people mentioned in the Bible from the garden of Eden in Genesis to the burial of Jesus in the gospels. (Fitzhenry & Whiteside, \$4.95)

W. H. Fuller

WITH PIPE, PADDLE AND SONG, by *Elizabeth Yates*

French-Canadian Guillaume Puis-sante, 16, gets his gay sash and becomes officially a voyageur. His singing wins him the chanteur of the canoes. The lusty, rollicking, boisterous and colourful spirit of the voyageurs is caught by the author. A map of the Great Trace plus 32 pages of folk songs make this delightfully exciting reading for the young and adults. (Clarke, Irwin, \$5.50) *K. Geddes*

AN HISTORICAL ALMANAC OF CANADA, edited by *Lena Newman*

This handsome volume bears little outward resemblance to the tawdry little paper almanacs of yesteryear, yet the contents are remarkably similar. Old Timothy's dry humour, little known historic sketches, quaint snippets on "fashions, manners and morals, remedies and recipes" give its pages a unique fascination which is greatly enhanced by the authentic illustrations. This is a fine revival of a late 19th and early 20th century household stand-by, the almanac, and is a valuable piece of Canadiana. (McClelland & Stewart, \$6.95) *Margaret Taylor*

THE TOWER OF BABEL, by *Morris L. West*

The time is 1966, but West's tale is more than a modern adventure set in the Holy Land. Israel, within uneasy borders, strictured by inhibited trade and closed Suez Canal, bedevilled by minefields, barbed wire and guerrillas has become a common cause to unite the Arab world. This is the background of the tortuous love story of Jakov Barat, Brigadier-General, and Yehudith Ronen, unhappily married to Adon, better known as Selim Fathalla, spy for Israel and masquerading in

Damascus as an Arab. An illuminating story of the Israeli-Arab conflict. (Mc-Leod, \$5.95) *Sally Arbuthnot*

HANDICAP RACE, by *Dorothy Clark Wilson*

This is the inspiring story of Roger Arnett, a man who in his college days was a champion track racer. Traveling one stormy winter day to a meet, his car overturns and the result is paralyzation from the waist down. Roger tries many vocations and excels in them all. But he does not fulfil himself until he accepts the greatest challenge of all, serving God in the ministry, showing his concern for thousands of handicapped and less fortunate. A story of insurmountable faith and courage. (McGraw-Hill, \$7.50) *Sheila A. Cochrane*

TO BROOKLYN WITH LOVE, by *Gerald Green*

Much that is written of childhood, if not romantic nonsense, is untrue to the experience of many. But Green has written a believable, and probably autobiographical, novel about childhood. Albert Abrams returned to the decay of his former Brownsville home. To his children it was a world beyond their suburban comprehension; to Abrams it was the place of many battles; childhood frustrations, denied status, sexual awakening, the reality of fantasy, the cruelty of bully and brute and despair before parental tensions. And yet somehow, love shone out of the dark corners. (Musson, \$7.25)

L. E. Sivers

BURY ME IN MY BOOTS, by *Sally Trench*

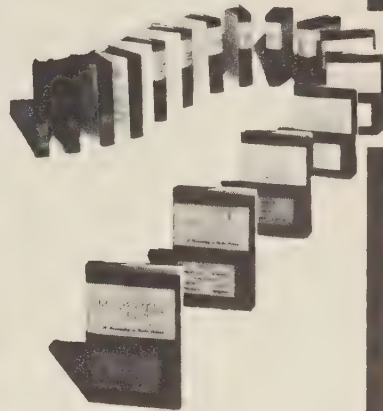
This amazing teen-ager left a comfortable home at 17 and worked among the rejects of society — beats, vagrants, alcoholics and drug addicts — for four years. Her idea of Christian service is seeing a junkie through the agonizing days of withdrawal; physically restraining a girl bent on suicide, and risking her life a thousand times to help others. She tells her own story with youth's refreshing frankness exhibiting a mature concern for social problems. A must for today's young rebels and those who think teen-agers incapable of compassion, interest or sacrifice. (Musson, \$4.95)

Mary Whitson

A SCAR IS BORN, by *Eric Nicol*

What do you do when your play, a sell-out in Canada, braves the New York stage and doesn't make it? Author Nicol turns a failure into a hilariously funny book. (Ryerson, \$3.50)

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LOVE IS ALL, by Joseph and Lois Bird

A couple record their intimate talks with each other and with God in poetic form. They share the beautiful ecstasy of sex, the drudgery of job, diapers, floor scrubbing and the worry and misery of illness with their Lord. The deeper and inner experience of marriage is here given lyrical expression. A book that can be enjoyed by any couple who share a deep and abiding love for each other and God. (Doubleday, \$5)

Mary Whitson



REV. DR. CLIFTON J. MACKAY, moderator of general assembly, speaking at the 60th anniversary service of the Korean Christian Church in Japan at Osaka. On the platform are Mrs. MacKay (centre) and Rev. and Mrs. R. M. Ransom.

GUNS IN PARADISE by Fred McClement

This book tells the absorbing story of the German light cruiser Emden under the command of its legendary captain, Karl von Muller, during the first world war. Through a combination of meticulous research and good writing, Fred McClement gives the reader what, from every point of view, must be one of the best war sagas ever written. The exploits of the Emden are thrilling in themselves and

its humane and devout captain, von Muller who was praised by friend and foe alike, a moving example of true humanity within the agonizing setting of war.

The book would make an excellent gift for all navy types, those who enjoy a good adventure story, and all wanting to expand their knowledge of the period covered by the first world war. (McClelland and Stewart, 6.95)

Eoin S. Mackay

A.Y.'S CANADA,

drawings by A. Y. Jackson with text by Naomi Jackson Groves

What more can be said about A. Y. Jackson's enchanting pencil drawings, full of grace and flowing lines? Gently tinted in a soft, creamy yellow, a drawing adorns each page of this beautiful gift volume, accompanied by explanatory text which enhances our understanding of the artist's conceptions. (Clarke, Irwin, \$22.50)

BIRDS OF THE EASTERN FOREST, VOL. 1, by J. Fenwick Lansdowne and John A. Livingston

A magnificent volume of full-colour drawings by the famous bird painter Lansdowne, this is a collection that would be a treasured addition to any library. A successor to the successful *Birds of the Northern Forest*. (McClelland and Stewart, \$17.50)

THE PARABLES OF PEANUTS, by Robert L. Short

If you enjoyed *The Gospel According to Peanuts*, you'll welcome this fresh contribution by the same author, this time probing the antics of Schultz' delightful characters for modern-day parables. (Fitzhenry & Whiteside, paper \$2.25)

THE PROGRESS OF THE PROTESTANT, by John Haverstick

Well described as "a pictorial history from early reformers to present-day ecumenism," this is a lively presentation, with 500 pictures and informative text. Dry history comes to life in a volume that clearly sketches the religious, political, cultural and economic contributions of Protestantism. (Holt, Rinehart, \$14.95).

HEROES OF HISTORY, by Winston Churchill

Delightful illustrations combine with lucidly written text to make this collection of thumb-nail biographies a welcome gift. They range from Alfred the Great to Queen Victoria, and are taken from the author's *A History Of The English-Speaking Peoples*. (McClelland & Stewart, \$5.95)

THE STORY OF THE ALPHABET, John R. Biggs

The development of lettering from earliest times to the present is simply explained, with beautiful colour illustrations. Some are from famous manuscripts and books, others are the author's own. He is head of the graphic design department at the Brighton College of Art, England. (Oxford, \$4)

I LIVE WITH BIRDS, by Roy Ivor

The author's deep interest in wild birds is revealed in every chapter of this thoughtful work. A lifetime of study makes this a warm, personal account of one man's encounter with wild life. Delightfully illustrated with colour and black and white photos by Hugh M. Halliday. (Ryerson, \$6.95)

For Children

AKAVAK, an Eskimo Journey, by James Houston

The story of a 13-year-old Eskimo boy's adventurous journey with his grandfather through icy wastes by dog-sled makes exciting reading for older children. (Longmans, \$3.95)

THE CITY THAT FORGOT ABOUT CHRISTMAS, by Marry Warren

A colourfully illustrated Christmas book for primary children about a town that had forgotten the meaning of Christmas, until one day a sudden change came about. (Concordia, \$1.35)

HANDEL AND THE MESSIAH STORY, by Hertha Pauli

Develop your child's appreciation of Handel's immortal work with this story of how it was composed. One section gives the complete text of the oratorio. (General Publishing, \$4.95)

STRANGE SUMMER IN STRATFORD, by Norah A. Perez

A lively story for older children set in Stratford, Ontario, during the months of the Shakespeare Festival performances. Jenny accompanies her parents expecting a dull summer until she gets involved with actors and their children, and discovers a mystery. (Little, Brown, \$4.75)

FIRST HYMNS, illustrated by Brenda Meredith Seymour
FIRST CAROLS, illustrated by Brenda Meredith Seymour

Two delightful miniature books for small children, beautifully illustrated in colour. The little ones will love them! (Welch, each, \$1)

THE SILVER TRUMPET,
by Owen Barfield

A fairy tale overflowing with castles, princess and Tolkien-like characters that children will love. And Betty Beeby's sprightly illustrations add to its charm. (Home Evangel, \$5.45)

Paperbacks

THIS BOOK CAN SAVE YOUR LIFE, Bob Ellison and Jill Shipstad, Signet, 75¢. Women in particular, but men too, can find here sure ways of self-defence against street attacks, as well as methods of safeguarding your home and dealing with crank phone calls.

THIS IS TRUDEAU, by John D. Harbron, Longmans, \$1.50. A revealing portrait of the Prime Minister, by an associate editor of The Toronto Telegram.

MARTIN LUTHER AND THE BIRTH OF PROTESTANTISM, by James Atkinson, Pelican, \$1.65. A reassessment of the issues of faith and morals that motivated Luther, with close reference to original texts.

THE GREAT RADIO HEROES, by Jim Harmon, Ace, 75¢. A nostalgic look with background at the radio shows of yesteryear, including actual scripts of programs such as Jack Armstrong, Ma Perkins and Inner Sanctum.

ISRAEL AND THE ARABS, Maxime Rodinson, Penguin, \$1.25. The conflict between Jews and Arabs is analyzed in historical perspective with some speculation about the future, by one who has made a life-long study of that troubled part of the world.

THE INFERNO, a new translation, by John Ciardi, Mentor, New American Library, 95¢. Classics lovers will welcome the appearance in paperback of Dante's drama of a journey through hell.

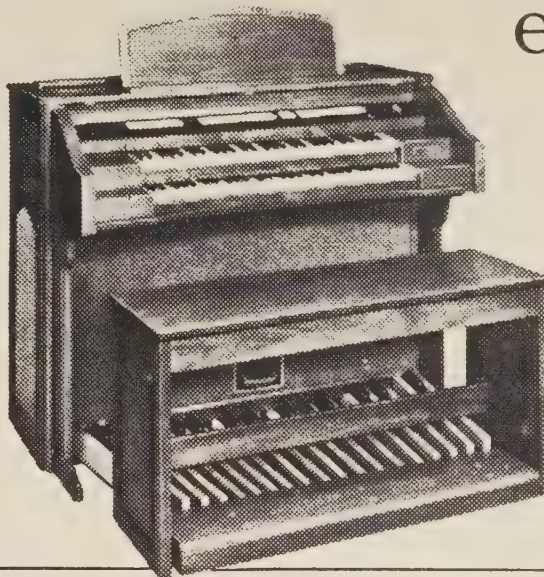
ACE OF ACES, by Capt. Rene Fonck, Ace, 75¢. Another in this publisher's series of Air Combat classics, this one by the victor of 127 air battles against Germany's World War I aces.

A GUIDE TO THE SOCIAL SCIENCES, edited by Norman MacKenzie, New American Library, \$1.25. Essays by social scientists in 10 fields, outlining up-to-date developments in a fascinating study.

WHAT YOU SHOULD KNOW ABOUT PILLS, by Robert A. Liston, Pocket Books, 95¢. A concise, handy reference guide to the sometimes bewildering variety of prescription and non-prescription drugs available today. **PRAYERS FOR HELP AND HEALING,** by William Barclay, Fontana, 85¢. These might be called "prayers for predicaments", when under nervous tension, in hospital, especially for those suffering illness.

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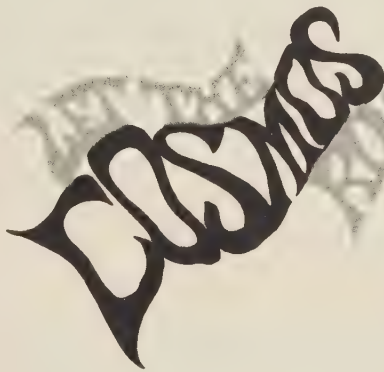


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St. Andrew's (Bendale)

■ St. Andrew's (Bendale), the first church in Scarborough, Ont. celebrated its 150th anniversary on November 3rd. The congregation was formed in 1818 by the Rev. William Jenkins.

The first church was completed in 1819 on land given by David Thompson, the first settler in Sarborough. It was a frame building with a stair built on the outside to give access to a gallery, added when the congregation grew too large for the ground floor.

A long narrow table extended from before the pulpit nearly to the door, with a low pew on either side of it. A shorter table extended across the church on either side of the pulpit. These tables, with their pews, were the Communion tables. The pulpit, a high enclosed place, was reached by a stair; the precentor's desk, directly in front and lower than the pulpit was also enclosed.

This first church stood near the centre of the present cemetery where both David and Mary Thompson are buried. It was the meeting place of the congregation until 1849 when the present church was erected.

The new brick church, complete with hand-raised steeple, was built on land



purchased from James A. Thompson for the sum of 60 pounds. It was officially opened February 3, 1850 by Rev. James George, minister at that time. Mr. George donated the flats behind the present church, where many a congregational picnic has been held.

The old frame building which had

served so well in the years between 1819 and 1849, was sold in 1888 and moved to Springfield farm.

In 1843 the congregation was affected by the disruption of the Church of Scotland. A portion of the congregation broke with St. Andrew's (which adhered to the Church of Scotland) and formed a free church — Knox, Agincourt.

In 1889 the Methodist congregation of Parsonage Methodist Church withdrew from the Methodist body, and was united in one charge with St. Andrew's to become the historic Zion (later United) Church. In the same year an organ was introduced into St. Andrew's. This organ was still in use up to the mid 1950s when a modern organ was acquired. The organ and choir took over the precentor's task of leading the praise.

In 1893 the church was renovated, and modern pews and a modern pulpit were installed. The modern shorter service gradually came into practice. Originally services began at eleven and ended at three, with a 20 minute break for lunch around noon.

On April 26th, 1909, St. Andrew's was the scene of a special service for the designation of the first member of the new order of deaconesses to work in the north west. Miss Lisa Glendinning was a member of the congregation of St. Andrew's

When Scarborough farms were bought up and subdivided in the mid 1950's, the congregation grew by leaps and bounds. The old white frame building, built in 1881, which housed the Sunday school, burst at the seams.

The old apple orchard to the east of the church had to go, in favour of a new Christian education building with 6 Sunday school rooms, a choir room, a kitchen, an auditorium, a stage, minister's study and parlour. It was officially opened December 15, 1957. Nine years later the 12 room manse built in 1853 was torn down. A modern manse was erected that same year.

Under the direction of 14 different ministers since 1818, the congregation of St. Andrew's (Bendale) has grown and flourished. Two ministers: the Rev. John Gibson and the Rev. M. E. Burch come from her congregation. Three of her women served in foreign missions: Miss Harriet Johnson, Dr. D. J. Davidson and Miss Ethel Glendinning. Three others have served on the home scene; one, as Canada's first deaconess: Miss Lisa Glendinning.

The present congregation supports several youth groups, a W.A., a W.M.S., a junior and senior choir and a couples club. The Rev. W. W. MacNeill is the present minister. ★

—Janet F. Main

BUDGET RECEIPTS

At the end of October the general assembly's budget had received \$1,217,694 from congregations, as compared to \$1,212,457 in 1967.

Expenditures for the first ten months of 1968 totalled \$1,794,591, as against \$1,779,817 for the same period last year.

Year end remittances must reach the comptroller's office by January 14, 1969, to be credited to the year 1968. This is the final date, please mail earlier if possible.

Letters continued from page 9

soul of America are outraged by the government's policy in Vietnam. It is one of the most inexcusable wars in history. This professor should read the book *The Underground Church*, from a Romanian minister, who was 14 years in prison and whose body is covered with marks of his torture. Etc. etc.

We cannot understand that this professor and some students with him, do not see that the communists want to rule the world and that they want to pay any price to reach this goal. America is the only barrier between them and world rule. It is the communists who organize and inspire all the riots, burnings, etc. Too bad so many follow their cries for peace while WAR is in their hearts. Their next step will be blowing up of bridges, buildings, etc. We do not think they plan war with America, but they will try, and *do* try, to get America by destroying it from the inside by influencing the students (and professors) with marxism, with drugs, literature, dirty movies, etc., etc.

In the years before 1940 Hitler had his agents all over the world; we called them the fifth column. The communists do the same thing and they do it even better.

Let us be thankful that there is still a free America, Australia, New Zealand, Philippines and South Korea, who are willing to pay the price for resistance to the communist attack and let us not listen to people like Prof. Smart. Thornhill Ont. Jan Drent



THIS WINDOW was presented to St. Andrew's Church, Maple, Ont., as a memorial by the family of Mr. and Mrs. William Ingram.

Church Cameos



THE FIRST ECUMENICAL SERVICE in the history of Saint John, N.B., was held on the 70th anniversary of St. Matthew's Church. Rabbi Eisenberg, left, was the guest speaker, Dr. Magda Vincze, centre, a Roman Catholic, was the soloist and the minister, Rev. John Humphreys, conducted the service.



SOD WAS TURNED for the new St. Andrew's Church, Thompson, Man. The congregation has been meeting in the manse basement for several years. From left are: Don Gray; Don Chisholm, building chairman, Chip Duncan, board chairman; Rev. R. S. Burns and Cathy Duncan.



THE FOUNDATION STONE for the new St. Columba Church, Saint John, N.B., was laid on Oct. 27. From left are: G. Murdock Whitcomb, building committee chairman; Rev. Gordon Blackwell, D. R. McLeod, trustee chairman; and L. Holman, contractor.



AT A FAREWELL LUNCHEON Rev. James A. Crabb, leaving St. Andrew's Church, Lachine, Que., for Essa Road Church, Barrie, Ont., received a purse and Mrs. Crabb a silver tea service. Making the presentation is H. G. Norcott, right.



GREENBRIER CHURCH, Brantford, Ont., burned a bank note for \$20,425 plus interest, on their 10th anniversary, Nov. 3. From left are: Kenneth A. Harrison, charter member, trustee and elder; Rev. Dr. G. Deane Johnston, guest preacher; Rev. Douglas Black, minister; and Edwin Post, board chairman.



AT THE 109th ANNIVERSARY service in Knox Church, Teeswater, Ont., the congregation presented Mrs. R. H. King with a tape recorder and dedicated a plaque in appreciation of more than 40 years service as organist-choir leader. From left are: Alex Chateau, session clerk; Jack McKague, choir member; Mrs. King; Rev. T. J. McKinney, minister; Rev. Alex Simpson, guest speaker and former minister.

OUR MISSIONARIES

Remember them in prayer and in letters

CARIBBEAN ASSEMBLY OF REFORMED CHURCHES:

Rev. & Mrs. C. A. Dunn, 44 B Lama Avenue, Bel Air Park, Georgetown, Guyana.

Rev. & Mrs. David Murphy, Edward Street, Princes Town, Trinidad.

PRESBYTERIAN CHURCH OF FORMOSA:

Rev. & Mrs. C. M. Costerus, 228 East Gate Rd., Tainan, Taiwan, Republic of China.

Rev. H. T. Ellis (on furlough), Apt. 101, 1578 West 11th Street, Vancouver, B.C.

Rev. & Mrs. B. L. M. Embee, 2 Yung-Fu li, Shih-lin Chen, Taipei, Taiwan, Republic of China.

Rev. & Mrs. Murray Garvin, 2 Lane 208, Chung Shan West Road, Lou Tung, I-Lan, Hsin, Taiwan.

Mr. & Mrs. John E. Geddes, Christ College, Kuantu, Tamsui, Taiwan, Republic of China.

Rev. & Mrs. Clare McGill, P.O. Box 12005, Taipei, Taiwan, Republic of China.

Rev. & Mrs. James Sutherland, 2 Yung-Fu li, Shih-lin Chen, Taipei, Taiwan, Republic of China.

Rev. & Mrs. Gordon Williams, P.O. Box 12005, Taipei, Taiwan, Republic of China.
Miss Georgine Caldwell, 2 Yung-Fu li, Shih-lin Chen, Taipei, Taiwan, Republic of China.

UNITED CHURCH OF NORTHERN INDIA (Bhili):

Rev. & Mrs. Desmond Howard, Canadian Presbyterian Mission, Barwani, (via Mhow) M. P., India.

Rev. & Mrs. J. W. Milne, Canadian Presbyterian Mission, Jobat, (via Dohad) M. P., India.

Miss Mary Nichol (on furlough), 825 New York Avenue, Brooklyn, New York.

UNITED CHURCH OF NORTHERN INDIA (Jhansi):

Rev. & Mrs. Angus MacKay, Canadian Presbyterian Mission, Jhansi, U.P., India.

Rev. & Mrs. Russell Self (on furlough), 462 Oriole Parkway, Toronto 7, Ont.

KOREAN CHRISTIAN CHURCH IN JAPAN:

Rev. & Mrs. R. K. Anderson, 17 Chokyujicho, Higashi Ku, Nagoya, Japan.

Rev. & Mrs. Glen Davis (on furlough), 30-5316 South Dorchester Avenue, Chicago, Illinois 60637, U.S.A.

Rev. & Mrs. J. H. McIntosh, 22-2 Shinonome-machi, Higashi-ku, Osaka 540, Japan.

AFRICA:

Rev. & Mrs. David Craig (on leave of absence), 1531 Dane Street, Vancouver 5, B.C.

Mr. & Mrs. Ron McGraw, Biafra—no address available.

Rev. & Mrs. Brian Penny (on leave of absence), Vista, Manitoba.

Rev. & Mrs. Russell Hall (on furlough), 5 Edgehill Road, Grimsby, Ontario.

Mr. & Mrs. Murray Ross (on leave of absence), Box 2185, Lagos, Nigeria.

Rev. & Mrs. Earle Roberts, Box 63, Apapa, Lagos, Nigeria.

Rev. Alex Zeidman, Biafra—no address available.

Mr. John Reoch, 63, Apapa, Lagos, Nigeria.

Mr. Samuel Harder, Box 63, Apapa, Lagos, Nigeria.

EUROPE — ITALY:

Rev. Donald MacKay, Università per Stranieri, 06100 Perugia, Italia.

CHURCH CAMEOS

■ At the 14th anniversary service of St. Giles Church, St. Catharines, Ont., Oct. 27, new carpeting for the aisles and chancel was dedicated.

■ A new Christian education wing was dedicated at Bethel Church, Scotsburn, N.S., Oct. 20. Furnishings for the minister's room, presented by the family, were dedicated in memory of Mr. and Mrs. A. R. MacConnell. A piano for the parlour was given by Mrs. Elwood Graham and family.

■ A history of St. James' Church, Forest, Ont., has been issued to commemorate the 100th anniversary of the congregation, of which the Rev. Charles A. Falconer is minister. Centennial services were held morning and evening on the four Sundays in October.

■ Knox Church, Cochrane, Ont., marked its 60th anniversary with a series of special services and events during the last week of September. Mrs. J. A. Stewart, organist for 32 years, was presented with a watch.

■ Internationally known vocalist and composer Wishart Campbell was soloist at Orillia Church, Ont., on October 6. At the morning service he introduced his latest composition, "Empty Hands", soon to be recorded.

■ Sharon, Dean Church, N.S., has a new electric organ. And a pulpit Bible was given by Nettie Redmond in memory of her parents, Mr. and Mrs. W. F. Redmond.

■ Miss Willmina Reynolds presented a pulpit fall, Bible markers and Communion table runner to Second West Gwillimbury Church, Scotch Settlement, Bradford, in memory of Mr. and Mrs. Henry McKay. Two oak offering plates were given by Keith Elliott in memory of a daughter, Sheila.

■ A window in memory of members and adherents of St. Andrew's Church, Welland, Ont., was unveiled there this fall.

■ The church school and PYPS of St. Andrew's Church, Cobourg, Ont. are raising \$200 to support the Rev. Lucas Mbah, director of Christian education and PYPS for the Presbyterian Church of the Cameroons, studying in Richmond, Virginia. The congregation and friends have already raised \$200.

■ Gale Church, Elmira, Ont., marked their 100th anniversary on Nov. 17 with special services.

Youth

This year's CGIT Christmas vesper services feature a recital of the Christmas story from the Bible Society's *Good News For Modern Man*, as well as traditional and new carols, poetry and prayer.

Across the country, worshippers of several denominations will share the same service, conducted by the CGIT members. In each the emphasis will be on Jesus, the light of the world. His coming is commemorated as the girls light candles one by one.

* * *

"Life in Christ — Life In The World" was the theme of the Montreal and Ottawa Synod PYPS convention held Thanksgiving weekend in St. Andrew's Church, Perth, Ont. Theme speakers were the Rev. Wayne Smith of the board of evangelism and social action and Rev. T. Boyd of Morrisburg.

In the Atlantic Synod 150 young people heard the Rev. Malcolm Caldwell of Newcastle, N.B., speak on "Sex, And The Teen-Age Revolution." Activities included a coffee house, a poverty dinner, a banquet and dance, and a contemporary worship service led by the Calvinaires of Halifax. The new president is Gordie Reynolds of Sydney, N.S.

Deaths

SOULES, THE REV. D. C. — A retired Presbyterian minister, Rev. David Chestle Soules, 85, died in Toronto on October 17.

A native of Ontario, he graduated from Knox College in 1917 after taking a B.A. at the University of Toronto. Further studies in New York won him an M.A. from Columbia and an S.T.B. from Union Theological Seminary.

His pastorates were all in Ontario, at Southampton, Alma Street, St. Thomas, and Waterdown. He was hospital visitor in Toronto for some years prior to retirement.

Surviving is his wife, the former Gertrude Harris, of Toronto.

BEATON, W. HECTOR, JR., 61, elder, Calvin Church, North Bay, Oct. 17.

BELTON, CHESTER H., elder, St. Andrew's Church, Sarnia, Ont., Oct. 24.

BOWELL, STANLEY A., 71, elder, church school financial secretary, Knox Crescent and Kensington Church, Montreal, Oct. 24.

BREMNER, MRS. CATHARINE, 77, life member of the W.M.S., Victoria Church, Toronto, Oct. 17.

COSTERUS, MRS. HENDRICK, retired missionary, mother of Rev. Chris Costerus of Formosa, Toronto, Oct. 26.

DAVIDSON, MRS. WILLIAM A., Sunday school supt. and Ladies' Aid president, Latona Church, Dornoch, Ont., Nov. 1.

DENNYS, MRS. R. E. G., 80, widow of the late Rev. R. E. G. Dennys, Westminster Church, Toronto, Oct. 10.

DUNCAN, DAVID, 83, senior elder, Sunday school superintendent and youth worker, First Church, Brandon, Man., Nov. 2.

GARVIN, FRED, elder, Knox Church, Ottawa, Sept. 20.

GREER, ALBERT ARTHUR (BERT), 78, Elder, St. Paul's Church, Glamis, Ont., Sept. 17.

HILL, WILLIAM W., 92, elder and trustee, Lucknow Church, Ont., Sept. 29.

HUDSON, GEORGE W., 71, elder, St. Paul's Church, Hamilton, Ont., Oct. 24.

MacCUISH, MURDOCK, 79, elder, St. Andrew's Church, Pictou, N.S., Oct. 8.

MacLELLAN, RUSSELL, 52, elder, Knox Church, St. Catharines, Ont., Oct. 15.

MARTIN, JOSEPH, 56, elder, St. Mark's Church, Don Mills, Ont., Sept. 26.

McCURDY, MRS. H. B., 89, daughter and granddaughter of Presbyterian ministers (Farquharson and MacLeod), over 50 years church school teacher, Sydney Mines, N.S., Sept. 26.

McDONALD, MRS. M. N., 82, widow of the late Rev. M. N. McDonald, mother of Rev. Kenneth and two deaconesses, Mrs. A. J. Carmichael and Miss Anna, member of St. James, Boularderie, N.S., Oct. 6.

McLENON, HARRY, 63, elder, Tomstown Church, Oct. 22.

MITCHELL, THOMAS E., 75, elder, St. John's Church, Pugwash, N.S., Oct. 15.

RANKIN, MRS. KATHRYN, 87, oldest resident of Pictou Island, life-long worker in Pictou Island Church, Oct. 14.

ROSS, JAMES, 69, elder, St. Andrew's, Whitby, Ont., Oct. 14.

THOMPSON, GEORGE, 84, elder, Eskine Church, Ottawa, Sept. 8.

WATERMAN, MRS. J. T., mother of Miss Margaret Waterman of the church office staff, Toronto, Oct. 21.

NOTE: Material for this column should include name, age, office, church connection and date of death, and be sent within two weeks.

ANNIVERSARIES

209th—St. Andrew's, Quebec, Que., Nov. 24, (Rev. E. Bragg).

136th—Beaverton, Ont., Oct. 27, (Rev. W. FitzSimons).

135th—St. Andrew's, Cobourg, Ont., Oct. 20, (Rev. G. A. Malcolm).

135th—Westminster, Smiths Falls, Ont., Oct. 27, (Rev. R. A. Sinclair).

135th—St. Andrew's, Whitby, Ont., Oct. 27, (Rev. W. J. S. McClure).

134th—Grace, Millbrook, Ont., Oct. 6, (Student, J. Davidson).

134th—St. Andrew's, Welland, Ont., Oct. 29, (Rev. Ross Adams).

125th—Knox, Binbrook, Ont., Oct. 6, (Rev. S. J. Lookman).

123rd—St. Paul's, Carluke, Ont., Oct. 27, (Rev. S. J. Lookman).

121st—Knox, Belmont, Ont., Oct. 27.

121st—St. John's, Bradford, Ont., Oct. 20, (Rev. W. H. Heustin).

120th—Knox, Agincourt, Ont., Oct. 27, (Rev. John Forbes).

114th—St. Andrew's Stirling, Ont., Oct. 27, (Rev. D. G. MacPherson).

105th—St. Andrew's, Molesworth, Ont., Sept. 15, (Rev. J. C. Brush).

104th—Baxter, Ont., Oct. 20, (Rev. Hugh Wilson).

103rd—Almonte, Ont., Nov. 3, (Rev. Wm. W. H. Baird).

102nd—St. James, Thamesville, Ont., Oct. 27, (Rev. G. K. Agar).

90th—Dixie, Mississauga, Ont., Oct. 27, (Rev. L. Louis de Groot).

87th—Knox, Gorrie, Ont., Sept. 29, (Rev. J. C. Brush).

85th—St. Andrew's, West Huntingdon, Ont., Oct. 20, (Rev. D. C. MacPherson).

60th—Dufferin St., Toronto, Nov. 17, (Rev. E. Orsborn).

8th—St. Columba, Belleville, Ont., Oct. 27, (Rev. S. W. Gentle).

8th—Erindale, Ont., Oct. 20, (Rev. F. J. Parsons).

Calendar

INDUCTIONS

Burns, Rev. Robert, Banff, St. Paul's, Alta., Oct. 3.

Elder, Rev. John, Belmont and North Yarmouth, Ont., Nov. 5.

Glen, Rev. Ray E., Yorkton, Knox, and Dunleath, Sask., Nov. 1.

Herron, Rev. Ernest, Sarnia, St. Matthew's and Point Edward, Ont., Oct. 3.

Moncrieff, Rev. W. M., Chateaugay, Maplewood, Que., Oct. 24.

Perrie, Rev. G. James, Beechwood, Centre Rd. and West Adelaide, Ont., Oct. 16.

Truro, St. James, N.S., Rev. D. R. Chateau, Nov. 12.

RECOGNITION

Arbuthnot, Rev. J. P., Toronto, University Church, Ont., Nov. 10.

Fornwalt, Roger Lewis, Port Arthur, Calvin and Oliver Rd., Ont., Oct. 11.

ORDINATIONS

Fornwalt, Roger Lewis, Port Arthur, Calvin and Oliver Rd., Ont., Oct. 11.

McGillivray, Rev. Angus M., Weyburn, Knox, Sask., Oct. 1.

DESIGNATION

Rivett, Patricia, presbytery deaconess, Assiniboia, Oct. 10.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces:

Blue Mountain, Garden of Eden, East River, N.S., Rev. Alex. MacDonald, Merigomish, Campbellton, Knox, N.B., Rev. Keith E. Boyer, P.O. Box 375, Dalhousie.

Little Narrows and Whycocomagh, N.S., Rev. Ian G. MacLeod, Box 184, Baddeck.

Mira Ferry, Catalone and Louisbourg, N.S., Rev. Neil J. McLean, 3 Queen St., Sydney Mines.

Sackville, St. Andrew's and Port Elgin, St. James, N.B., Rev. Basil Lowery, 113 Torwood Court, Riverview Heights.

Saint John, St. John and St. Stephen, N.B., Rev. J. Douglas Gordon, 346 Brunswick St., Fredericton.

Thorburn Union and Sutherland River, N.S., Rev. James S. Roe, 106 Maple Ave., New Glasgow.

Synod of Montreal and Ottawa:

Beauharnois, St. Edwards, Que., Rev. W. M. Brown, Georgetown Manse, Howick.

Caintown, St. Paul's, and Lansdowne, Church of the Covenant, Ont. Rev. W. J. Murray, Box 87, Westport.

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Streetsville, St. Andrew's, Ont., Rev. L. L. deGroot, 3414 Schomberg Ave., Cooksville.
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Listowel, Knox, Ont., Rev. Harry Waite, Box 24, Atwood.
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St. Mary's, Ont., Rev. M. Roy Gellatly, Shakespeare.
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serve, Man., Rev. I. L. Jackson, Box 1089, Virden.
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Readings

December 1	—	Proverbs 20: 21-30
December 2	—	Acts 2: 41-47
December 3	—	Acts 3: 1-11
December 4	—	Acts 3: 12-21
December 5	—	Acts 4: 1-12
December 6	—	Acts 4: 13-22
December 7	—	Acts 4: 23-30
December 8	—	Acts 4: 31-37
December 9	—	Acts 5: 1-11
December 10	—	Acts 5: 12-20
December 11	—	Acts 5: 21-28
December 12	—	Isaiah 9: 1-7
December 13	—	Isaiah 11: 1-9
December 14	—	Isaiah 40: 1-8
December 15	—	Isaiah 40: 9-17
December 16	—	Psalm 122
December 17	—	Psalm 40: 1-10
December 18	—	John 1: 1-14
December 19	—	John 3: 14-21
December 20	—	Galatians 4: 1-7
December 21	—	Hebrews 1: 1-9
December 22	—	Psalm 118: 1-9
December 23	—	Psalm 118: 19-29
December 24	—	Matthew 2: 1-12
December 25	—	Luke 2: 1-20
December 26	—	Luke 2: 25-32
December 27	—	Luke 2: 40-52
December 28	—	Acts 5: 29-42
December 29	—	Acts 6: 1-7
December 30	—	Acts 6: 8-15
December 31	—	Exodus 13: 17-22

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The OLD PARTRIDGE and the little PEAR TREE

■ Once upon a time, but not too long ago, an old partridge lived in a forest, which was near a big city.

Now this old partridge was getting tired of all the forest noises; the owls hooted in the night and kept him awake, and in the day time the mother birds scolded and chirped at their young. It bothered him, too, that the members of his own flock didn't have the respect for his wisdom that they used to have.

On Sunday morning in May the old bird decided, quite suddenly, that he would fly out of the forest for a while. In fact he would fly over the big city.

His wings were stiff at first (because he hadn't done any real flying for a long time) but soon he was gaining altitude and found himself over the downtown part of the city.

And then, all at once, over the other noises of the city, he heard the bells. He didn't know they were bells, but he knew it was the sweetest sound he had ever heard.

The old partridge flew closer and closer to the sound of the bells and soon found that he was near the top of a very tall church steeple. He was tired now and thought he would seek a landing place where he could rest and listen to the chiming of the bells.

He flew a bit lower, past the stained glass windows and around to the back of the church. A most glorious sight met his eyes. There, in the middle of the garden stood a tiny pear tree, covered with lovely white blossoms. The old bird hesitated not a second. He flew right into the midst of all the flowers and perched on a branch. The

sun filtered through and warmed his body, he sniffed the wonderful smell of spring, and finally he slept.

When he awoke there were other sounds in the garden besides the pealing of the church bells. There were children dancing about, laughing and pointing up the branch where the old bird was perched. And, strange as it may seem, the partridge was not frightened of the children, as you would expect a wild bird to be; in fact he loved having them visit his tree and took the cookies that they gave him.

When the children left the old partridge made a big decision — he would stay in the lovely pear tree just as long as he could.

Spring turned into hot summer, but the bird was cool in his leafy tree. The children came every Sunday, bringing him marvelous things to eat and during the week he raided nearby gardens for berries and fruit. The old bird even took short flights over the exciting city and was enjoying his town life very much indeed.

When autumn came the little tree was laden with fat, juicy pears. The old partridge got quite plump and became more content with each passing season. He gave not a thought to his flock in the forest.

Soon it was December and a lot of snow fell in the church garden. The children came more often to bring food and they built a wall of snow behind the little pear tree to protect the bird from the north wind.

One starry, soft evening the old partridge heard beautiful singing

coming from the church, joyous songs which seemed to flow right out and around his tree. But the bird could not share in this happiness. He began to remember his flock in the forest and wondered how they were making out this cold, snowy winter.

He left the pear tree very early the next morning and headed straight back to the forest, where he circled around seeking out the hiding place of the other partridges. It took a while for his eyes to become used to the dimness of the woods after living in the sunshine for so long.

And then, just below him, a vast pile of leaves. He had found his old friends! He flew amongst them, waking them up and showing them the way out of the forest. The flock of birds followed the old partridge, over the rooftops of the city, up to the tall church steeple, past the stained glass windows and around to the little garden at the back.

The little pear tree looked different. Even the old partridge could hardly believe his eyes.

There were coloured lights twinkling on the boughs; there were strings of popcorn and cranberries and even tiny apples and pears tied on to the branches.

The children were there, too, and they shouted with delight when they saw the new birds with their old friend.

And that is the story of how an old partridge and his flock happened to spend Christmas in the little pear tree. ★



Good News

SAID AN ANGEL
TO THE
SHEPHERDS
OF BETHLEHEM

Be not afraid; for behold,
I bring you GOOD NEWS
of a great joy;
for to you is born this day
a Saviour,
who is Christ the Lord.

— Luke 2: 10, 11.

Good News

SAID THE EARLY CHURCH
AND ITS ACTIONS
SPOKE AS
LOUD AS ITS WORDS

They sold their possessions
and goods and
distributed them all, as
any had need. They partook of
food with glad and generous
hearts, praising
God and having
favour with all the people.

— from Acts 2: 45, 46.

EVIDENTLY EVERYTHING
THEY DID
SERVED THE CAUSE OF

Good News

FOR

The Lord added to their number
day by day those who were
being saved. — Acts 2: 47

Evangelism

IS THE CHURCH'S WAY OF
SPREADING

Good News



BUT THE CAUSE OF
GOOD NEWS
IS DAMAGED WHENEVER
EVANGELISM IS:

"Institutionalized
by the church, to become
mere recruitment;
secularized by the radicals
to become mere involvement;
atomized by the
conservatives to become
merely individual
experience."

— Leighton F.

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SHOULD SERVE
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